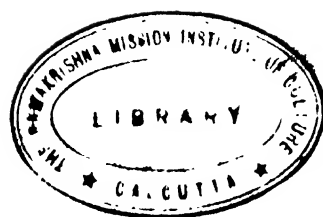


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# SANSKRIT GRAMMAR.

*MONIER WILLIAMS.*

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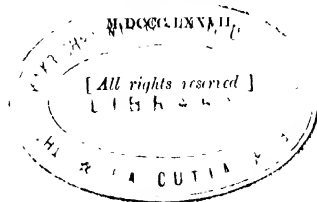
A  
PRACTICAL GRAMMAR  
OF THE  
SANSKRIT LANGUAGE,  
ARRANGED WITH REFERENCE TO  
THE CLASSICAL LANGUAGES OF EUROPE,  
FOR THE USE OF  
ENGLISH STUDENTS.

BY  
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## P R E F A C E

TO THE FOURTH EDITION.

NOW that this Grammar has reached a fourth edition it may, perhaps, without presumption, be allowed to rest on its own merits. I have, therefore, dispensed with much of the prefatory matter which introduced the previous editions.

Any one who compares the present Grammar with its predecessor will see at once the difference between the two, not indeed in its structure and arrangement, nor even in the numbering of the rules, but in the fuller and more complete explanation of points of detail.

It may be well, however, to draw attention to some of the most noteworthy alterations and improvements.

A table shewing the interchange of letters in the three sister languages, Sanskrit, Greek, and Latin, has been given at pages 18-20.

The list of suffixes at pages 57-75 has been considerably enlarged, and arranged in alphabetical order under each declension.

The subject of declension has been elucidated by a clearer method of synopsis.

A more complete account of Sanskrit accentuation has been given at the end of the volume.

The Reading Exercises have been slightly curtailed. The publication by the Delegates of the Clarendon Press of such a Class-book as the *Nala*, and quite recently of the *Śakuntalā*, sufficiently supplies what is likely to be needed for the prosecution of the study of Sanskrit after the elements of Grammar have been acquired.



Four indices instead of two have been appended.

In order to bring the present edition into harmony with the Greek and Latin grammars now in use, some of the grammatical terms have been altered, e.g. *suffix* has been substituted for *affix*; *stem* for *base*; *special* and *general* tenses for *conjugational* and *non-conjugational* tenses respectively.

Some errors which, notwithstanding all my efforts, crept into the last edition have been corrected, and a few other improvements effected. But I dare not even now hope to have attained the standard of perfection. Sanskrit is far too vast and intricate a subject to admit of such pretensions. I can, however, with truth affirm, that I have done what I could to bring the present work up to the level of the scholarship of the day; and my acknowledgments are due to Mr. E. L. Hogarth, M. A., of Brasenose College, for his aid in conducting the sheets through the Press.

In conclusion I may, perhaps, be permitted to express a hope that my second visit to India will add to my powers of improving any future edition that may be required, as it certainly will increase my ability to promote a more general knowledge of the Sanskrit language and literature among my own fellow-countrymen, to whose rule a vast Eastern Empire has been committed, and who cannot hope, except through Sanskrit, to gain a proper acquaintance with its spoken dialects, or to understand the mind, read the thoughts, and reach the very heart and soul of its vast populations.

M. W.

OXFORD, October 1876.

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## CHAPTER I.

### LETTERS.

1. THE Deva-nágari or Nágari character (or its modifications \*), in which the Sanskrit language is usually written, is adapted to the expression of nearly every gradation of sound; and almost every letter has a fixed and invariable pronunciation (see, however, 16).

There are fourteen vowels (or without *lrí* thirteen, see 3. *d*) and thirty-three simple consonants. To these may be added a nasal sign, standing for either true or substitute *Anusvára* (see 6), and a sign for a hard breathing, called *Visarga* (see 8). They are here first exhibited in the order followed in dictionaries. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

### VOWELS.

अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ri*, ॠ *rí*,  
 ए *lrí*, ऐ *lrí*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Nasal sign called true or proper *Anusvára*, ° *n*. Substitute *Anusvára*, ° *m*.

Sign for a hard breathing, called *Visarga*, : *h*.

### CONSONANTS.

Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>n</i>
Palatals,	च <i>ç</i>	छ <i>çh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
Cerebrals,	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
Dentals,	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>
Semivowels,	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>	
Sibilants,	श <i>ś</i>	ष <i>śh</i>	स <i>s</i>		
Aspirate,	ह <i>h</i>				

Two characters, ऌ *ḷ*, ॡ *ḷh* (often = इ *ḍ*, ढ *ḍh*), are used in the Veda.

\* Such as the Bengálí, Gujarátí, &c. In the South of India Sanskrit is generally written, not in the Deva-nágari, but in the Telugu, Kanarese, and Malayálam

The characters are written from left to right, like the Roman.

The compound or conjunct consonants (see 5) may be multiplied to the extent of four or five hundred. The most common are given here. A more complete list will be found at the end of the volume.

#### THE MORE COMMON CONJUNCT CONSONANTS.

क *kk*, क *kt*, क or क *kr*, क *kl*, क *kv*, क *ksh*, क *khy*, ग *gn*, ग *gr*,  
 ग *gl*, ग *ghr*, क *nk*, क *ng*, च *čt*, च *čth*, च *čy*, ज *jj*, ज *jñ*, ज *ju*,  
 च *nc*, च *nčh*, ज *nj*, ट *tt*, ट *ty*, ड *dg*, ड *dy*, ण *nt*, ण *nth*, ण *nd*,  
 ण *nn*, ण *ny*, त *tt*, त *tth*, त *tn*, त *tm*, त *ty*, त or त *tr*, त *tv*, त *ts*,  
 थ *thy*, द *dg*, द *ddh*, द *dbh*, द *dm*, द *dy*, द *dr*, द *dv*, ध *dhy*, ध *dhw*,  
 न *nt*, न *nd*, न *nn*, न *ny*, प *pt*, प *py*, प्र *pr*, प्र *pl*, ब *bj*, ब *bd*, ब *by*,  
 ब *br*, भ *bhy*, भ *bhr*, म *mbh*, म *mm*, म *my*, म *ml*, य *yy*, र *rk*,  
 र *rm*, ल *lp*, ल *ll*, व *vy*, व *vr*, श *št*, श *śy*, श *śr*, श *śl*, श *śv*, श *śh*,  
 श *shth*, ण *shn*, श *shy*, स *sk*, स *skh*, स *st*, स *sth*, स *sn*, स *sy*,  
 स *sr*, स *sv*, स *ss*, ह *hm*, ह *hy*, ह *hl*, क *ky*, क *ktr*, क *ktp*,  
 क *kshn*, क *kshm*, क *kshy*, ग *gny*, ग *gbhy*, ग *gry*, क *nkt*, क *nky*,  
 च *čth*, च *čth*, ण *ndy*, त *tsn*, त *tmy*, थ *try*, त *tsy*, त *tr*,  
 त *ttv*, द *ddy*, द *ddhy*, द *dry*, न *nty*, म *mby*, र *rd*, र *ry*,  
 र *rv*, श *shr*, ल *slm*, स *sty*, स *str*, स *tsny*, न *ntry*, र *rsy*,  
 र *rsny*.

characters, as well as in the Grantha (or Grantham), which is a name for the character used for Sanskrit in the Tamil country, the Tamil alphabet being too defective to represent all the necessary sounds. In the second edition of this Grammar I gave a comparative table of old Inscription characters from Mr. Edward Thomas' edition of *Prinsep's Indian Antiquities*, which shows that the present form of Deva-nāgarī character is traceable to the inscriptions of Aśoka, who is called Piyadasi for Priyadarśin—a well-known Buddhist king, grandson of Candra-gupta = Sandrakottos—and who must have reigned over nearly the whole of India, his capital being Pātali-putra (= Pāli-bothra, the modern Patna). These inscriptions are found on rocks at Giri-nagara (Girnār) in Gujarāt on the Western coast, and at Dhaulī in Kuttack on the Eastern coast (in the province of Orissa); and again at a place called Kāpurdigiri, quite N. of the Panjāb, a little to the E. of Purushapura (Peshāwar). It is from the Girnār rock-inscriptions that the present Deva-nāgarī is most evidently derived, and these are not yet clearly traceable to a Phenician origin, those of Kapurdigiri being more so.

Observe—In reading the following pages for the first time, the attention should be confined to the large type.

Observe also—When reference is made to other parts of the Grammar, the numbers will denote the paragraphs, not the pages.

The letters (except *r*, called *Repha*, and except the nasal sign called *Anusvāra* and the sign for the hard breathing called *Visarga*) have no names (like the names in the Greek alphabet), but the consonants are enunciated with the vowel *a*. Native grammarians, in designating any letter, add the word कार *kāra*; thus, सकार *a-kāra*, ‘the letter *a*’; ककार *ka-kāra*, ‘the letter *ka*.’

## NUMERICAL FIGURES.

१	२	३	४	५	६	७	८	९	१०	११	१२	३४५
1	2	3	4	5	6	7	8	9	10	11	12	345

## THE VOWELS AND THE METHOD OF WRITING THEM.

2. The short vowel स *a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written सक्, but *ka* is written क; so that in such words as कनक *kanaka*, नगर *nagara*, &c., no vowel has to be written. The mark \ under the *k* of सक्, called *Virāma* (see 9), indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after a final consonant. It is omitted in the first tables that the letters may be kept unencumbered by additional marks.

*a*. The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus, साक् *ák*, का *ká*; इक् *ik*, ~~कि~~ *ki*.

*b*. Observe here, that the short vowel *i*, when *initial*, is written in its right place, but when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in order to write such a word as *iti*, the letters would have to be arranged thus, *iit* इति.

*c*. Perhaps the true explanation of this peculiarity is that in the earliest alphabets the two *i*'s were written over the consonant to which they belonged, short *i* inclining to the left, and long *i* to the right, a perpendicular stroke having been afterwards added.

3. The long vowels ऀ *á* and ँ *í*, not initial, take their proper place after a consonant. Also the non-initial *o* and *au* (which are formed by placing ˘ and ˙ over ऀ *á*), like ऀ *á*, take their proper place after

their consonants; thus, को *ka*, कौ *kau*. The vowels *u*, *ú*, *ri*, *rí*, *lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kú*, कृ *kṛi*, कृ *kṛí*, क्लृ *klṛi*.

a. Except when *u* or *ú* follows र *r*, in which case the method of writing is peculiar; thus, रु *ru*, रु *rú*.

b. When, however, the vowel चृ *ṛi* follows र *r* the vowel is written in its initial form and *r* in the crescent shape placed over it (see 5. a); thus, निरृति *nirṛiti*, 'the goddess of destruction.'

c. The vowels *ri*, *rí*, *lri* and *lṛi* are peculiar to Sanskrit (see 11. c). लृ *lṛi* only occurs in the root क्लृप् *klṛip*, 'to make,' and its derivatives.

d. The long लृ *lṛi* is only used in technical grammatical explanations; strictly it has no existence, and is useless except as contributing to the completeness of the alphabetical system.

e. The vowels *e* and *ai*, not initial, are written *above* the consonants after which they are pronounced; thus, के *ke*, कै *kai*.

f. In a few words initial vowels follow other vowels; e.g. अचृणिन् *a-ṛiṇin*, 'without debt;' गोअग्र *go-agra*, 'a number of cows;' प्रउग *pra-üga*, 'the pole of a chariot;' तिलउ *tilau*, 'a sieve.'

#### METHOD OF WRITING THE SIMPLE CONSONANTS.

4. The consonants have only one form, whether initial or not initial. And here note that in every consonant, and in the initial vowels, there is a perpendicular stroke or the commencement of one, and that all have a horizontal line at the top; but in two of the letters, ध *dh* and भ *bh*, this horizontal line is broken. In writing rapidly, the student will do well to form the perpendicular stroke first, then the distinctive parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

#### METHOD OF WRITING THE CONJUNCT CONSONANTS.

5. The necessity for conjunct consonants is caused by the fact that every consonant is supposed to have the vowel अ *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word or, in a few cases, of a syllable (see 3. f). Hence when any simple consonants stand alone in any word, the short vowel अ *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short अ *a*. Thus such a word as

कलानतया would be pronounced *kalánatayá*, where long षा *á* being written after *l* and *y* takes the place of the inherent vowel. But supposing that, instead of *kalánatayá*, the word had to be pronounced *klántyá*, how are we to know that *kl* and *nty* have to be uttered without the intervention of any vowel? This occasions the necessity for conjunct or compound consonants. *Kl* and *nty* must then be combined together thus, क्ल, न्त्य, and the word is written क्लान्त्या. And here we have illustrated the two methods of compounding consonants; viz. 1st, by writing them one above the other; 2ndly, by placing them side by side, omitting in all, except the last, the perpendicular line which lies to the right.

a. Some letters, however, change their form entirely when combined with other consonants. Thus र *r*, when it is the *first* letter of a conjunct consonant, is written above in the form of a crescent, as in कूर्मे *kúrma*, कार्तव्ये *kártavya*; and when the *last*, is written below in the form of a small stroke, as in the word क्रमेण *krameṇa*.

b. So again in क्ष\* *kṣha* and ज्ञ† *jña* the simple elements क् ष and ज्ञ ष are scarcely traceable.

c. In some conjunct consonants the simple letters slightly change their form; as, श *śa* becomes ष in अश *śa*; द् *d* with य *ya* becomes द्य *dya*; द् *d* with ध *dha* becomes दध *ddha*; द् *d* with भ *bha* becomes दभ *dbha*; त् *t* with र *ra* becomes त्र *tra* or त्र *tra*; क् *k* with त *ta* becomes क्त *kta*.

d. Observe, that when *r* comes in the middle of a conjunct consonant, it takes the same form as at the end; thus, ग्र्य *grya*, ग्र *gra*. When conjunct consonants commencing with *ṣ* are followed by the vowels *i*, *í*, *e*, *ai*, *o*, *au*, or by a nasal symbol (see 6), then *ṣ* is for the convenience of typography written on the right of all; thus, र्षि *rṣi*, र्षी *rṣí*, र्षे *rṣe*, र्षौ *rṣau*, र्षे *rṣam*.

#### ANUSVÁHA AND ANUNÁSICA.

6. *Anusvára* (\* *m*), i. e. 'after-sound,' is a nasal sound which always belongs to a preceding vowel, and can never be used like a nasal consonant to begin a syllable (though like a consonant it imparts, in conjunction with a following consonant, prosodial length to the preceding short vowel). It is denoted by a simple dot,

\* Sometimes formed thus ञ, and pronounced *kya* in Bengálí.

† This compound is sometimes pronounced *gya* or *nya*, though it will be more convenient to represent it by its proper equivalent *jña*.



which ought to come either immediately over the vowel after which the nasalization is sounded, or on the right of the vowel-mark ; thus, कं *kaṃ*, कुं *kuṃ*, किं *kiṃ*, कीं *kiṃ*.

This dot serves two purposes. It marks, 1. the Anusvára proper or *True Anusvára*; 2. a short substitute for the five nasal consonants; in which latter case it may be called *Substitute Anusvára*.

a. True Anusvára denotes the nasalization of the vowel which precedes it before श *ś*, ष *ṣ*, स *s*, and ह *h*, in the body of words. It is then pronounced with the nose only (like *n* in the French *mon*, &c.), and will in this Grammar be represented in the Indo-Romanic type by *n*, as in अंश *aṃśa*, अंहति *aṃhati*.

But since the true Anusvára must take the place of a final म् *m* when the three sibilants श *ś*, ष *ṣ*, स *s*, and the aspirate ह *h* (but see 7. c) follow; and also generally when र *r* follows at the beginning of a word (see *e.* next page); it is then in this Grammar expressed by *m*; thus, तम् शत्रुम् is written तं शत्रुम् *taṃ śatrum*; तम् राजानम् becomes तं राजानम् *taṃ rājānam*; and सम् with root ह् *h* is written संह *saṃhri*.

b. Substitute Anusvára is sometimes used, for shortness, as a *substitute* for any of the five nasal consonants इ *n*, म् *ṇ*, ण *ṇ*, न् *n*, म् *m*, which belong to the five classes of letters (see 15), when no vowel intervenes between these and a following consonant in the middle of the same word (thus the syllables इङ्क *inṅk*, इञ् *inṅ*, अण्ड *aṇḍ*, इन् *inṅ*, इम्प *imp* may for shortness be written इङ्क्, इञ्क्, अण्ड्, इन्क्, इम्प्). In these cases Anusvára must be pronounced like the nasal consonant for which it has been substituted, and in this Grammar it will always be represented in Indo-Romanic type by these nasal consonants.

But Anusvára is more usually substituted for these nasals when *final* and resulting from the euphonic adaptation of the final *m* of accus. cases sing., nom. cases neut., some adverbs and persons of the verb to a following word (see 60). It will then in this Grammar be represented in the Indo-Romanic type by *m*, as in the cases mentioned in 6. a.

c. Anusvára is even used in some printed books, though less correctly, for the final म् *m* of the words specified in the last paragraph when they stand in a pause (i. e. at the end of a

sentence or clause, or when not followed by another word). In such cases, too, it should be represented by *m*.

*d.* But Anusvára is never admitted as a substitute for the original final *n* of a *pada* or inflected word (as in accus. cases plur., loc. cases of pronominals, the 3rd pers. plur. and pres. part. of verbs, &c., see 54), unless the next word begin with *ś*, *ṣ*, *ṣ*, or their aspirates, when, by 53, a sibilant is interposed before the initial letter.

*e.* And in the case of *roots* ending in *n* or *m*, these final nasals, if not dropped, pass into Anusvára before terminations or suffixes beginning with a sibilant or *h*, but are *not changed* before semivowels; thus *मन् + स्यते = मंस्यते* *manśyate*, 'he will think;,' *मन् + ये = मन्ये* *manye*, 'I think' (617); *यम् + स्यति = यंस्यति* *yañśyati*, 'he will restrain;,' *गम् + य = गम्य* *gamyā*, 'accessible' (602); *नम् + र = नश्च* *namra*, 'bent.' *सम्* followed by *राज्* is *सम्राज्* *samráj*, 'a sovereign.'

*f.* Hence it appears that the nasal sign Anusvára is peculiarly the nasal of the three sibilants *श* *ś*, *ष्* *śh*, *स्* *s*, and the aspirate *ह* *h*; and that the true Anusvára always occurs before these letters. It is also to a certain degree the nasal of the semivowel *र* *r*; so that these five consonants having a nasal sign of their own have no relationship to the corresponding nasal consonant of their respective classes.

7. That Anusvára is less peculiarly the nasal of the semivowels is evident from *e.* above. Hence *m* final in a word (not a root) may, before *य* *y*, *ल्* *l*, *व्* *v*, either pass into Anusvára or be represented by *यँ*, *लँ*, *वँ*, or assimilate itself to these letters; thus *सम् + यम् = संयम्* or *सयँम्*, *यम् + लोकम् = यं लोकम्* or *यल्लोकम्*.

In the latter case the nasal character of *य* *y* and *ल्* *l* is denoted by a nasal symbol called *Anunásika* (i.e. 'through the nose,' sometimes called *Ćandra-vindu*, 'the dot in the crescent'), which is also applied to mark the nasality of a final *ल्* *l* deduced from a final *न्* *n* when followed by initial *ल्* *l*, see 56. Of course the word *सम्यञ्च* *samyañc*, 'going conformably' (formed from *समि* + *चञ्*), retains the *m*.

*a.* And this *Anunásika* ' is not only the sign of the nasality of *य* *y*, *ल्* *l*, and *व्* *v*, in the preceding cases, but also marks the nasality of vowels, though in a less degree than Anusvára, see 11. *f.*

*b.* In the Veda *Anunásika* is written for a final *न्* *n* after a long vowel before another vowel; as, *वस्यँ इन्द्रासि* for *वस्यान् इन्द्रासि* *Rig-veda* VIII. 1. 6.

c. Observe—A final *m* before *म् hm*, *ह् hn*, *स् hy*, *ल् hl*, *व् hv*, may either be changed to Anusvāra or undergo assimilation with the second letter; thus किं अलपति or किम् अलपति, किं हुते or किन् हुते, किं सः or किम् सः, &c. (see 7).

VISARGA, JIHVĀMŪLĪYA, AND UPADHMĀNĪYA.

8. The sign *Visarga*, 'emission of breath,' (sometimes said to derive its name from symbolizing the rejection of a letter in pronunciation,) usually written thus :, but more properly in the form of two small circles °, is used to represent a distinctly audible and harder aspiration than the letter ह् *h*. It is reckoned under the *vāhya-prayatna*, and is said, like the hard consonants, to be *a-ghosha*, without the soft articulation. This sign is never the representative of ह् *h*. Although conveniently represented by *h*, it should be borne in mind that Visarga (*h*) is a harder aspirate than ह् *h*, and is in fact a kind of sibilant, being often a substitute for *s* and *r* preceded by vowels whenever the usual consonantal sound of these letters passes into an aspiration at the end of a sentence or through the influence of a *k*, *kh*, *p*, *ph*, or a sibilant commencing the next word.

And since, according to native grammarians, स् *s* ought not to be allowed at the end of a complete word, all those inflections of nouns and verbs which end in *s* and stand separate from other words are, in native Grammars, made to end in Visarga.

But in this Grammar such inflections are allowed to retain their final स् *s*. We have only to bear in mind that this *s* is liable at the end of a sentence, or when followed by certain consonants, to pass into an audible breathing more distinct than *s* in the French *les* or the English *isle*, *viscount*, when it is represented by *h* (:).

In some parts of India Visarga has a slightly reverberating sound very difficult of imitation; thus रामः *rāmaḥ* is almost like रामह *rāmaha*, अग्निः *agniḥ* like अग्निह *agnih*, शिवैः *śivaiḥ* like शिवैहि *śivaihi*.

a. An *Ardha-visarga*, 'half-visarga,' or modification of the symbol Visarga, in the form of two semicircles ∪, is sometimes employed before *k*, *kh*, and *p*, *ph*. Before the two former letters this symbol is properly called *Jihvāmūlīya*, and the organ of its enunciation said to be the root of the tongue (*jihvā-mūla*). Before *p* and *ph* its proper name is *Upadhmānīya*, 'to be breathed upon,' and its organ of utterance is then the lips (*oshṭha*).

The *Jihvāmūlīya* and *Upadhmānīya* are therefore to be regarded as the sibilants of the guttural and labial classes respectively. (See Pāṇ. i. 1, 9.)

b. The sign *Ardha-visarga* is now rarely seen in printed Sanskrit texts. In the

Vedas the Upadhmāniya occurs, but only after an Anusvāra or Anunāsika; thus, नृं पाहि or नृं पाहि, and in this case also the symbol Visarga may be used for it.

#### VIRĀMA, AVAGRAHA, &C.

9. The *Virāma*, 'pause' or 'stop,' placed under a consonant (thus क् k), indicates the absence of the inherent अ a, by help of which the consonant is pronounced.

Observe—Virāma properly means the *pause of the voice at the end of a sentence*. In some MSS. it is employed like a mark of punctuation at the close of a sentence ending with a consonant, while the mark । is the proper means of denoting the close of a sentence ending in a vowel, all the preceding words being written without separation, because supposed to be pronounced without pause.

10. The mark ऽ (*Avagraha*, sometimes called *Ardhākāra*, half the letter a), placed between two words, denotes the elision (*lopa*) or suppression (*abhinidhāna*) of an initial अ a after ए e or ओ o final preceding. It corresponds to our apostrophe in some analogous cases. Thus, तेऽपि *te'pi* for ते अपि *te api*.

a. In books printed in Calcutta the mark ऽ is sometimes used to resolve a long ā resulting from the blending of a final ā with an initial a or ā; thus तथाऽपश्यं for तथा अपश्यं, usually written तथापश्यं. Sometimes a double mark ऽऽ denotes an initial long आ. The mark ऽ is also used in the Veda as the sign of a hiatus between vowels, and in the *pada* text to separate the component parts of a compound or of other grammatical forms.

b. The half pause । is a stop or mark of punctuation, usually placed at the end of the first line of a couplet or stanza.

c. The whole pause ॥ is placed at the end of a couplet, or is used like a full stop.

d. The mark of repetition ° indicates that a word or sentence has to be repeated. It is also used to abbreviate a word, just as in English we use a full point; thus प° stands for पर्व, as chap. for chapter; so °भ for शुभ.

#### PRONUNCIATION OF SANSKRIT VOWELS.

11. The vowels in Sanskrit are pronounced for the most part as in Italian or French, though occasional words in English may exemplify their sound; but every vowel is supposed to be *alpa-prāṇa*, 'pronounced with a slight breathing' (see 14. a).

a. Since अ a is inherent in every consonant, the student should be careful to acquire the correct pronunciation of this letter. There

are many words in English which afford examples of its sound, such as *vocal, cedar, zebra, organ*. But in English the vowel *u* in such words as *fun, bun, sun*, more frequently represents this obscure sound of *a*; and even the other vowels may occasionally be pronounced with this sound, as in *her, sir, son*.

*b.* The long vowel अ *á* is pronounced as *a* in the English *father, far, cart*; इ *i* as the *i* in *pin, lily*; ई *í* as the *i* in *marine, police*; उ *u* as the *u* in *push*; ऊ *ú* as the *u* in *rude*.

*c.* The vowel ऋ *ṛi*, peculiar to Sanskrit, is pronounced as the *ri* in *merrily*, where the *i* of *ri* is less perceptible than in the syllable *ri*, composed of the consonant *r* and the vowel *i*\*. ऋ *ṛi* is pronounced nearly as the *ri* in *chagrin*, being hardly distinguishable from the syllable *रि*; but in the case of the vowels *ṛi* and *ṛí* there is a mere vibration of the tongue in the direction of the upper gums, whereas in pronouncing the consonant *r*, the tongue should actually touch them (sec 19, 20): ए *e* as the *e* in *prey, there*; ओ *o* as in *so*; ऐ *ai* as *ai* in *aisle*; औ *au* as *au* in the German *Haus* or as *ou* in the English *house*†. लृ *lṛi* and लृ *lṛí* differ little in sound from the letter ल *l* with the vowels *ṛi* and *ṛí* annexed.

*d.* Hence it appears that every simple vowel in Sanskrit has a short and a long form, and that each vowel has one invariable sound; so that the beginner can never, as in other languages, be in doubt as to pronunciation or prosody.

*e.* Note, however, that Sanskrit possesses no short *ē* and *ū* in opposition to the long diphthongal sounds of *e* and *o*.

*f.* Although for all practical purposes it is sufficient to regard vowels as either short or long, it should be borne in mind that native grammarians give eighteen different modifications of each of the vowels *a, i, u, ṛi*, and twelve of *lṛi*, which are thus explained:—Each of the first four vowels is supposed to have three prosodial lengths or measures (*mātrá*), viz. a short (*hrasva*), a long (*dīrgha*), and a prolated

\* That there is not, practically, much difference between the pronunciation of the vowel *ṛi* and the syllable *रि ṛi* may be gathered from the fact that some words beginning with ऋ are also found written with रि, and *vice versa*; thus, रिष्टि and ऋष्टि, रिषि and ऋषि, रिष्य and ऋष्य. Still the distinction between the definition of a vowel and consonant at 19 and 20 should be borne in mind. There is no doubt that in English the sound of *ri* in the words *merrily* and *rich* is different, and that the former approaches nearer to the sound of a vowel.

† Colloquially in India *ai* is often pronounced rather like *e* and *au* like *o*.

(*pluta*); the long being equal to two, and the prolated to three short vowels. Each of these three modifications may be uttered with a high tone, or a low tone, or a tone between high and low; or in other words, may have the acute, or the grave, or the circumflex accent. This gives nine modifications to *a*, *i*, *u*, *ri*; and each of these again may be regarded either as nasal or non-nasal, according as it is pronounced with the nose and mouth, or with the mouth alone. Hence result eighteen varieties of every vowel, excepting *lri*, *e*, *ai*, *o*, *au*, which have only twelve, because the first does not possess the long and the last four have not the short prosodial time. A prolated vowel is marked with three lines underneath or with ३ on one side, thus आ or आ३ (see Pāṇ. 1. 2, 27).

#### PRONUNCIATION OF SANSKRIT CONSONANTS.

12. क *k*, ज *j*, प *p*, ब *b* are pronounced as in English.

a. ग *g* has always the sound of *g* in *gun*, *give*, never of *g* in *gin*.

b. च *č* is pronounced like *ch* in *church*, or as *c* in Italian. Observe that च *č* is a simple consonantal sound, although represented in English words by *ch*. It is a modification or softening of *k*, just as *j* is of *g*, the organ of utterance being in the palate, a little in advance of the throat. Hence, in Sanskrit and its cognate languages, the palatals *č* and *j* are often exchanged with the gutturals *k* and *g*. See 25.

c. त *t*, द *d* are more dental than in English, *t* being something like *t* in *stick*, and *d* like *th* in *this*; thus *veda* ought to be pronounced rather like *vetha*. But in real fact we have no sound exactly equivalent to the Indian dentals *t* and *d*. The sound of *th* in *thin*, *this*, is really dental, but, so to speak, *over-dentalized*, the tongue being forced *through* the teeth instead of *against* them. Few Englishmen acquire the correct pronunciation of the Indian dentals. They are said to be best pronounced by resting the end of the tongue against the inside of the front teeth and then suddenly removing it.

13. ढ *ḍ*, ण *ṇ*. The sound of these cerebral letters is in practice hardly to be distinguished from the sound of our English *t* and *d*. Properly, however, the Sanskrit cerebrals should be uttered with a duller and deeper intonation, produced by keeping the tongue as far back in the head (*cerebrum*) as possible, and slightly turning it upwards. A Hindú, however, would always write any English word or name containing *t* and *d* with the cerebral letters. Thus such words as *trip*, *drip*, *London* would be written ट्रिप, ड्रिप, लण्डन.

In Bengal the cerebral इ ळ and द ळ have nearly the sound of a dull *r*; so that *vidāla*, 'a cat,' is pronounced like *virāla*.

In some words both द ळ and इ ळ seem interchangeable with र *r* and ल *l*; so that खोद *khoḍ*, 'to be lame,' may be also written खोइ, खोर, खोल. In Prākṛit, cerebral letters often stand for the Sanskrit dentals. Cerebrals rarely begin words in Sanskrit.

14. ख *kh*, घ *gh*, छ *ch*, झ *jh*, ढ *ḍh*, ण *ṇh*, त *th*, ध *dh*, फ *ph*, भ *bh*. These are merely aspirated forms of simple consonants. They are not double or compound letters; *h* is only added to denote a distinct aspiration. Thus ख is pronounced like *kh* in *inkhorn*, not like the Greek χ; त as *th* in *anthill*, not as in *think*; फ as *ph* in *uphill*, not as in *physic*, but colloquially *ph* is often pronounced like *f* (as *phala* is pronounced *fala*); भ *bh* as in *cabhorse*. Care must be taken not to interpolate a vowel before the aspirate. Indeed it is most important to acquire the habit of pronouncing the aspirated consonants distinctly. *Dá* and *dhá*, *prishṭa* and *prishṭha*, *stamba* and *stambha*, *kara* and *khara* have very different meanings, and are pronounced very differently. Few Englishmen pay sufficient attention to this, although the correct sound is easily attainable. The simple rule is to breathe hard while uttering the aspirated consonant, and then an aspirated sound will come out with the consonant before the succeeding vowel.

a. With regard to aspiration we may note that according to Pāṇ. i. 1, 9, the letters are all either slightly aspirated (*alpa-prāṇa*) or more strongly aspirated (*mahá-prāṇa*). To the former belong vowels, semivowels, nasals, and *k*, *g*, *ḥ*, *j*, *ṭ*, *ḍ*, *t*, *d*, *p*, *b*, which are supposed to require a slight breathing in uttering them when they are initial. The *mahá-prāṇa* letters are *kh*, *gh*, *ch*, *jh*, *ṭh*, *ḍh*, *th*, *dh*, *ph*, *bh*, *ś*, *ṣh*, *s*, *h*, *Anusvára*, *Visarga*, *Jihvámúliya*, and *Upadhmáníya*.

15. ङ *n*, ञ *ñ*, ण *ṇ*, न *n*, म *m*. Each of the five classes of consonants in Sanskrit has its own nasal sound, represented by a separate nasal letter. In English and most other languages the same fivefold division of nasal sounds might be made, though we have only one nasal letter to express the guttural, palatal, cerebral, and dental nasal sounds. The truth is, that in all languages the nasal letters take their sound from the organ employed in uttering the consonant that follows them. Thus in English it will be found that guttural, palatal, cerebral, dental, and labial nasals are followed by consonants of the same classes, as in *ink*, *sing*, *inch*, *under*, *plinth*,

*imp.* If such words existed in Sanskrit, the distinction of nasal sounds would be represented by distinct letters; thus, इङ्, सिङ्, इच्, अयङ्, मिन्, इम्. Compare 6.

a. It should be observed, however, that the guttural nasal ङ n, which is rarely found by itself at the end of a word in Sanskrit, never at the beginning, probably has, when standing alone, the sound of *ny* in *sing*, where the sound of *g* is almost imperceptible. So that the English *sing* might be written सिङ्. The palatal ञ n̄ is only found in conjunction with palatal consonants, as in च ञँ, ज ञ्, छ ञ, and झ ञ. This last may be pronounced like *ny*, or like *gn* in the French *campagne*. In Bengal, however, it always has the sound of *gy*: thus राज्ञ is pronounced *rāgyā*. The cerebral nasal ण n̄ is generally the result of a preceding cerebral letter, as explained at 58. It is found in conjunction with cerebral consonants, but is not found at the beginning of pure Sanskrit words (except when used artificially as a substitute for roots beginning with न n). It is pronounced, as the other cerebrals, by turning the tip of the tongue rather upwards. The dental and labial nasals न n and म m are pronounced with the same organs as the class of letters to which they belong. See 21.

16. य y, र r, ल l, व v are pronounced as in English. Their relationship to and interchangeableness with (*samprasāraṇa*) the vowels i, ri, lri, u, respectively, should never be forgotten. See 22. a.

When व v is the last member of a conjunct consonant it is pronounced like *w*, as द्वार is pronounced *dwāra*; but not after r, as सर्व *sarva*. To prevent confusion, however, व will in all cases be represented by *v*, thus द्वार *dvāra*. See Preface to Sanskrit-English Dictionary, p. xix.

a. The character ऌ ḷ is peculiar to the Veda. It appears to be a mixture of ल l and र r, representing a liquid sound formed like the cerebrals by turning the tip of the tongue upwards; and it is often in the Veda a substitute for the cerebral इ ḍ when between two vowels, as ल्ह ḷh is for द ḍh.

b. The semivowels r and l are frequently interchanged, r being an old form of l. Cf. roots *rabh*, *rip*, with the later forms *labh*, *lip*. (See examples at 25.)

17. श ṣ, ष ṣh, स s, ह h. Of these, श ṣ is a palatal sibilant, and is pronounced like *sh* or like *s* in *sure*; (compounded with r it is sounded more like *s* in *sun*, but the pronunciation of ṣ varies in different provinces and different words.) ष ṣh is a cerebral, rather softer than our *sh*. That its pronunciation is hardly to be distinguished from that of the palatal is proved by the number of words written indiscriminately with श or ष; as, कोश or कोष. This ष



is often corrupted into क् in conversation, and क् *ksh* is often pronounced like क् *dh*. The dental स *s* is pronounced as the common English *s*. Different sibilants, of course, exist in English, though represented by one character, as in the words *sure, session, pressure, stick, sun*.

ह *h* is pronounced as in English, and is guttural.

#### CLASSIFICATION OF LETTERS.

18. In the arrangement of the alphabet at page 1, all the consonants, excepting the semivowels, sibilants, and *h*, were distributed under the five heads of gutturals (*kanthya*), palatals (*tālavya*), cerebrals (*mūrdhanya*), dentals (*dantya*), and labials (*oshhya*). We are now to show that *all the forty-seven* letters, vowels, semivowels, and consonants, may be referred to one or other of these five grand classes, according to the organ principally concerned in their pronunciation, whether the throat, the palate, the upper part of the palate, the teeth, or the lips\*.

*a.* We have also to show that all the letters may be regarded according to another principle of division, and may be all arranged under the head of either **HARD** or **SOFT**, according as the effort of utterance is attended with expansion (*vivāra*), or contraction (*saṃvāra*), of the throat.

\* *a.* According to some native grammars the classes (*varga*) of consonants are distinguished thus: *ka-varga* the class of guttural letters beginning with *k*, including the nasal, *ṭa-varga* the palatals, *ṭa-varga* the cerebrals, *ta-varga* the dentals, *pa-varga* the labials, *ya-varga* the semivowels, *śa-varga* the sibilants and the aspirate *h*.

*b.* In the Śiva-sūtras of Pāṇini the letters are arranged in fourteen groups: thus, *a i u ṛ ī ḷ ṛ i k—e o n—ai au ē—h y v r ṭ—l ṇ—ñ m n ṇ n m—jḥ bh ṇ—gh ḍh dh sh—j b g ḍ d ś—kh ph ḥ ṭh ṭh ḥ ṭ t v—k p y—ś sh s r—h l*. By taking the first letter of any series and joining it to the last of any other series various classes of letters are designated; thus *al* is the technical name for the whole alphabet; *hal* for all the consonants; *aḥ* the vowels; *ak* all the simple vowels; *aṇ* the vowels *a, i, u*, short or long; *eḥ* the diphthongs; *yaṇ* the semivowels; *jaś* the soft consonants *g, j, ḍ, d, b*; *jhaś* the same with their aspirates; *jhaśh* the soft aspirates alone; *yar* all the consonants except *h*; *jhal* all the consonants except the nasals and semivowels; *jhar* all the consonants except the aspirate, nasals, and semivowels.

b. The following tables exhibit this twofold classification, the comprehension of which is of the utmost importance to the study of Sanskrit grammar.

Gutturals	अ a आ á	क ka ख kha	ग ga घ gha	ङ na	ह ha	
Palatals	इ i ई í ए e ऐ ai	च éa छ éha	ज ja ञ jha	ण ña	य ya	श śa
Cerebrals	ऋ ri ॠ rí	ट ṭa ठ ṭha	ड ḍa ढ ḍha	ण ṇa	र ra	ष sha
Dentals	ल ṛi ॡ ṛí	त ta थ tha	द da ध dha	न na	ल la	स sa
Labials	उ u ऊ ú ओ o औ au	प pa फ pha	ब ba भ bha	म ma	व va	

The first two consonants in each of the above five classes and the sibilants, including Visarga, are hard; all the other letters, including Anusvára, are soft, as in the following table:

HARD OR SURD LETTERS.		SOFT OR SONANT LETTERS.				
क ka*	ख kha*	अ a आ á	ग ga*	घ gha*	ङ na	ह ha
च éa*	छ éha*	इ i ई í ए e ऐ ai	ज ja*	ञ jha*	ण ña	य ya
ट ṭa*	ठ ṭha*	ऋ ri ॠ rí	ड ḍa*	ढ ḍha*	ण ṇa	र ra
त ta*	थ tha*	ल ṛi ॡ ṛí	द da*	ध dha*	न na	ल la
प pa*	फ pha*	उ u ऊ ú ओ o औ au	ब ba*	भ bha*	म ma	व va

Note—Hindú grammarians begin with the letters pronounced by the organ furthest from the mouth, and so take the other organs in order, ending with the lips. This as a technical arrangement is perhaps the best, but the order of creation would be that of the Hebrew alphabet; 1st, the labials; 2nd, the gutturals; 3rd, the dentals.

c. Observe, that although ए e, ऐ ai, are more conveniently connected with the palatal class, and ओ o, औ au, with the labial, these letters are really diphthongal, being made up of a + i, á + i, a + u, á + u, respectively. Their first element is therefore guttural. (In the Prátiśákhya the diphthongs e, ai, o, au are called *Sandhy-akshara*.)

d. Note also, that it is most important to observe which hard letters have kindred soft letters, and *vice versa*. The kindred hard and soft are those in the same line marked with a star in the above table; thus g, gh, are the corresponding soft letters to k, kh; j, jh, to é, éh, and so with the others.

In order that the foregoing classification may be clearly understood, it is necessary to note the proper meaning of the term vowel and consonant, and to define the relationship which the nasals, semivowels, and sibilants, bear to the other letters.

19. A vowel is defined to be a sound (*svara*) or vocal emission of breath from the lungs, modified or modulated by the play of one or other of five organs, viz. the throat, the palate, the tongue, the teeth, or the lips, but not interrupted or stopped by the actual *contact* of any of these organs.

a. Hence अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ए *ḥri*, with their respective long forms, are simple vowels, belonging to the guttural, palatal, labial, cerebral, and dental classes respectively, according to the organ principally concerned in their modulation. But ए *e* and ऐ *ai* are half guttural, half palatal; ओ *o* and औ *au* half guttural, half labial. See 18. c.

b. The vowels are, of course, held to be soft letters.

20. A consonant is not the modulation, but the actual stoppage, of the vocal stream of breath by the *contact* of one or other of the five organs, and cannot be enunciated without a vowel. Hence the consonants from *k* to *m* in the table on p. 1 are often designated by the term *sparsa* or *sprishṭa*, 'resulting from contact;' while the semivowels *y*, *r*, *l*, *v* are called *ishat-sprishṭa*, 'resulting from slight contact.' By native grammarians they are sometimes said to be *avidyamāna-vat*, 'as if they did not exist,' because they have no *svara* (sound or accent). Another name for consonant is *vyanjana*, probably so called as 'distinguishing' sound.

a. All the consonants, therefore, are arranged under the five heads of gutturals, palatals, cerebrals, dentals, and labials, according to the organ concerned in *stopping* the vocal sound.

b. Again, the first two consonants in each of the five classes, and the sibilants, are called *hard* or *surd*, i. e. non-sonant (*a-ghosha*), because the vocal stream is abruptly and completely interrupted, and no *ghosha* or sound allowed to escape; while all the other letters are called *soft* or *sonant* (*ghosha-vat*, 'having sound'), because the vocal sound is less suddenly and completely arrested, and they are articulated with a soft sound or low murmur (*ghosha*).

c. Observe, that the palatal stop is only a modification of the

guttural, the point of contact being moved more forward from the throat towards the palate\*.

In the same way the cerebral (*múrdhanya*) stop is a modification of the dental. See 13.

d. The cerebral letters have probably been introduced into Sanskrit through pre-existing dialects, such as the Dráviḍian, with which it came in contact (see 24). As these letters are pronounced chiefly with the help of the tongue, they are sometimes appropriately called *linguals*.

21. A nasal or narisonant letter is a soft letter, in the utterance of which the vocal stream of breath incompletely arrested, as in all soft letters, is forced through the nose instead of the lips. As the soft letters are of five kinds, according to the organ which interrupts the vocal breathing, so the nasal letters are five, viz. guttural, palatal, cerebral, dental, and labial. See 15.

22. The semivowels *y, r, l, v* (called अन्तःस्थ antaḥstha or antaḥsthá because they *stand between* the other consonants and the sibilants) are formed by a vocal breathing, which is only half interrupted, the several organs being only slightly touched (*ishat-sprishṭa*) by the tongue. They are, therefore, soft or sonant consonants, approaching nearly to the character of vowels—in fact, half vowels, half consonants. See 16.

a. Each class of soft letters (excepting the guttural) has its own kindred semivowel to which it is nearly related. Thus the palatal soft letters इ *i*, ई *í*, ए *e*, ऐ *ai*, ज *j*, have य *y* for their kindred semivowel. Similarly र *r* is the kindred semivowel of the cerebral soft letters ऋ *ṛi*, ॠ *ṛí*, and ॡ *ṛ*; so also ल *l* of the dentals ॢ *lṛi*, ॣ *lṛí*, and द *d*†; and व *v* of उ *u*, ५ *ú*, ओ *o*, औ *au*, and ब *b*.

b. The guttural soft letters have no kindred semivowel in Sanskrit, unless the aspirate ह *h* be so regarded.

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\* The relationship of the palatal to the guttural letters is proved by their frequent interchangeableness in Sanskrit and in other languages. See 24, 25, and 176, and compare *church* with *kirk*, Sanskrit *catvār* with Latin *quatuor*, Sanskrit *ēa* with Latin *que* and Greek *καί*, Sanskrit *jānu* with English *knee*, Greek *γόνυ*, Latin *genu*. Some German scholars represent the palatals ञ and ज by *k'* and *g'*.

† That ल *l* is a dental, and kindred to द *d*, is proved by its interchangeableness with द in cognate languages. Thus *lacrima*, δάκρυμα. Compare also दीप with λαμπ.

23. The sibilants or hissing sounds (called *उष्मन् úshman* by native grammarians) are hard letters, which, nevertheless, strictly speaking, have in some measure the character of vowels. The organs of speech in uttering them, although not closed, are more contracted and less opened (*ishad-vivṛita*) than in vowels, and the vocal stream of breath in passing through the teeth experiences a friction which causes sibilation.

a. The aspirate *ह h*, although a soft letter, is also called an *úshman*.

b. The palatal, cerebral, and dental classes of letters have each their own sibilant (viz. *श, ष, स*, respectively, see 17). The Ardha-visarga, called *Jihvámútiya* (ञ=छ), was once the guttural sibilant, and that called *Upadhmáníya* (ञ=फ) the labial sibilant (see 8. a); but these two latter, though called *úshman*, have now gone out of use. Visarga (ः) is also sometimes, though less correctly, called an *úshman*. The exact labial sibilant denoted by *f*, and the soft sibilant *z* are unknown in Sanskrit.

24. That some of the consonants did not exist in the original Sanskrit alphabet, but have been added at later periods, will be made clear by a reference to the examples below, exhibiting the interchange of letters in Sanskrit, Greek, and Latin. The palatals *č, čh, j, jh, ñ* were probably developed out of the corresponding gutturals; the cerebrals *č, čh, đ, đh, ñ* are thought to be of Drávidian origin; the guttural nasal *n* is evidently for an original *n* or *m* before a guttural letter; *l* is supposed to be a more modern form of *r*; *ś* belongs to the palatal class, and is generally for an original *k*; *sh* is for an original *s*, cf. root *ush*, 'to burn,' with Lat. *us-tu-s*, from *ur-o*; *h* is for an original *gh*, sometimes for *dh*, and occasionally for *bh* (e. g. root *grah*, 'to seize,' for the Vedic *grabh*).

Of the vowels probably only *a, i, u* were original; *ri* is not original, and seems to have been a weakened pronunciation of the syllable *ar*, and at a later period *lri* of *al*. In Prākṛit *ri* is represented by either *i* or *u*. The diphthongs are of course formed by the union of simple vowels (see 29).

#### INTERCHANGE OF LETTERS IN SANSKRIT, GREEK, AND LATIN.

25. The following is a list of examples exhibiting some of the commonest interchanges of letters in Sanskrit, Greek, and Latin.

Sanskrit *a* = Greek *α, ε, ο*, = Latin *a, e, o, i, u*; e. g. Sk. *ajra-s*, 'a plain,' Gr. *ἀγρός*, L. *ager*; Sk. *jan-as*, 'race,' Gr. *γένος*, L. *gen-us*; Sk. *janas-as*, gen. c., Gr. *γένε(σ)-ος*, *γένους*, L. *gener-is*; Sk. *navā-s*, 'new,' Gr. *νέος*, L. *novu-s*; Sk. *apas-as*, 'of work,' L. *oper-is*.

Sanskrit *d* = Gr. *α, η, ω*, = L. *d, ē, ó*; e. g. Sk. *mā-tṛi* (stem *matar-*), 'a mother,' Gr. *μήτηρ* (stem *μήτερ-*), Dor. *μάτηρ*, Lat. *māter*; Sk. *jñā-ta-s*, 'known,' Gr. *γνω-τός*, L. *(g)no-tu-s*; Sk. *sāmi-*, 'half,' Gr. *ἥμι*, L. *semi-*.

Sanskrit *i* = Gr. *ι*, = L. *i, e*; e. g. Sk. *sāmi-*, 'half,' Gr. *ἥμι*, L. *semi-*.

Sanskrit *l* = Gr. *ι*, = L. *l*; e. g. Sk. *jīva-s*, 'living,' Gr. *βίος*, L. *viv-u-s*.

Sanskrit *u* = Gr. *υ*, = L. *u, o*; e. g. Sk. *uru-s*, 'broad,' Gr. *εὐρύς*; Sk. *jānu*, 'knee,' Gr. *γόνυ*, L. *genu*.

Sanskrit *ú* = Gr. *υ*, = L. *u*; e. g. Sk. *músh*, *músh-a-s*, &c., 'a mouse,' Gr. *μῦς*, L. *mus*.

Sanskrit *ri*, i. e. *ar* = Gr. *ρ* with a short vowel, = L. *r* with a short vowel; e. g. Sk. *mri-ta-s*, 'dead,' Gr. *βρο-τός* (for *μρο-τός* or *μορ-τός*), L. *mor-tuu-s*; Sk. *mátribhyas*, 'from mothers,' L. *matribus*; Sk. *mátrishu*, 'in mothers,' Gr. *μητράσι*.

Sanskrit *rt* = Gr. *ρ* with a vowel, = L. *r* with a vowel; e. g. Sk. *dátṛin*, acc. pl. of *dátṛi*, 'a giver,' Gr. *δο-τῆρ-ας*, L. *da-tor-es*; Sk. *mátris*, L. *matres*.

Sanskrit *e* = Gr. *αι*, *ει*, *οι*, = L. *ai*, *é*, *oi*, *ae*, *a*, *i*, *ú*; e. g. Sk. *veś-a-s*, 'an abode,' Gr. *(f)οἴκος*, L. *vicu-s*; Sk. *e-mi*, 'I go,' Gr. *εἶ-μι*; Sk. *eva-s*, 'going,' 'a course,' Gr. *αἰ-ών*, L. *ævu-m*.

Sanskrit *ai* = Gr. *α*, *η*, *ω*, = L. *æ* in certain inflexions; e. g. Sk. *devyai*, 'to a goddess,' Gr. *θεῖαι*, L. *deæ*.

Sanskrit *o* = Gr. *au*, *ev*, *ov*, = L. *au*, *o*, *u*; e. g. Sk. *gola-s*, 'a ball,' Gr. *γαυλός*; Sk. *ojas*, 'power,' L. *augeo*.

Sanskrit *au* = Gr. *av*, *ηv*, = L. *au*; e. g. Sk. *nau-s*, 'a ship,' Gr. *ναῦς*, *νηῦς*, L. *navis*, *nauta*, 'a sailor.'

Sanskrit *k*, *kh*, *ç*, *ś*, = Gr. *κ*, = L. *c*, *q*; e. g. Sk. *kravis*, *kravya-m*, 'raw flesh,' Gr. *κρέας*, *κρεῖον*, L. *cru-or*, *caro*; Sk. *khalu-s*, 'a granary,' *śálā*, 'a hall,' Gr. *καλιά*, L. *cella*; Sk. *éa*, 'and,' Gr. *καί*, L. *-que*.

Sanskrit *g*, *j*, = Gr. *γ* (*β*), = L. *g* (*h*); e. g. Sk. *yug-a-m*, 'a yoke,' Gr. *ζυγόν*, L. *jug-u-m*; Sk. *jánu*, 'knee,' Gr. *γόνυ*, L. *genu*; Sk. *ajra-s*, 'a plain,' Gr. *ἀγρός*, L. *ager*; Sk. *gau-s*, 'a cow,' Gr. *βοῦς*, L. *bos*; Sk. *guru-s*, 'heavy,' Gr. *βαρύς*, L. *grav-i-s*.

Sanskrit *gh* = Gr. *χ*, = L. *g*; e. g. Sk. *rt. stigh*, 'to ascend,' Gr. *στείχ-ω*, *στρίχ-ε-ς*, L. *ve-stig-ium*; Sk. *laghu-s*, 'light,' Gr. *ἐλαχύν-ε-ς*.

Sanskrit *ch* = Gr. *σκ*, = L. *sc*; e. g. Sk. *cháyá*, 'shade,' Gr. *σκιά*; Sk. *rt. chid*, 'to cleave,' Gr. *σχίζ-ω*, *σχιδ-η*, L. *scind-o*.

Sanskrit *t* (*th*) = Gr. *τ*, = L. *t*; e. g. Sk. *trayas*, 'three,' Gr. *τρεῖς*, L. *tres*.

Sanskrit *d* = Gr. *δ*, = L. *d*; e. g. Sk. *dam-a-s*, 'a house,' Gr. *δόμος*, L. *domu-s*.

Sanskrit *dh* = Gr. *θ*, = L. initial *f*, non-initial *d*, *b*; e. g. Sk. *da-dhá-mi*, 'I place,' Gr. *τί-θη-μι*; Sk. *dhu-ma-s*, 'smoke,' Gr. *θυ-μός*, L. *fu-mu-s*; Sk. *údh-ar*, 'udder,' Gr. *ὄυαρ*, L. *uber*; Sk. *andh-as*, 'food,' &c., Gr. *ἀνθ-ος*, L. *ad-or*.

Sanskrit *p* (*ph*) = Gr. *π* (*φ*), = L. *p* (*f*); e. g. Sk. *pitrī*, Gr. *πατήρ*, L. *pater*; Sk. *phulla-m*, 'a flower,' Gr. *φύλλε-ν*, L. *foliu-m*.

Sanskrit *b* = Gr. *β* (*π*), = L. *b* (*f*); e. g. Sk. *rt. lamb*, 'to hang down,' L. *lab-i*; Sk. *budh-na-s*, 'ground,' Gr. *πυθ-μῆν*, L. *fundu-s*; Sk. *budh*, 'to know,' Gr. *πυνθάνομαι* (*πυθ*).

Sanskrit *bh* = Gr. *φ*, = L. initial *f*, non-initial *b*; e. g. Sk. *rt. bhṛi*, *bhar-d-mi*, 'I bear,' Gr. *φέρ-ω*, L. *fer-o*; Sk. *nabh-as*, 'vapour,' 'a cloud,' Gr. *νέφ-ος*, L. *nub-e-s*.

Sanskrit *n*, *ñ*, = Gr. *γ* before gutturals, = L. *n*; e. g. Sk. *an-ka-s*, 'a hook,' Gr. *ἄγκ-ών*, *ὄγκ-ος*, L. *anc-u-s*, *unc-u-s*; Sk. *pañcan*, 'five,' Gr. *πέντε*, L. *quingue*.

## 20 INTERCHANGE OF LETTERS IN SANSKRIT, GREEK, AND LATIN.

Sanskrit *ṇ*, *n*, = Gr. *ν*, = L. *n*; e. g. Sk. *nava-s*, 'new,' Gr. *νέος*, L. *novu-s*.

Sanskrit *m* = Gr. *μ*, = L. *m*; e. g. Sk. *mā-tri*, 'a mother,' Gr. *μή-τηρ*, L. *ma-ter*.

Sanskrit *y* = Gr. *ζ*, = L. *j*; e. g. Sk. *yakrit*, 'liver,' Gr. *ἥπαρ*, L. *jecur*;  
Sk. *yug-a-m*, Gr. *ζυγ-ός-ν*, L. *jug-u-m*.

Sanskrit *r* = Gr. *ρ*, *λ*, = L. *r*, *l*; e. g. Sk. *rājan*, 'king,' L. *rex* (stem *reg-*); Sk. *sara-s*, 'whey,' Gr. *ὀρός*, L. *seru-m*; Sk. *rudh-i-ra-s*, 'blood-red,' Gr. *ἐρυθ-ρός*, L. *ruber*, *rufus*; Sk. *śru*, *śravas*, *śru-ta-s*, Gr. *κλέ-ος*, *κλυ-τός*, L. *in-cly-tu-s*.

Sanskrit *l* = Gr. *λ*, = L. *l*; e. g. Sk. *rt. lū*, *lu-nā-mi*, 'I cut,' Gr. *λύ-ω*, L. *re-lu-o*, *so-lu-o* (for *se-lu-o*); Sk. *lih* (= *rih*), 'to lick,' Gr. *λεί-χ-ω*, *λί-χ-νo-ς*, L. *ling-o*, *lig-uri-o*.

Sanskrit *v* = Gr. *F* (*v*), or disappears, = L. *v* (*u*); e. g. Sk. *nava-s*, 'new,' Gr. *νέ-ος*, i. e. *νέo-ς*, L. *novu-s*; Sk. *vish-a-s*, 'poison,' Gr. *ί-ός*, L. *vīrus*; Sk. *dvi*, 'two,' Gr. *δύo*, L. *duo*.

Sanskrit *ś* (for an original *k*) = Gr. *κ*, = L. *c*, *q*; e. g. Sk. *daśan*, 'ten,' Gr. *δέκα*, L. *decem*; Sk. *aśva-s*, 'a horse,' Gr. *ἵππο-ς*, *ἵκκο-ς*, L. *equu-s*; Sk. *śvā*, 'a dog,' Gr. *κύ-ων*, L. *can-is*.

Sanskrit *s*, *śh*, = Gr. *σ*, *ς*, disappears between two vowels, = L. *s*, changes to *r* between two vowels; e. g. Sk. *asti*, 'he is,' Gr. *ἐστί*, L. *est*; Sk. *janas-as*, 'of a race,' Gr. *γένε(σ)-ος*, *γένους*, L. *gener-is*; Sk. *vish-as*, 'poison,' Gr. *ί-ός*, L. *vir-us*; Sk. *ṣaṭ*, 'six,' Gr. *ἕξ*, L. *sex*.

Sanskrit *h* (for an original *gh*, sometimes for *dh*, and occasionally for *bh*) = Gr. *χ*, *κ* (sometimes *θ*), = L. *h*, *c*, *q*; e. g. Sk. *hi-ma-s*, 'winter,' Gr. *χι-ών*, L. *hiems*; Sk. *hṛid-aya-m*, 'the heart,' Gr. *καρδ-ία*, L. *cor* (stem *cord-*); Sk. *han* for *ghan* and *dhan* (in *ja-ghān-a*, 'he killed'; *ni-dhan-a*, 'death'), Gr. *θάν-ατος*; Sk. *hita* for *dhita*, 'placed' (fr. *dhā*, Gr. *θη*), Gr. *θετός*.

### THE INDIAN METHOD OF WRITING.

26. According to Hindú grammarians every syllable ought to end in a vowel\*, except at the end of a clause or sentence, and every final consonant ought to be attracted to the beginning of the next syllable; so that where a word ends in a consonant, that consonant ought to be pronounced with the initial letter of the next word. Hence in some Sanskrit MSS. all the syllables are separated by slight spaces, and in others all the words are joined together without any separation. Thus the two words **आसीद् राजा** *āsīd rājā* would in some books be written **आ सी द्वा जा** and in others **आसीद्वाजा**. There seems little reason for considering the mere spaces left between the words of a sentence to be incompatible with the

\* Unless it end in Anusvāra or Visarga *h*, which in theory are the only consonantal sounds allowed to close a syllable until the end of a sentence.

operation of euphonic laws. Therefore in some Sanskrit books printed in Roman type every uncompound word capable of separation is separated, e. g. *pitur dhanam ádatte*; which is even printed in Deva-nágari letters (by those scholars who allow an extension of the use of the mark called Viráma) thus, पितुर् धनम् आदत्ते, for पितुर्धनमादत्ते.

The following words and passages in the Sanskrit and English character, are given that the Student, before proceeding further in the Grammar, may exercise himself in reading the letters and in transliteration.

*To be turned into English letters.*

अक, अज, अश, आस, आप, इल, इष, ईड, ईर,  
उख, उच, ऊह, ऋण, ऋज, एध, ओख, कण, कित,  
कुमार, क्षम, क्षिप, क्षुध, क्षै, कूप, खन, खिद, गाह,  
गुज, गृध, गृ, घृण, घुष, चकास, चक्ष, चित, छिद,  
छो, जीवा, भूष, टीका, ठः, डीनं, ढौक, णिद, तापः,  
तडागः, दया, दमकः, दशरथः, दुरालापः, देव, धूपिका,  
धृतः, नटः, नील, नेम, परिदानम्, पुरुषस्, पौरः, पौरु-  
षेयी, पुरोडाशः, बहुः, बालकस्, भोगः, भोजनम्, मुखम्,  
मृगः, मेदस्, मेदिनी, यकृत्, योगः, रेणु, रेचक, रै,  
रैवत, रजा, रूपम्, रुरुदिषु, लोह, वामः, वैरम्, शक्,  
शौरः, षट्, साधुः, हेमकूटः, हेमन्.

*To be turned into Sanskrit letters.*

*Ada, asa, ali, ádi, ákhu, ágas, iti, íśaḥ, íhá, udára, upanishad,*  
*uparodha, úru, úsha, řishi, eka, kakud, kaṭu, koshah, gaura, ghaṭa,*  
*čaitya, čet, čhalam, jetri, jhíri, řagara, đamara, đhála, nama,*  
*tatas, tathá, řřina, tushára, deha, daitya, dhavala, nanu, nayanam,*  
*nidánam, piṭri, bhauma, bhesajam, marus, mahat, yuga, rush, rúđhis,*  
*lauha, vivekas, řatam, shođasan, sukhin, řřidaya, tatra, adya, buddhi,*  
*arka, kratu, anśa, anka, anga, añčala, añjana, kaṇṭha, aṇḍa, anta,*  
*manda, sampúrņa.*

33, 2 10



The following story has the Sanskrit and English letters interlined.

अस्ति हस्तिनापुरे विलासी नाम रजकः । तस्य गर्द-  
*asti hastināpure vilāso nāma rajakaḥ tasya garda-*  
 भोऽतिभारवाहनाद् दुर्बलो मुमूर्षुर् अभवत् । ततस् तेन  
*bho 'tibhāravāhanād durbalo mumūrshur abhavat tatas tena*  
 रजकेनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे शस्यक्षेत्रे  
*rajakenāsau vyāghraçarmaṇā praçchādyāraṇyasamīpe śasyakṣetre*  
 मोचितः । ततो दूराद् अवलोक्य व्याघ्रबुद्ध्या क्षेत्रप-  
*moçitaḥ tato dūrād avalokya vyāghrabuddhyā kṣhetrapa-*  
 तयः सत्वरं पलायन्ते । अथ केनापि शस्यरक्षकेण धूसर-  
*tayaḥ satvaram palāyante atha kenāpi śasyarakṣakeṇa dhūsara-*  
 कबलकृततनुचाणेन धनुःकाण्डं सज्जीकृत्यावनतकायेन  
*kambalakṛitatatanutrāṇena dhanuḥkāṇḍaṁ sajjīkṛityāvanatakāyena*  
 एकान्ते स्थितम् । ततस् तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो  
*ekānte sthitaṁ tatas taṁ ca dūre dṛiṣṭvā gardabhaḥ puṣṭāṅgo*  
 गर्दभीयमिति मत्वा शब्दं कुर्वाणस् तदभिमुखं धावितः ।  
*gardabhīyamiti matvā śabdāṁ kurvāṇas tadabhimukhaṁ dhāvitaḥ*  
 ततस् तेन शस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव  
*tatas tena śasyarakṣakeṇa gardabho 'yamiti jñātvā līlayaiva*  
 व्यापादितः ॥  
*vyāpāditaḥ.*

The following story is to be turned into Sanskrit letters.

*Asti śrīparvatamadhye brahmapurākhyam nagaram. Tatra saila-  
 śikhare ghaṇṭākarnḥ nāma rākṣasaḥ prativasatīti janapṛavaddaḥ śrū-  
 yate. Ekadā ghaṇṭām ādāya palāyamānuḥ kaṣṭiḥ taurō vyāghreṇa  
 vyāpāditaḥ. Tatpāṇipatitā ghaṇṭā vānaraiḥ prāptā. Te vānarāḥ tāṁ  
 ghaṇṭām anukṣhaṇam vādayanti. Tato nagarajanair manushyaḥ khā-  
 dito dṛiṣṭaḥ pratikṣhaṇam ghaṇṭārāvaṣṭa śrūyate. Anantaram  
 ghaṇṭākarnaḥ kupito manushyān khādati ghaṇṭām ca vādayatītyu-*

*ktvá janáh sarve nagarát paláyitáh. Tatah karálayá náma kuṭṭinyá vimṛīṣya markatá ghaṇṭám vádayanti svayaṃ vijñáya rájá vijñápitáh. Deva yadi kiyaddhanopakshayaḥ kriyate tadāham enaṃ ghaṇṭákarmaṇ sádhayámi. Tato rájñá tushṭena tasyai dhanam dattam. Kuṭṭinyá ta maṇḍalam kṛtvá tatra gaṇeśádigaauravaṃ darśayitvá svayaṃ vānarapriyaphalānyádāya vanam praviśya phalānyákīrṇāni. Tato ghaṇṭám parityajya vānaráh phalásaktá babhūvuh. Kuṭṭiní ta ghaṇṭám grihítvá nagaram ágatá sakalalokapújyābhavat.*

## CHAPTER II.

### SANDHI OR EUPHONIC COMBINATION OF LETTERS.

WE are accustomed in Greek and Latin to certain euphonic changes of letters. Thus for the perfect passive participle of *reg-o* (stem *reg-*) we have (not *reg-tu-s* but) *rec-tu-s*, the soft *g* being changed to the hard *c* before the hard *t* (cf. *rex* for *reg-s*). In many words a final consonant assimilates with an initial; thus *συν* with *γνώμη* becomes *συγγνώμη*; *ἐν* with *λάμπω*, *ἐλλάμπω*. *Suppressus* is written for *subpressus*; *appellatus* for *adpellatus*; *immensus* for *imensus*; *affinitus* for *adfinitus*; *offero* for *obfero*, but in perfect *obtuli*; *colloquium* for *conloquium*; *irrogo* for *inrogo*. In English, assimilations of the same kind take place in pronunciation, though they are not always recognized in writing; thus *cupboard* is pronounced as if written *cub-board*, and *blackguard* as if written *blay-guard*. These laws for the euphonic junction of letters are applied throughout the whole range of Sanskrit grammar; and that, too, not only in the interior of words when a stem is united with its terminations and suffixes, but in combining words in the same sentence. Thus, if the sentence '*Rara avis in terris*' were Sanskrit, it would require, by the laws of Sandhi or combination, to be written *Rarāvīrīnsterriḥ*. The learner is recommended, after learning the most common rules of combination, printed in large type, to pass at once to the declension of nouns and conjugation of verbs.

There are two classes of rules of Sandhi, viz. 1. Those affecting the junction of final and initial letters of *completely formed* words in sentences as well as of the stems of words in compounds; 2. Those which take effect in the *process of forming* words by the junction of roots and of stems, whether nominal or verbal, with suffixes and terminations (see 74. a). As the rules which apply to one class are generally applicable to the other, it will be convenient to consider them together; but some of the rules which come into operation in the formation of *verbs*, are reserved till they are wanted (see 294).

SECT. I.—EUPHONIC PERMUTATION AND COMBINATION  
OF VOWELS.

27. The changes of vowels called Guṇa and Vṛiddhi should at once be impressed on the memory. When the vowels इ *i* and ई *ī* become ए *e*, this is called a Guṇa change, or *qualification* (*guṇa* meaning 'quality'). When *i* and *ī* become ऐ *ai*, this is called a Vṛiddhi change, or *increase*. Similarly, उ *u* and ऊ *ū* are often changed to their Guṇa ओ *o*, and Vṛiddhi औ *au*; ऋ *ṛi* and ॠ *ṛī* to their Guṇa अर् *ar*, and Vṛiddhi आर् *ār*; and अ *a*, though it can have no corresponding Guṇa change, has a Vṛiddhi substitute in आ *ā*.

a. Native grammarians consider that *a* is already a Guṇa letter, and on that account can have no Guṇa substitute. Indeed they regard *a*, *e*, *o* as the only Guṇa sounds, and *ā*, *ai*, *au* as the only Vṛiddhi; *a* and *ā* being the real Guṇa and Vṛiddhi representatives of the vowels ऋ and ॠ. It is required, however, that *r* should always be connected with *a* and *ā* when these vowels are substituted for *ṛi*; and *l*, when they are substituted for *ṛī*.

b. Observe—It will be convenient in describing the change of a vowel to its Guṇa or Vṛiddhi substitute, to speak of that vowel as *gunated* or *vṛiddhied*.

28. In the formation of stems, whether nominal or verbal, the vowels of roots cannot be gunated or vṛiddhied, if they are followed by double consonants, i.e. if they are long by position; nor can a vowel long by nature be so changed, *unless it be final*. The vowel अ *a* is, as we have seen, already a Guṇa letter. See 27. a.

a. But in secondary derivatives long vowels are sometimes vṛiddhied: स्थौल *sthaula*, 'robust,' from स्थूल *sthūla*; ग्रैव *grāiva*, 'belonging to the neck,' from ग्रीवा *grīvā*; मौल *maula*, 'radical,' from मूल *mūla* (see 80. B).

29. The Guṇa sounds ए *e*, ओ *o* are diphthongal, that is, composed of two simple vowel sounds. Thus, ए *e* is made up of *a* and *i*; ओ *o* of *a* and *u*; so that a final अ *a* will naturally coalesce with an

initial इ *i* into *e*; with an initial उ *u* into *o*. (Compare 18. c.) Again, अ *ar* may be regarded as made up of *a* and *ri*; so that a final अ *a* will blend with an initial अ *ri* into *ar*.

a. Similarly, the Vṛiddhi diphthong ऐ *ai* is made up of *a* and *e*, or (which is the same) *á* and *i*; and औ *au* of *a* and *o*, or (which is the same) *á* and *u*. Hence, a final *a* will naturally blend with an initial ए *e* into *ai*; and with an initial ओ *o* into *au*. (Compare 18. c; and see note to table in next page.) The simple vowels in their diphthongal unions are not very closely combined, so that *e*, *o*, *ai*, *au* are liable to be resolved into their constituent simple elements.

b. If *ai* is composed of *á* and *i*, it may be asked, How is it that long *á* as well as short *a* blends with *i* into *e* (see 32), and not into *ai*? In answer to this some scholars have maintained that a long vowel at the end of a word naturally shortens itself before an initial vowel (see 38. i), and that the very meaning of Guṇa is the prefixing of short *a*, and the very meaning of Vṛiddhi, the prefixing of long *á*, to a simple vowel. Hence the Guṇa of *i* is originally *a i*, though the two simple vowels blend afterwards into *e*. Similarly, the original Guṇa of *u* is *a u*, blending afterwards into *o*; the original Guṇa of *ri* is *a ri*, blending into *ar*.

c. The practice of gunating vowels is not peculiar to Sanskrit. The Sanskrit *a* answers to the Greek *ε* or *ο* (see 25), and Sanskrit एमि *emi*, 'I go,' which in the 1st pers. plural becomes इमस् *imas*, 'we go,' is originally *a i mi*, corresponding to the Greek *εἶμι* and *ἴμεν*. Similarly in Greek, the root *φύγ* (*ε-φύγ-ον*) is in the present *φεύγ-ω*. Compare also the Sanskrit *veda* (*vaída*), 'he knows,' with Greek *οἶδα*; and compare *λέ-λοιπ-α*, perfect of *λιπ*, with the Sanskrit perfect.

30. Again, let it be borne in mind that य *y* is the kindred semi-vowel of *i*, *í*, *e*, and *ai*; व *v* of *u*, *ú*, *o*, and *au*; र *r* of *ri* and *rí*; and ल *l* of *li* and *lí*. So that *i*, *í*, *e*, *ai*, at the end of words, when the next begins with a vowel, may often pass into *y*, *y*, *ay*, *áy*, respectively; *u*, *ú*, *o*, *au*, into *v*, *v*, *av*, *áv*; and *ri*, *rí*, into *r*. [Observe—*lri* is not found as a final.]

The interchange of vowels with their own semivowels is called by Sanskrit grammarians *samprasāraṇa*.

In English we recognize the same interchangeableness, though not in the same way; thus we write *holy*, *holier*; *easy*, *easily*; and we use *ow* for *ou* in *now*, *cow*, &c.

In order to impress the above rules on the mind, the substance of them is embodied in the following table:

Simple vowels,	$\underbrace{a \text{ or } \acute{a}}$	$\underbrace{i \text{ or } \acute{i}}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{\acute{r}i \text{ or } \acute{r}\acute{i}}$	$\underbrace{\acute{l}i \text{ or } \acute{l}\acute{i}}$
Gūṇa substitute,		$\begin{array}{c} e \\   \\ ai \end{array}$	$\begin{array}{c} o \\   \\ au \end{array}$	$\begin{array}{c} ar \\   \\ \acute{ar} \end{array}$	$\begin{array}{c} al \\   \\ \acute{al} \end{array}$
Vṛiddhi substitute,	$\acute{a}$	$ai$	$au$	$\acute{ar}$	$\acute{al}$
Simple vowels,		$\underbrace{i \text{ or } \acute{i}}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{\acute{r}i \text{ or } \acute{r}\acute{i}}$	$\underbrace{\acute{l}i \text{ or } \acute{l}\acute{i}}$
Corresponding semivowel,		$y$	$v$	$r$	$l$
Gūṇa,		$\begin{array}{c} e \\   \\ a + i \end{array}$	$\begin{array}{c} o \\   \\ a + u \end{array}$		
Gūṇa resolved,		$\begin{array}{c}   \\ ay \end{array}$	$\begin{array}{c}   \\ av \end{array}$		
With semivowel substitute,		$ay$	$av$		
Vṛiddhi,		$\begin{array}{c} ai \\   \\ a + e \end{array}$	$\begin{array}{c} au \\   \\ a + o \end{array}$		
Vṛiddhi resolved,		$\left\{ \begin{array}{l} a + a + i \\ * \acute{a} + i \end{array} \right.$	$\left\{ \begin{array}{l} a + a + u \\ * \acute{a} + u \end{array} \right.$		
With semivowel substitute,		$\acute{a}y$	$\acute{a}v$		

The following rules will now be easily understood. They apply generally to the junction (1) of separate words in sentences and compounds; (2) of roots and stems with suffixes and terminations. To distinguish the second class of combinations the sign + will be used in the examples given. The object of most of the rules is to prevent a hiatus between vowels †.

31. If any *simple* vowel (short or long) is followed by a similar simple vowel (short or long), the two vowels blend into one long similar vowel (Pāṇ. VI. 1, 101); e. g.

न अस्ति इह *na asti iha* becomes नास्तीह *nástīha*, 'he is not here.'

राजा अस्तु उत्तमः *rājā astu uttamah* becomes राजास्तूत्तमः *rājāstūttamah*, 'let the king be supreme.'

जीवा अन्त जिवं अन्ता *jīvā anta* becomes जीवान् *jīvānta*, 'end of life.'

अधि ईश्वर *adhi īśvara* becomes अधीश्वर *adhīśvara*, 'supreme lord.'

ऋतु उत्सव *ṛitu utsava* becomes ऋतुत्सव *ṛitutsava*, 'festival of the season.'

पितृ ऋद्धि *pitṛ-ṛiddhi* becomes पितृद्धि *pitṛīddhi*, 'a father's prosperity.'

\* Since  $e = a + i$  and  $o = a + u$ , therefore  $a + e$  will equal  $a + a + i$  or  $\acute{a} + i$ ; and  $a + o$  will equal  $a + a + u$  or  $\acute{a} + u$ .

† In the Vedic hymns hiatus between vowels is not uncommon; cf. note to 66.

32. **अ** *a* or **आ** *á*, followed by the dissimilar vowels इ *i*, उ *u*, **ऋ** *ṛi* (short or long), blends with *i* or *í* into the Guṇa ए *e*; with *u* or *ú* into the Guṇa ओ *o*\*; with *ṛi* or *ṛí* into the Guṇa अर् *ar* (Pán. vi. 1, 87); e. g.

परम ईश्वर *parama íśvara* becomes परमेश्वर *parameśvara*, 'mighty lord.'

हित उपदेश *hita upadeśa* becomes हितोपदेश *hitopadeśa*, 'friendly instruction.'

गङ्गा उदक *gaṅgā udaka* becomes गङ्गोदक *gaṅgodaka*, 'Ganges-water.'

तव ऋद्धि *tava ṛiddhi* becomes तवर्द्धि *tavarddhi*, 'thy growth.'

महा ऋषि *mahá ṛishi* becomes महर्षि *maharshi*, 'a great sage.'

Similarly, तव लकार *tava līkāra* becomes तवल्लकार *tavalkāra*, 'thy letter *lī*.'

33. **अ** *a* or **आ** *á*, followed by the diphthongs ए *e*, ओ *o*, ऐ *ai*, or औ *au*, blends with *e* into the Vṛiddhi *ai*; with *ai* also into *ai*; with *o* into the Vṛiddhi *au*; with *au* also into *au* (Pán. vi. 1, 88); e. g.

पर श्रित *para edhita* becomes परैश्रित *paraidhita*, 'nourished by another.'

विद्या एव *vidyá eva* becomes विद्यैव *vidyāiva*, 'knowledge indeed.'

देव ऐश्वर्ये *deva aīśvarya* becomes देवैश्वर्ये *devaiśvarya*, 'majesty of deity.'

अल्प ओजस् *alpa ojas* becomes अल्पोजस् *alpaujas*, 'little energy.'

गङ्गा ओष *gaṅgā oṣha* becomes गङ्गाोष *gaṅgauṣha*, 'Ganges-current.'

ज्वर औषध *jvara auśhadha* becomes ज्वरोषध *jvaraushadha*, 'fever-medicine.'

34. इ *i*, उ *u*, **ऋ** *ṛi* (short or long), followed by any dissimilar vowel or diphthong, pass into their kindred semivowels; viz. *i* or *í* into *y*; *u* or *ú* into *v*†; *ṛi* or *ṛí* into *r* (Pán. vi. 1, 77); e. g.

अग्नि अस्त्र *agni astra* becomes अग्न्यस्त्र *agny-astra*, 'fire-arms.'

प्रति उवाच *prati uvāca* becomes प्रत्युवाच *praty-uvāca*, 'he spoke in reply.'

तु इदानीम् *tu idānīm* becomes त्विदानीम् *tv idānīm*, 'but now.'

मातुः शानन्द *mātrī ānanda* becomes मातृशानन्द *mātr-ānanda*, 'a mother's joy.'

मातुः शौत्सुक्य *mātrī autsukya* becomes मातृशौत्सुक्य *mātr-autsukya*, 'a mother's anxiety.'

35. Final ए *e* and ओ *o*, followed by an initial **अ** *a*, if it *begin another word*, remain unchanged, and the initial **अ** *a* is cut off (Pán. vi. 1. 109); e. g.

ते अपि *te api* becomes तेऽपि *te 'pi*, 'they indeed' (see 10).

सो अपि *so api* becomes सोऽपि *so 'pi*, 'he indeed.'

\* The blending of *a* and *i* into the sound *e* is recognized in English in such words as *sail*, *nail*, &c.; and the blending of *a* and *u* into the sound *o* is exemplified by the French *faute*, *baume*, &c.

† Illustrated by some English words; thus we pronounce a word like *million* as if written *millyon*; and we write *evangelist* (not *euangelist*), *saying*, *playing*, &c.

a. In compounds the elision of initial *a* after a stem like *go* appears to be optional, e.g. *go-śvāḥ* or *go-aśvāḥ*, 'oxen and horses' (Pāṇ. vi. 1, 122). See 38. e.

b. But *go* may become *gava* in certain compounds, as *go agram* may become *gavāgram*, see 38. e; so *go indra* becomes *gavendra*, 'lord of kine,' or *gav-indra* by 36.

36. But followed by *á, i, í, u, ú, ri, rí, e, o, ai, au*, if any one of these *begin another word*, final *ए e* and *ओ o* are changed to *ay* and *av* respectively; and the *y* of *ay*, and more rarely the *v* of *av*, may be dropped, leaving the *a* uninfluenced by the following vowel (Pāṇ. vi. 1, 78); e.g.

ते आगताः *te ágatāḥ* becomes तयागताः *tay ágatāḥ*, and then त आगताः *ta ágatāḥ*, 'they have come.'

Similarly, विष्णो इह *vishṇo iha* becomes विष्णविह *vishṇav iha*, and then विष्ण इह *vishṇu iha*, 'O Vishṇu, here!'

Observe—When *go*, 'a cow,' becomes *gav* in compounds, *v* is retained; e.g.

गो ईश्वर *go íśvara* becomes गवीश्वर *gav-íśvara*, 'owner of kine.'

गो ओकस् *go okas* becomes गवोकस् *gav-okas*, 'abode of cattle.'

a. And in the case of *ए e* and *ओ o* followed by any vowel or diphthong *in the same word*, even though the following vowel or diphthong be *a* or *e* or *o*, then *e* must still be changed to *ay*, and *o* to *av*, but both *y* and *v* must be retained; e.g.

जे + स *je + a* becomes जय *jaya*, the present stem of *ji*, 'to conquer' (see 263).

अग्ने + ए *agne + e* becomes अग्नये *agnaye*, 'to fire' (dative case).

भो + स *bho + a* becomes भव *bhava*, the present stem of *bhú* (see 263).

37. *ऐ ai* and *औ au*, followed by any vowel or diphthong, similar or dissimilar, are changed to *áy* and *áv* respectively (Pāṇ. vi. 1, 78); e.g.

कस्मै अपि *kasmai api* becomes कस्मायपि *kasmáy api*, 'to any one whatever.'

रै + अस् *rai + as* becomes रायस् *ráyas*, 'riches' (nom. plur.).

ददौ अन्नम् *dadau annam* becomes ददावन्नम् *dadv annam*, 'he gave food.'

नौ + औ *nau + au* becomes नावौ *návau*, 'two ships' (nom. du.).

a. If both the words be complete words, the *y* and *v* are occasionally dropped, but not so usually as in the case of *e* at 36; thus कस्मा अपि *kasmá api* for कस्मायपि *kasmáy api*, and ददा अन्नम् *dadá annam* for ददावन्नम् *dadv annam*.

#### PRAGRIHYA EXCEPTIONS.

38. There are some exceptions (usually called *pragrihya*, 'to be taken or pronounced separately') caused by vowels which must, under all circumstances, remain unchanged. The most noticeable are the terminations of duals (whether of nouns, pronouns, or verbs)

in *í*, *ú*, or *e* (Pāṇ. I. 1, 11). These are not acted on by following vowels; e. g.

कवी एतौ *kavī etau*, 'these two poets;' बन्धू इमौ *bandhū imau*, 'these two relations;' अमू आसाते 'these two sit down;' पचेते इमौ 'these two cook;' शेवहे आवाम् 'we two lie down.'

Observe—The same applies to *अमी* *amī*, nom. pl. masc. of the pronoun *अद्स्*.

a. The Vedic *asme* and *yushme* are also *pragrihya* according to Pāṇ. I. 1, 13.

b. Prolated vowels (II. f) remain unchanged, as आगच्छ कृष्ण इ अन्न 'Come, Krishna, here,' &c. (Pāṇ. VI. 1, 125; VIII. 2, 82).

c. A vocative case in *o*, when followed by the particle *iti*, may remain unchanged, as विष्णो इति *vishṇo iti*, or may follow 36.

d. Particles, when simple vowels, and औ *o*, as the final of an interjection, remain unchanged, as इ इन्द्र *i indra*, 'O, Indra!' उ उमेश *u umēśa*, 'O, lord of Umā!' अहो इन्द्र *aho indra*, 'Ho, Indra!' (Pāṇ. I. 1, 14, 15.)

Observe—This applies also to the exclamation आ *á* (but not to the *á* which native grammarians call आइ *án*, and which is used as a preposition before verbs and before nouns with the meanings 'to,' 'up to,' 'as far as,' 'until,' 'a little'); e. g. आ एवम् *á evam*, 'Ah, indeed!' (but *á udakát* becomes *odakút*, 'as far as water'; *á uṣṇa* becomes *oṣṇa*, 'slightly warm').

e. Before initial अ *a* the औ *o* of गो *go*, 'a cow,' remains unchanged and optionally cuts off the *a*; e. g. गोअग्रम् *go-agram*, or गोय्ग्रम् *go-'gram*, 'a multitude of cows' (cf. 35. a. b, 36. Obs.).

### Other Exceptions.

f. The final *a* or *á* of a preposition blends with the initial अ *ri* of a root into *ár* (not into *ar*); e. g. अ अरु = अरु 'to go on;' उप अरु = उपाह 'to approach;' अ अरु = अरु 'to flow forth;' आ अरु = आरु 'to obtain' (Pāṇ. VI. 1, 91). Compare 260. a.

g. The final *a* of a preposition is generally cut off before verbs beginning with ए *e* or औ *o*; see 783. k. Obs. and 783. p. Obs. (Pāṇ. VI. 1, 89, 94).

Observe—The particle एव when it denotes uncertainty is said to have the same effect on a preceding final *a*.

h. The अ *á* which takes the place of the वा of वाह् in the acc. pl. of such words as अग्रवाह्, 'a steer training for the plough,' requires Vpiddhi after *a*, as अग्रोहस्.

i. The उ *u* of किमु may remain or be changed to व् *v* before a vowel, as किमु उक्तम् or किमुक्तम् 'whether said.'

j. According to Sākalya, *a*, *i*, *u*, *ri* (short or long), final in a word, may optionally either remain unchanged (but, if long, must be shortened) before a word beginning with अ *a* or follow the usual rule, thus अक्ष अक्षिः (or even अक्षा अक्षिः 'a Brahman who is a Rishi') may be either अक्ष अक्षिः or अक्षपिः, but in no case can अक्षा अक्षिः be allowed to remain unchanged. Similarly, यथा अक्षिः may be either यथापि or यथाक्षि 'according to the Rishi.'

So in the case of *í* or *ú* or *ri*, final in a word, followed by dissimilar vowels, thus



चक्रो अत्र is either चक्रयत्र or चक्रि अत्र 'the discus armed here.' But compounded words follow the usual rule, as नदी उदक = नद्युदक 'river-water.' Except before words beginning with *ri*, as in the example कुमारिचुश्यः or कुमारिचुश्यः (Benfey's larger Gram. p. 52), and in असिचुद्धित 'made prosperous by (the power of) the sword,' Mahā-bh. XVIII. 105.

k. The words ओतु 'a cat' and ओष्ठ 'the lip,' when used in compounds, may optionally cut off a preceding final *a*; e.g. स्थूल ओतु is स्थूलोतु or स्थूलौतु; अधर ओष्ठ is अधरोष्ठ or अधरौष्ठ 'the lower lip'; (see Pāṇ. VI. 1, 94. Vārt.); and दिव ओजस् may be either दिवोक्तस् or दिवौक्तस् 'a deity.'

l. So also the sacred syllable ओम् and the preposition आ *ā* may cut off a final *a*; e.g. शिवाय ओं नमः = शिवायो नमः 'Om! reverence to Śiva; ' शिव एहि (i.e. आ with इहि) = शिवेहि 'O Śiva, come!' ३३, 21( )

m. The following words illustrate the same irregularity: शक अन्धु becomes शकन्धु; कर्क अन्धु becomes कर्कन्धु 'jujube'; लाङ्गल ईषा becomes लाङ्गलीया 'plough-handle'; (see Gaṇa Sakandhv-ādi to Pāṇ. VI. 1, 94.)

n. The following compounds are also irregular (see Pāṇ. VI. 1, 89. Vārt.):

अक्षौहिणी *akshauhiṇī*, 'a complete army' (from *akṣha ūhiṇī* for *vāhiṇī*).

प्रौढ *praudha*, 'grown up' (from *pra ūdha*).

प्राह *prauha*, 'reflection' (from *pra ūha*).

स्वैर *svaira*, स्वैरिन् *svairin*, 'self-willed' (from *sva īra*).

सुखार्ति *sukhārta*, 'affected by joy' (from *sukha ṛita*).

प्रार्थी *prārṇa*, 'principal debt' (from *pra ṛiṇa*).

कम्बलार्थी *kambalārṇa*, 'debt of a blanket' (from *kambala ṛiṇa*).

वसनार्थी *vasandārṇa*, 'debt of a cloth' (from *vasana ṛiṇa*).

चुणार्थी *ṛiṇārṇa*, 'debt of a debt' (from *ṛiṇa ṛiṇa*).

प्रेष *praisha*, 'an invitation'; प्रैष्य *praishya*, 'a servant' (from *pra eṣha*).

The annexed table exhibits the combinations of vowels at one view. Supposing a word to end in *ū*, and the next word to begin with *au*, the student must carry his eye down the first column (headed 'final vowels') till he comes to *ū*, and then along the top horizontal line of 'initial vowels,' till he comes to *au*. At the junction of the perpendicular column under *au* and the horizontal line beginning *ū*, will be the required combination, viz. *v au*.

INITIAL VOWELS.	INITIAL VOWELS.											
	1 a	2 ā	3 i	4 ī	5 u	6 ū	7 rī	8 rī	9 e	10 ai	11 o	12 au
FINAL VOWELS.	FINAL VOWELS.											
	a or ā	i or ī	u or ū	rī or rī	e	ā	i	ī	u	ū	rī	rī
a or ā	ā 31	ā 31	e 32	e 32	o 32	o 32	ar 32	ar 32	ai 33	ai 33	au 33	au 33
i or ī	y 34	y 34	ī 31	ī 31	y 34	y 34	rī 34	rī 34	e 34	ai 34	y 34	y 34
u or ū	v 34	v 34	ī 34	ī 34	ū 31	ū 31	rī 34	rī 34	e 34	ai 34	v 34	v 34
rī or rī	r 34	r 34	i 34	i 34	u 34	ū 34	rī 31	rī 31	e 34	ai 34	r 34	r 34
e	e 35, 36	e 35, 36	ī 34	ī 34	u 34	ū 34	rī 31	rī 31	e 34	ai 34	o 34	o 34
ai	āy 37	āy 37	ī 34	ī 34	u 34	ū 34	rī 31	rī 31	e 34	ai 34	o 34	o 34
o	o 35, 36	o 35, 36	ī 34	ī 34	u 34	ū 34	rī 31	rī 31	e 34	ai 34	o 34	o 34
au	āu 37	āu 37	ī 34	ī 34	u 34	ū 34	rī 31	rī 31	e 34	ai 34	o 34	o 34

Observe, that in the above table, as in the examples, the final letter, in its changed state, has been printed, for greater clearness, separate from the initial; except in those cases where the blending of the two vowels made this impossible.

\* If the initial *a* belong to a termination, suffix, &c., and not to a complete word, then *a* is not cut off, and *o* becomes *av* before it. See 36. *a*.  
 † If both the words are complete words, the *v* and *u* may be dropped throughout, but not so usually as in the case of *e*.

## SECT. II.—EUPHONIC COMBINATION OF CONSONANTS.

39. Before proceeding to the combination of consonants, let the letters be again regarded as divided into two grand classes of Hard and Soft, as explained at 20. *b*.

HARD OR BURD.				SOFT OR SONANT.							
<i>k</i>	<i>kh</i>			<i>g</i>	<i>gh</i>	<i>ṅ</i>	<i>h</i>	<i>a</i>	<i>á</i>		
<i>ḥ</i>	<i>ḥh</i>	<i>ś</i>		<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>	<i>i</i>	<i>í</i>	<i>e</i>	<i>ai</i>
<i>ṭ</i>	<i>ṭh</i>	<i>śh</i>	<i>ḥ</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>r</i>	<i>ṛi</i>	<i>ṛí</i>		
<i>t</i>	<i>th</i>	<i>s</i>		<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>	<i>lṛi</i>	<i>lṛí</i>		
<i>p</i>	<i>ph</i>			<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>	<i>u</i>	<i>ú</i>	<i>o</i>	<i>au</i>
											<i>ṁ</i>
											or
											<i>ṁ</i>

40. The stems of nouns and the roots of verbs may end in almost any letter, and these final letters (whether single or conjunct) are allowed to remain when the crude words stand alone; but *complete words*, when they stand alone or at the end of a sentence, can only, according to the native system, end in one of nine consonants (or, including Visarga and the Anusvára substituted for final *m*, eleven), viz. *क् k*, *ट t*, *त् t*, *प p*, *ङ ṅ*, *ण ṇ*, *न् n*, *म् m*, *ल् l*, Visarga (*:*), and Anusvára (*ṁ*); and even stems of words not ending in one of the above eleven letters are liable to undergo changes which shall make them so end, before the process of their euphonic union with other suffixes and other words in sentences is commenced.

Páṇini (VIII. 4, 56), however, seems to allow a word ending in one of the soft consonants *g*, *ḍ*, *d*, and *b*, optionally to stand at the end of a sentence or before a pause; e. g. *वाक्* or *वाग्*, &c.

41. In this Grammar the soft letters *g*, *ḍ*, *d*, *b*, the sibilant *स् s*, and the semivowel *र् r* will be admitted as possible finals of complete words standing alone, as well as of stems preparing for euphonic combinations; but the following five preliminary laws must be enforced under any circumstances, without reference to the initial letters of succeeding words.

## FIVE PRELIMINARY LAWS.

I. A conjunct quiescent consonant (i. e. a conjunct consonant having no vowel after it) is not generally allowed to remain at the end of a word; but must be reduced to a simple one. As a general rule this is done by dropping every consonant except the first; thus *čarants* becomes *čaran*, *avets* becomes *avet*, *čikīrsh* becomes *čikīr* (see 166. *a*).

Observe, however, that क् *k*, ट् *t*, त् *t*, प् *p*, when preceded by र् *r*, remain conjunct if both elements of these conjunct letters are either radical or substitutes for radical letters, e.g. *úr*k, nom. of *úrj*, 'strength' (176. *h*); *amár*t, 3rd sing. Impf. of *rt. mṛij* (Pāṇ. VIII. 2, 24). But in *abibhar* for *abibhart*, *t* is rejected as not being radical (see the table at 583; cf. *ἐτυπτον* for *ἐτυπτο*ν).

II. An aspirated quiescent consonant is not allowed to remain final, but is changed to its corresponding *unaspirated* letter; e.g. चित्रलिक् *čitralikh* becomes *čitralik* (see 43); छ् *ch*, however, usually becomes ट् *t* (see under IV. below).

III. The aspirate ह् *h* is not allowed to remain final, but is usually changed to ट् *t* (thus *lih* becomes *lit*); sometimes to क् *k* or त् *t*\* (see 182, 305, 306).

IV. Final palatals, as being of the nature of gutturals, are generally changed to gutturals; thus च् *č* is usually changed to क् *k*, e.g. *vác* becomes *vák* (see 176); but छ् *ch* becomes ट् *t* (see 176); ज् *j* is changed to ग् *g* (or क् *k*) and sometimes to ङ् *ṅ* (or ट् *t*), (see 176) †. [Technical grammatical expressions are excepted; cf. 50. *b.*]

V. The sibilants श् *ś*, ष् *ṣ*, if final, are generally changed into ट् *t*; sometimes, however, श् *ś* becomes क् *k*; and ष् *ṣ* either क् *k* or Visarga (see 181) ‡.

*a.* The above changes must hold good before all suffixes and terminations of nouns and verbs beginning with strong consonants (i.e. all consonants except nasals and semivowels), and before Taddhita suffixes beginning with nasals.

*b.* But before terminations of nouns and verbs beginning with vowels, and generally before weak consonants (i.e. nasals and semivowels), the finals of roots and stems remain unchanged (see *vác*, 176; *vač*, 650), even in opposition to the general rule which requires the softening of a hard letter when a soft letter follows.

#### GENERAL RULES FOR COMBINATION OF CONSONANTS.

42. If two hard or two soft unaspirated letters come in contact, there is generally no change; thus

विद्युत् प्रकाश *vidyut prakāśa* remains विद्युत्प्रकाश *vidyut-prakāśa*, 'the brilliance of lightning.'

\* So in Arabic *ṣ* *h* becomes *ṣ* *t*.

† So in cognate languages *ch* is often pronounced as *k* or passes into *k*. Compare *archbishop*, *archangel*, *church*, *kirk*, &c. Again, *nature* is pronounced *nachure*, and *g* in English is often pronounced as *j*.

‡ Compare *parochial* with *parish*, and *nation* pronounced *nashun*.

कुमुद विकास *kumud vikāsa* remains कुमुदिकास *kumud-vikāsa*, 'the blossoming of the lotus.'

दृशद् अधोगति *drīśad adhogati* remains दृशदधोगति *drīśad-adhogati*, 'the descent of the rock.'

विद्युत् + सु *vidyut + su* remains विद्युत्सु *vidyutsu*, 'in lightnings' (loc. case plur.).

43. If any hard letter (except a sibilant, see 64-66) ends a word when any soft initial letter follows, the hard (unless affected by some special rule) is changed to its own soft, which must always be in the unaspirated form by 41. II. (but see *d.* below); thus

सरित् रय *sarit raya* becomes सरिट्ठय *sarid-ṛaya*, 'the current of a river.'

चित्रलिक् लिखित *čitralik* (for *čitralikh*, 41. II.) *likhita* becomes चित्रलिग्लिखित *čitralig-likhita*, 'painted by a painter.'

वाक् देवी *vāk* (for *vāc*, 41. IV.) *devī* becomes वाग्देवी *vāg-devī*, 'the goddess of eloquence;' similarly, वाक् ईश *vāk īśa* becomes वागीश *vāg-īśa*, 'the lord of speech.'

विद् भव *viḍ* (for *viś*, 41. V.) *bhava* becomes विड्भव *viḍ-bhava*, 'generated by filth.'

*a.* An option is allowed before nasals, as follows: When two words come together, the initial of the second word being a nasal, then the final of the first word is usually (though not necessarily) changed to the nasal of its own class (see Pāp. VIII. 4, 45); thus

तत् नेत्रम् *tat netram* becomes तन्नेत्रम् *tan netram* (or *tad netram*), 'that eye.'

अप् मूलम् *ap mūlam* becomes अम्मूलम् *am mūlam* (or *ab mūlam*), 'water and roots.'

सरित् मुख *sarit mukha* becomes सरिन्मुख *sarin-mukha* (or सरिस्मुख *sarid-mukha*), 'the source of a stream.'

*b.* Before *maya* and *mātra*, the nasalization is not optional but compulsory; thus

चित् मय *cit maya* becomes चिन्मय *cin-maya*, 'formed of intellect.'

वाक् मय *vāk* (for *vāc*, 41. IV.) *maya* becomes वाङ्मय *vān-maya*, 'full of words.'

विद् मय *viḍ* (for *viś*, 41. V.) *maya* becomes विण्मय *vin-maya*, 'full of filth.'

तत् मात्रम् *tat mātram* becomes तन्मात्रम् *tan-mātram*, 'merely that,' 'an element.'

*c.* In the case of roots followed by Kṛit suffixes there is not usually any change; e. g. छद् + मन् *čhad + man* becomes छसन् *čhadman*, 'disguise.'

*d.* It will be seen from 41. V. *a. b.* that the general rule 43 applies to case-endings of nouns beginning with consonants, but not to case-endings beginning with vowels. In the latter case, the final consonant attracts the initial vowel, so as to form with it a separate

syllable; thus *vák + bhis* becomes *vág-bhis*, 'by words;' but in *vác + á*, *t* attracts *á*, thus *vá-ćá*, 'by a speech' (not *váj-á*): *sarít + bhis* = *sarid-bhis*, 'by rivers;' but in *sarít + á*, *t* attracts *á*, thus *sari-lá*, 'by a river' (not *sarid-á*). So also *samidh + á* becomes *sami-dhá*, 'by fuel' (not *samid-á*).

e. Similarly, in the case of *verbal* terminations beginning with vowels or with *m*, *v*, *y*, attached to roots ending in hard letters (see *pat*, 597. c; *kship*, 635; *vać*, 650), rule 43 does not apply.

f. षम् 'six' (becoming षद् by 41. V.), when followed by the augment *n* before the case-ending आम् *ám*, becomes षणाम् *ṣaṇ-ṇ-ám*, because the final ढ becomes ण and cerebralizes also the inserted *n* coming in contact with it. Similarly, षट् नवति becomes षणवति *ṣaṇ-ṇavati*, 'ninety-six,' and षट् नगर्यः becomes षणगर्यः *ṣaṇ-ṇagaryah*, 'six cities.' Compare 58. b.

44. If a soft letter ends a word or stem, when any hard initial letter follows, the soft is changed to its own hard, which must always be in the unaspirated form by 41. II; thus

कुमुद् + सु *kumud + su* becomes कुमुत्सु *kumutsu*, loc. pl. of *kumud*, 'a lotus.'

समिद् + सु *samid (for samidh, 41. II.) + su* becomes समित्सु *samitsu*, loc. pl. of *samidh*, 'fuel.'

Note—Similarly in Latin, a soft guttural or labial passes into a hard before *s* and *t*; thus *reg + si* becomes (*reksi*) *rexī*, *scrib + si* = *scripsi*, *reg + tun* = (*rektun*) *rectum*, &c.

a. With regard to palatals see 41. IV.

b. Soft letters, which have no corresponding hard, such as the nasals, semi-vowels, and ह् *h*, are changed by special rules.

c. If the final be an aspirated soft letter, and belong to a stem whose initial is ग् *g* or ङ् *ṅ*, द् *d* or च् *ch*, then the aspiration, which is suppressed in the final, is transferred back to the initial letter of the stem; as बुध् + सु *budh + su* becomes भुत्सु *bhutsu*, loc. pl. of *budh*, 'one who knows' (177; cf. also *duh*, 182). Similarly दध् + तस् *dadh + tas* becomes धत्तस् *dhattas*, 'they two place;' and see 306. a, 299. a. b, 664.

Note—Greek recognizes a similar principle in *τρέχω*, *θρέξομαι*; *τροφή*, *θρίπτω*: cf. also *θρίξ*, i. e. *θρίκ-ς* from the stem *τρίχ-*.

#### CLASSIFICATION OF SPECIAL RULES.

It is stated at 40, 41, that complete words as well as stems preparing for combination can only end in certain consonants. Of these the most usually occurring final consonants are त् *t* and द् *d*, the nasals न् *n* and म् *m*, the dental sibilant स् *s* (changed to Visarga by native grammarians), and the semivowel र् *r* (also by them changed

to Visarga). It will be sufficient, therefore, for all practical purposes to give special rules under four heads :

- 1st, Changes of final  $t$  and  $d$ .
- 2nd, Changes of the nasals, especially  $n$  and  $m$ .
- 3rd, Changes of final  $s$ .
- 4th, Changes of final  $r$ .

#### CHANGES OF FINAL $t$ AND $d$ .

45. By the general rule (43), final  $t$  becomes  $d$  before soft consonants, and before vowels ; as **मरुत् वाति** *marut váti* becomes **मरुद्वाति** *marud váti*, 'the wind blows.'

a. Certain exceptions are provided for by 41. V. b, 43. d. Hence also stems ending in  $t$  followed by the suffixes *vat*, *mat*, *vin*, *vala* do not necessarily change ; e.g. *vidyut-vat*, 'possessed of lightning;' *garut-mat*, 'possessed of wings.'

46. And, by 44, final  $d$  generally becomes  $t$  before hard consonants ; as **दृशद् पतन** becomes **दृशत्पतन** *dr̥śat-patana*, 'the fall of a stone.'

47. And, by 43. a, final  $t$  or  $d$  may become  $n$  before  $n$  or  $m$ .

#### Assimilation of final $t$ or $d$ .

48. If  $t$  or  $d$  ends a word, when an initial  $च$   $č$ ,  $ज$   $j$ , or  $ल$   $l$  follows, then  $t$  or  $d$  assimilates with these letters ; thus

**भयात् लोभाच्च** *bhayát lobhát ča* becomes **भयाल्लोभाच्च** *bhayál lobhác ča*, 'from fear and avarice.'

**तद् जीवनम्** *tad jīvanam* becomes **तज्जीवनम्** *taj jīvanam*, 'that life.'

a. A final  $t$  or  $d$  also assimilates with a following  $छ$   $čh$  or  $ज्$   $jh$ , but by 41. II. the result will then be  $č$   $čh$  ;  $j$   $jh$  ; thus **तत् छिनत्ति** becomes **तच्चिनत्ति** 'he cuts that;' **तद् भक्ष्यः** = **तज्भक्ष्यः**, 'the fish of him.'

b. Final  $t$  or  $d$  assimilates in the same way with  $ट$   $ṭ$ ,  $ड$   $ḍ$ , and their aspirates ; thus **तत् टीका** becomes **तट्टीका** ; **तद् डीनम्**, **तडुनीनम्** ; **तत् ठक्कुः**, **तडुक्कुः**.

Observe—The converse does not take place in the contact of complete words ; thus **षट् ते** (not **षट्टे**) 'those six;' but **ईड् + ते** = **ईट्टे** 'he praises,' see 325.

Final  $t$  or  $d$  may also assimilate with initial  $म्$   $m$  and  $ण$   $ṇ$ .

49. If  $t$  or  $d$  ends a word and the next begins with  $श$   $ś$  immediately followed by a vowel, semivowel, or nasal, then  $t$  or  $d$  is changed to  $च$   $č$ , and the initial  $श$   $ś$  is usually changed to  $छ$   $čh$  ; e.g.

**तत् श्रुत्वा** *tat śrutvā* becomes **तच्छ्रुत्वा** *tač śhrutvā*, 'having heard that;' but **तच्छ्रुत्वा** *tač śrutvā* is allowable.

a. Similarly, the change of initial  $\text{शृ}$   $ś$  to  $\text{छृ}$   $ch$  is optional after a final  $\text{कृ}$ ; thus  $\text{वाक्शत}$  may either remain so or be written  $\text{वाक्छत}$  'a hundred speeches.' Again, after a final  $\text{दृ}$   $d$  and  $\text{पृ}$   $p$  this rule is said to be optional; but examples are not likely to occur: though in Rīg-veda III. 33, 1, we have  $\text{विपादकुतुद्री}$  for  $\text{विपादशुतुद्री}$ , the two rivers Vipás and Sūtudrī in the Pajjāb.

50. If  $\text{तृ}$   $t$  ends a word, when initial  $\text{हृ}$   $h$  follows, the final  $\text{तृ}$   $t$  is changed to  $\text{दृ}$   $d$  (by 43), and the initial  $\text{हृ}$   $h$  optionally to  $\text{धृ}$   $dh$ ; thus

$\text{तत् हरति}$  *tat harati* becomes  $\text{तद्वरति}$  *tad dharati*, 'he seizes that;' but  $\text{तद् हरति}$  *tad harati* is allowable.

a. By a similar rule, and on the same principle, any consonant (except a nasal, semivowel, or sibilant) followed by  $\text{हृ}$ , must be softened if hard, and its soft aspirate optionally substituted for the initial  $\text{हृ}$ ; thus  $\text{वाक् हरति}$  *vāk harati* becomes  $\text{वाग्घरति}$  *vāg gharati*, 'speech captivates.'

b. Similarly,  $\text{अच्छृ ह्रस्वः}$  *ac hrasvaḥ* becomes  $\text{अज्झ्रस्वः}$  *aj jhrasvaḥ*, 'a short vowel.'

#### Insertion of $\text{तृ}$ $t$ changeable to $\text{चृ}$ $č$ .

51. When  $\text{छृ}$   $ch$  is between two vowels (long or short) in the body of a simple word,  $\text{तृ}$   $t$  changeable by 48. a. to  $\text{चृ}$   $č$  must be inserted before  $\text{छृ}$   $ch$ ; thus root  $\text{प्रच्छ}$  *pračh* followed by a vowel must be written  $\text{प्रच्छ्र}$  *pračchā* (as in  $\text{पप्रच्छ}$  *papračchā*,  $\text{पृच्छामि}$ , &c. at 631); so also  $\text{चि}^* + \text{छेद}$  becomes  $\text{चिच्छेद}$  'he has cut;'  $\text{अ}^* + \text{छिनत्}$  =  $\text{अच्छिनत्}$  'he was cutting' (see Pāṇ. VI. 1, 73, 75).

Observe—In the case of root  $\text{मृच्छ}$  there is no insertion of  $\text{चृ}$  in  $\text{मृच्छना}$ , &c., because  $\text{चृ}$  is not between two vowels.

a. This insertion of  $\text{चृ}$   $č$  is obligatory when  $\text{छृ}$   $ch$  is initial, and when a previous syllable of any word, either separate or compounded, ends in a *short* vowel; as,  $\text{शैलस्य छाया}$  or  $\text{शैलच्छाया}$  'the shadow of a rock.'

b. The same is obligatory after the preposition  $\text{आ}$  *á* and the particle  $\text{मा}$  *má*; as  $\text{आ छन्न}$  becomes  $\text{आच्छन्न}$  'covered;' so  $\text{मा छिदत्}$  becomes  $\text{माच्छिदत्}$  *má čhidat*, 'let him not cut' (Pāṇ. VI. 1, 74).

c. In all other cases after *long* vowels the insertion of  $\text{चृ}$   $č$  is optional; as,  $\text{वदरीच्छाया}$  or  $\text{वदरीच्छाया}$  'the shade of a jujube tree;'  $\text{सा छिनत्ति}$  or  $\text{साच्छिनत्ति}$  'she cuts' (Pāṇ. VI. 1, 76).

d. An augment  $\text{तृ}$   $t$  may optionally be inserted after final  $\text{दृ}$   $d$  before initial  $\text{सृ}$   $s$ ; as,  $\text{षट्सन्तः}$  or  $\text{षट्सन्तः}$  'being six' (Pāṇ. VIII. 4, 42; 3, 39).

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\*  $\text{चि}$  *č* is the syllable of reduplication to form the perfect of  $\text{छिद्}$  *čhid* (252), and  $\text{अ}$  *a* the augment to form the imperfect of all verbs (251).



CHANGES OF THE NASALS, ESPECIALLY न् *n*.

52. If the letter न् *n*, preceded by a *short* vowel, ends a word, when the next begins with any vowel, the *n* is doubled; thus

आसन् अत्र *āsan atra* becomes आसन्नत्र *āsann atra*, 'they were here.'

तस्मिन् उद्याने *tasmin udyāne* becomes तस्मिन्नद्याने *tasminn udyāne*, 'in that garden.'

a. This applies equally to final इ *n* and ए *n*; as प्रत्यक् इति becomes प्रत्यङ्गुति 'he goes towards the west'; सुगण् अस्ति = सुगणस्ति 'he is a good calculator' (see Pāṇ. VIII. 3, 32); but these, especially the last, rarely occur as finals.

b. Technical terms in grammar, such as उप-दी (i. e. 'a list of suffixes beginning with उप'), are said to be exceptions to this rule.

53. If न् *n* ends a word, when an initial च् *č* or त् *t* or द् *d* (or their aspirates) follows, a sibilant is inserted between the final and initial letter, according to the class of the initial letter; and the न् *n* then passes into the true Anusvāra, see 6. *d*; c. *g*.

कस्मिन् + चित् *kasmin + čit* becomes कस्मिंश्चित् *kasmiṃśčit*, 'in a certain person.'

अस्मिन् तडागे *asmin tadāge* becomes अस्मिंस्तडागे *asmiṃstadaḡe*, 'in this pool.'

महान् टङ्कः *mahān ṭaṅkaḥ* becomes महाष्टङ्कः *mahāṣṭaṅkaḥ*, 'a large axe.'

a. The same holds good before छ् *ch* (as, तांश्छादयति 'he covers them'), and before थ् *th*, द् *d*; but the two latter are not likely to occur.

b. If *s* immediately follows *t* in a conjunct consonant, as in the word तस्र् 'a sword-hilt,' there is no change; thus सन् तस्र् remains सन्तस्र्.

c. A similar euphonic *s* is inserted between the prepositions *sam*, *ava*, *pari*, *prati*, and certain words which begin with *k*, as संस्कार *saṃskāra*, संस्कृत *saṃskṛita*, परिष्कार *pariṣkāra*, प्रतिष्कार *pratishkāra*, &c. (see 70); just as in Latin, between the preposition *ab* and *c*, &c., e. g. *ab-s-condo*. Also, between पुम् 'a male,' and a word beginning with a hard consonant, as कोकिल 'a cuckoo,' thus पुंस्कोकिलः; also when कान् is repeated, e. g. कांस्मान् or कौंस्मान् 'whom?' 'whom?' 'which of them?' (Pāṇ. VIII. 3, 12, but cf. Vopadeva II. 35.)

d. न् *n* at the end of a root does not require an inserted *s* before terminations beginning with *t*; thus हन् + ति *han + ti* is हन्ति *hanti*, 'he kills' (but see 57, 57. a. b).

e. Except, also, प्रशान् *praśān* (nom. of *praśām*, 179. a); as, प्रशान्तनोति 'the peaceful man spreads'; प्रशान्तिनोति 'the peaceful man collects' (Pāṇ. VIII. 3, 7).

54. The only cases in which न् *n*, when originally the final of a word, can pass into Anusvāra are given above at 53, 53. a; thus in classical Sanskrit combinations like तान् करोति or तान् ददाति must not be written तां करोति, तां ददाति.

55. If न् *n* ends a word, when the next begins with श् *ś*, then न् *n* and श् *ś* may be combined in either of the two following ways:

1st, the final न् *n* may be changed to palatal ण् *ṇ*; thus महान् शूरः *mahān śūraḥ* may be written महाण्शूरः 'a great hero.'

2ndly, the initial श् *ś* may be changed to छ् *ch*; thus महाण्शूरः.

a. According to native authorities an augment *t*, changeable to *č* (51), may be

inserted in both cases, thus महाचक्षुरः or महाचक्षुरः, but this is rarely done; and in practice, both न् and ण् are sometimes erroneously left unchanged against the rule (thus, महान् शूरः).

b. Final न् n may optionally insert an augment क् k when any sibilant begins the next word or syllable. Hence प्राङ् शत may be either प्राङ्कशत (or प्राङ्कृत by 49. a) or may remain unchanged.

c. Similarly, final ण् n may insert द् d, and final न् n may insert त् t before स् s; e. g. सुगण्, 'a good reckoner,' is in loc. pl. सुगणसु or सुगणदसु; and सन् सः, 'he being,' may be सन्सः; and some say the inserted letters may optionally be aspirated. The insertion of त् between a final न् and initial स् is common in the Veda; but in later Sanskrit these insertions are not usual.

56. If न् n ends a word, when the next begins with ल् l, the n assimilates with the l, and the Candrabindu mark ∪ is placed over the l, substituted for n, to denote its nasality; thus पक्षान् लुनाति becomes पक्षाणुनाति or पक्षाण्लुनाति 'he clips the wings;' see 7. Similarly, εν + λαμπω = ελλάμπω; con + ligo = colligo.

a. Final न् n, before ज् j or ञ् jh, and ण् n, is properly written in the palatal form ञ्, but in practice is often allowed to remain unchanged against the rule.

b. Final न् n, before ड् ḍ, ढ् ḍh, and ण् n, should be written in the cerebral form ण्.

c. But final न् n, before gutturals, labials, semivowels (except य् y), and the sibilants स् s, ष sh, remains unchanged; as, तान् षट् 'those six.'

57. न् n as the final of nominal stems is rejected before terminations and suffixes beginning with consonants; thus धनिन् + भिस् dhanin + bhis becomes धनिभिस् dhanibhis, 'by rich people;' युवन् + त्व yuvan + tva becomes युवत् yuva-tva, 'youth.' Similarly स्वामिन् + वत् svāmin + vat becomes स्वामिन् वत् svāmi-vat, 'like a master.' But राजन्वत् rājan-vat is excepted in the sense of 'having a good king.' (Raghu-v. VI. 22; Pāp. VIII. 2, 14; cf. also उदन्वत् udan-vat, 'the ocean,' Raghu-v. x. 6.)

a. न् n as the final of a root is rejected before those terminations beginning with consonants (excepting nasals and semivowels) which have no indicative P (see 307 and 323); thus हन् + ति P is हन्ति, but हन् + तस् is हन्तस्, see 654.

b. Also, when a word ending in न् n is the first (or any but the last) member of a compound word, even though the next member of the compound begins with a vowel; e. g. राजन् पुरुष rājan puruṣa becomes राजपुरुष rāja-puruṣa, 'the king's servant;' राजन् इन्द्र rājan indra becomes राजेन्द्र rājendra, 'chief of kings;' स्वामिन् अर्थम् svāmin artham becomes स्वाम्यर्थम् svāmy-artham, 'on the master's account.'

c. न् n not final, immediately preceded by a palatal, is changed to the palatal form; e. g. याच् + ना = याच्ना 'prayer,' यज् + न = यज्ञ 'a sacrifice;' similarly, राज्ञी 'a queen,' fem. of राजन् 'a king.'

Change of न् n (not final) to ण् n.

58. If न् n (not final, and having immediately after it any vowel, or one of the consonants न् n, म् m, य् y, व् v) follows any one of the

three cerebral letters च् *ri* (short or long), र् *r*, ष् *sh*, in the same word (*samāna-pade*), then न् *n* must be changed to the cerebral य् *y*, even though any vowel or any of the guttural or labial consonants at page 15 (viz. *k, kh, g, gh, ṅ, h*, and *p, ph, b, bh, m, v*), or *y* or *Anusvāra*, either singly or combined together or with any vowel, intervene; as in the following examples formed with suffixes or terminations: क्षिपायि (635); कर्मणा (152); मृगेण (107); वृंहय 'causing to grow fat'; शृङ्गय 'horned'; ब्रह्मय 'devout.' साचार्यानी *ātāryānī*, 'the wife of an *Ācārya*,' is an exception (Pāṇ. iv. 1, 49. Vārt.)\*.

Obs. 1. न् *n* final (i. e. followed by Virāma) in a word is not so changed; e. g. दान्, not दान्य (see 127).

Obs. 2. In a word like कुर्वन्ति, 'they do,' *t* immediately after *n* prevents the change. Similarly, रुन्धस् (671).

Obs. 3. This change of a dental to a cerebral letter is called *nati* in the Prātiśākhya.

a. The intervention of any of the palatal, cerebral, or dental consonants at p. 15, except *y* (viz. *ç, çh, j, jh, ñ, ś, t, th, d, dh, ṇ, t, th, d, dh, l, s*), prevents the operation of this rule, as in सर्वना 'worship'; सर्जन 'abandoning'; क्रोडन 'playing'; वर्तानि 'roads' (nom. pl. of वर्तन्); शृगालेन 'by a jackal' (149).

The intervention of a labial, *conjunct* with न् *n*, precludes any change in the conjugational forms of the verb तृप् 'to satisfy,' cl. 5. (तृप्नोति &c., 618), and in those of क्षुभ् 'to shake,' cl. 9. (क्षुभ्नाति &c., 694); see Pāṇ. viii. 4, 39. In the Veda, however, तृप्नोति is found. But the intervention of nasals, semivowels, or *h*, though *conjunct* with the न्, do not prevent cerebralization, as in सर्वेभ्यः (157); शराभ्या inst. c. of शरावन् 'hostile'; ग्राव्या of ग्रावन् 'a stone.'

Observe—According to Pāṇ. vi. 1, 16, the past pass. part. of व्राट्, 'to cut,' and रुज्, 'to break,' should be वृक्क्य, रुग्ग्य.

b. If two *conjunct* न् *ns* follow the letters causing the cerebralization, they each become य्, as in विशय *vishayā* † (540).

c. Even in compound words where च्, च्, ष्, र् are in the first member of the compound, and न् occurs in the second member, the change to य् may sometimes take place (especially when the separate ideas inherent in each word are lost sight of in a single object denoted), and sometimes is optional. When, however, the

\* The whole rule 58 is thus expressed in the first two Sūtras of Pāṇini viii. 4, रपाभ्यां यो नः समानपदे । अट्कुप्पञ्चन्यवायेऽपि । The vowel *ri* is supposed to be included in र्. अट् stands for the vowels, diphthongs, *y, r, v*, and *h*; कु for the guttural class of consonants; पु for the labial; आङ् for the preposition आ; नुम् for *Anusvāra*.

† Except a word like प्राणियन् redup. aorist of अन् 'to breathe,' with प्र.

words do not, so to speak, merge their individuality in a single object, no change is generally allowed, but even in these cases it is impossible to lay down a precise rule. The following are a few examples: ग्रामणी 'a village-chief,' अग्रणी 'foremost,' रामायण 'the Rāmāyaṇa,' वामीणस 'a Rhinoceros' ('leather-snouted animal'), खरणस 'having a sharp nose,' but चर्मनासिका 'a whip,' and सर्वनामन् 'a pronoun,' स्वर्नदी or स्वर्णदी 'the river of heaven,' वृषनाशन 'a plant' (where वृषणाशन might be expected), गिरिनदी or गिरिणदी 'a mountain-stream,' आशवण 'a mango-grove,' ब्रह्महणम् (acc. of ब्रह्महन्) 'the killer of a Brāhman.' Similarly, वृत्रहणम् acc. c. of वृत्रहन् 'the slayer of Vṛitra,' but वृत्रघ्न (where *han* becomes *ghna*); सवैह्व 'the whole day;' and in other similar compounds when the first member ends in short *a*, but पराह्ण 'afternoon' (if from परा अहन्). See Pāṇ. VIII. 4, 3, &c.

d. In a compound, न् n is not generally changed to ण् n, if the first member ends in प् sh, and the next word is formed with a Kṛit suffix containing न् n, as निष्पान, दुष्पान, यजुष्यावन (Pāṇ. VIII. 4, 35).

e. If the second member of a compound contain a guttural or be monosyllabic, the change of न् n to ण् n is necessary, as in स्वर्गकामिणी, हरिकामण (Pāṇ. VIII. 4, 13), क्षीरपेण (Pāṇ. VIII. 4, 12); but not in compounds with *agni*, as शराग्नि.

59. The prepositions अन्तर, निर् (for निस्), परा, परि, प्र, and दुर् (for दुस्) require the change of न् n to ण् n in most roots beginning with न् (which in the Dhātu-pāṭha are therefore written with cerebral ण्); c. g. प्रणयति 'he bows,' अन्तरयति 'he leads inside,' निर्युदति 'he drives out,' परायुदति 'he drives away,' प्रणय 'guidance,' प्रणायक 'a guide,' परिणाह 'circumference.'

a. But in the following roots the न् is never changed, and these roots are therefore written in the Dhātu-pāṭha with dental न् n: नृत 'to dance,' नन्द 'to rejoice,' नह् 'to roar,' नह् 'to kill,' नद् 'to dance \*,' नाय् 'to ask,' नाध् 'to ask,' नृ 'to lead.'

b. In the case of नञ् 'to destroy,' the change of न् into ण् only takes place, when ञ् is not changed to प्, as प्रणश्यति, परिणश्यति, but प्रनष्ट, परिनष्ट (Pāṇ. VIII. 4, 36).

c. In the case of हन् 'to kill,' the change of न् to ण् takes place except when ह् is changed to घ्, as in प्रहस्यते, प्रहणन, but प्रघ्नति (Pāṇ. VIII. 4, 24). An option is allowed when न् is followed by म् or व्, as in प्रहन्मि or प्रहस्मि, &c. (Pāṇ. VIII. 4, 23).

d. When the preposition नि intervenes between the above-mentioned prepositions and the root, the change of न् into ण् takes place in the following verbs, गद्, नद्, पत्, यद्, मा, मे, सो, हन्, या, वा, द्रा, स्वा, वप्, वह्, शम्, चि, दिह्. In most other verbs the change is optional, as प्रनिभिनन्ति or प्रणिभिनन्ति (Pāṇ. VIII. 4, 17, 18).

e. After prepositions containing an r, the n of certain suffixes like *ana* is liable to be cerebralized, but in the case of causal stems, and in some other cases, the

\* According to some the resistance of this root to cerebralization is only when it belongs to class 10, and means 'to drop or fall.'

change is optional (see Pāṇ. VIII. 4, 29-31); e.g. प्रकोपन or प्रकोपण, प्रयापन or प्रयापण. In प्रवेपन, प्रमङ्गन, प्रक्रम्यन, प्रगमन, प्रभान, &c., no change to  $n$  is allowed (Pāṇ. VIII. 4, 32, 34). In the case of root अन् 'to breathe,' the final becomes ण् in प्राण् and पराण्, making प्राणिति 'he breathes,' and पराणिति (Pāṇ. VIII. 4, 19). The causal aorist allows two cerebral nasals, e.g. प्राणिणत्; as does also the desid. of पराण्, e.g. पराणिणिषति. In this way final  $n$  may be changed to ण् at the end of a word, as in प्राण्, पराण्, formed from rt. *an*. But this is only true of rt. अन्. In no other case can final  $n$  become ण्. When  $r$  is separated from the  $n$  of *an* by more than one letter, no change is allowed, as in पर्यनिति.

### Changes of final $m$ .

60. If  $m$  ends a word, when any one of the consonants  $k, kh, g, gh; ṭ, ṭh, j, jh; l, lh, d, dh; t, th, d, dh, n; p, ph, b, bh, m$  follows, then  $m$  may pass into Anusvāra, or may, before any one of those consonants, be changed to its own nasal; thus गृहम् जगाम *griham jagāma* is written either गृहं जगाम or गृहम्रगाम 'he has gone home;' and नगरम् प्रति either नगरं प्रति or नगरम्प्रति 'towards the city;' but in these cases Anusvāra is generally used. So also डीन preceded by prep. *sam* becomes either संडीन or सखडीन 'flight;' सम् चय either संचय or सच्चय 'collection;' सम् न्यास either संन्यास or सन्यास 'abandonment;' but in these cases Anusvāra is not so usual.

a. The final  $m$  of a root is changed to  $n$  or ण् before suffixes beginning with any consonant except  $y, r, l, s$ ; thus जङ्गम् + मि = जङ्गन्मि (see 709). So also चक्षम् + वहे = चक्षयवहे (see 58; and Pāṇ. VIII. 2, 65).

b. Before ज्, ष्, स्, ह्, a final  $m$  is represented by Anusvāra; also generally before the semivowels, but see 6. e. f, 7.

c. With regard to final  $m$  before ह् when followed by  $m, n, y, l, v$ , see 7. c.

d. When the next word begins with a vowel, then  $m$  must always be written; thus गृहम् आयाति becomes गृहमायाति 'he comes home' (not गृहं आयाति).

e. Observe—When  $n$  or  $m$  not final is preceded by ह्  $ṭh$ , the latter becomes ज्  $ṣ$ , as प्रह् + न = प्रश्न 'a question;' विह् + न = विष्ण 'lustre' (Pāṇ. VI. 4, 19); पाप्रह् + मि = पाप्रश्मि 'I ask frequently.'

### CHANGES OF FINAL $s$ .

61. Many cases of nouns and many inflections of verbs end in  $s$   $s$ , which is changeable to ज्  $ṣ$  and ष्  $sh$ , and is liable to be represented by Visarga (:, i. e. the sign for a hard breathing, see 8), or to pass into र्  $r$  (regarded as the corresponding soft letter of the

hard sibilants and Visarga). *As these changes will constantly meet the student's eye*, the following five rules must be carefully studied.

Observe—In other grammars these rules are designated 'rules for the changes of Visarga,' a sibilant not being allowed at the end of a complete word standing alone (see 40).

In the following pages, however, *s* is preserved as a final, both in declension and conjugation, for two reasons: 1st, because it is more easily pronounced than a mere breathing; 2ndly, because it keeps in view the resemblance between Sanskrit and Greek and Latin terminations.

62. FIRST RULE. *When does the final sibilant remain unrejected?*—Before त् *t*, च् *ç*, and द् *d*, and their aspirates, respectively; thus, final स् *s* before *t*, *th*, remains unchanged; before *ç*, *çh*, passes into the palatal sibilant श् *ś*; and similarly, before *d*, *dh*, passes into the cerebral sibilant ष् *ṣh*.

a. Final स् *s* is also allowed to remain unchanged before initial स् *s*, and to assimilate with initial श् *ś* and ष् *ṣh*\*. More commonly, however, it is in these cases represented by Visarga; see 63.

b. So also, the final स् *s* of a root must always remain unchanged before the terminations *si*, *se*; thus शास् + से = शास्से; वस् + से = वस्से; see 304. a.

c. When an initial त् *t* is compounded with a sibilant, a preceding final *s*, instead of remaining unchanged, may become Visarga as if before a sibilant; e. g. हरिः त्सरे गृह्णाति 'Hari grasps the sword-belt.'

d. For exceptions in *as*, *is*, *us*, see 69.

63. SECOND RULE. *When does final स् *s* pass into Visarga (:)?*—Before क् *k*, प् *p*, and their aspirates, and generally (but see 62. a) before the three sibilants स् *s*, श् *ś*, and ष् *ṣh*†.

a. Before a pause, i. e. at the end of a sentence.

b. When an initial sibilant is compounded with another hard consonant, the preceding final *s* is often dropped in MSS.; e. g. हरि स्कन्दति or हरिः स्कन्दति 'Hari goes.'

c. Nouns ending in *is* or *us* followed by verbs beginning with *k*, *p*, or their aspirates, and grammatically connected with these verbs, may optionally substitute *sh* for Visarga; e. g. सर्पिष्करोति or सर्पिः करोति 'he makes ghee' (Pāṇ. VIII. 3, 44).

64. THIRD RULE. *When does final ञ् *ṣ* as become o?*—Before all soft consonants.

a. Similarly, before short अ *a*, which *a* is then cut off.

This rule is more properly, but less simply, stated thus. When does final स् *s*

\* The assimilation of स् with an initial ष् is rare; but त्वयष्पष्टि is an example.

† Examples before initial ष्, like त्वयःषष्टि, are rare.

blend with a preceding *a* into the vowel *o*? Before all *soft* consonants final स् *s* is treated as if liquefied into *u* \*.

*b.* The names of the worlds (*bhūvas, mahas, janas, tapas*, &c.) change *s* to *r* before soft consonants; e. g. *bhūvar-loka, mahar-loka*, &c.

65. FOURTH RULE. *When does final स् s become र r?*—When preceded by any other vowel but अ *a* or आ *ā*, and before all *soft* letters, consonants or vowels.

*a.* Unless र *r* itself be the soft letter following, in which case, to avoid the conjunction of two *r*'s, final स् *s* is dropped, and the vowel preceding it (if short) is lengthened.

The interchangeableness of *s*, *r*, and *Visarga* is illustrated in some Greek and Latin words; e. g. *flor, floris*; *genus, generis*; *labor* for *labos*; *sex* = ἑξ; *suavis* = ἡδύς, &c.

66. FIFTH RULE. *When is final स् s rejected?*—When preceded by short अ *a*, before any other vowel except short आ *ā* †. NB. The अ *a*, which then becomes final, opens on the initial vowel without coalition ‡.

*a.* When preceded by long आ *ā*, before any soft letter, consonant or vowel. NB. If the initial letter be a vowel, the आ *ā*, which then becomes final, opens on it without coalition.

*b.* When preceded by any other vowel but अ *a* or आ *ā*, before the letter *r*, as noticed at 65. *a.*

*c.* Native grammarians say that final *s* passes into *Visarga*, which is then changed to *y*; which *y* is rejected in accordance with 36, 37.

The above five rules are illustrated in the following table, in which the nominative cases नरस् *naras*, 'a man'; नरास् *narās*, 'men'; हरिस् *haris*, 'the god Vishnu'; रिपुस् *ripus*, 'an enemy'; and नौस् *naus*, 'a ship'—are joined with verbs.

\* That is, it is first changed to *r*, as at 65, and *r* is then liquefied into a vowel; just as *l* is often changed to *u* in French. The plural of *animal* is *animaux*.

† That is, it blends with *a* into *o*, as in 64; and *o* becoming *av* before any vowel but *a*, the *v* is rejected by 36. Indian grammarians hold that final *s* or *Visarga* here becomes *y*, which would also be rejected by 36.

‡ This is one of the three cases in which a hiatus of two vowels is admissible in Sanskrit. The three cases are, 1. when final *s* is rejected from *as* or *ās* (66); 2. when a complete word, ending in *e*, is followed by any other vowel but *a* (see 36); 3. when certain dual terminations, ई *ī*, ऊ *ū*, ए *e*, are followed by vowels (see 38). In the middle of a word a hiatus is very rare (see 5. *b*).

FIRST RULE. Final sibilant remains un- rejected.	SECOND RULE. Final स s passes into Visarga.	THIRD RULE. Final सs as becomes जो o.	FOURTH RULE. Final स s becomes र r.	FIFTH RULE. Final स s is rejected.
<p>नरस् नरति naras tarati नरास् नरति narás taranti हरिस् नरति haris tarati नौस् नरति naus tarati नराञ् चरति naras carati नराञ् चरति narás caranti हरिञ् चरति haris carati नौञ् चरति naus carati</p> <p>Final s rarely remains un- changed before स s, and assi- milates with श श; thus, नरस् सरति naras sarati नरास् सरति narás saranti हरिस् सरति haris sarati नराञ् शोचति naras śocati नराञ् शोचति narás śocanti हरिञ् शोचति haris śocati</p>	<p>नरः करोति narah karoti नराः कुरुति naráh kuranti हरिः करोति harih karoti नरः खनति narah khanati नराः खनति naráh khananti हरिः खनति harih khanati नरः पचति narah pacati नराः पचति naráh pacanti हरिः पचति harih pacati नरः सरति narah sarati नराः सरति naráh saranti हरिः सरति harih sarati नरः शोचति narah śocati नराः शोचति naráh śocanti हरिः शोचति harih śocati</p> <p>Before a pause, करोति नरः karoti narah</p>	<p>नरो गच्छति narō gacchati नरो जयति narō jayati नरो याति narō yāti नरो रक्षति narō rakshati</p> <p>Similarly, before all other soft consonants. Also before स a, which स a is then cut off; thus, नरोऽस्ति narō 'iti for narō atti</p>	<p>हरिर् छाति harir atti रिपुर् छाति ripur atti नौर जायति naur yāti हरिर् एति harir eti रिपुर् एति ripur eti नौर एति naur eti</p> <p>हरिर् गच्छति harir gacchati रिपुर् गच्छति ripur gacchati नौर गच्छति naur gacchati</p> <p>हरिर् याति harir yāti रिपुर् याति ripur yāti नौर याति naur yāti</p> <p>Similarly, final s preceded by any vowel but a or ā, be- fore all soft letters except r. Before r final s also becom- ing r is rejected, and the pre- ceding vowel lengthened; e.g. हरो रक्षति harī rakshati रिपु रक्षति ripū rakshati</p>	<p>नर जायति nara jāyati नरा अदति narā adanti नर ईक्षते nara īkshate नरा ईक्षते narā īkshante नर एधते nara edhate नरा एधते narā edhante नर गच्छति narā gacchati नरा गच्छति narā gacchati नरा याति narā yāti नरा रक्षति narā rakshati</p> <p>Similarly, final सs as be- fore all other vowels except स a (see third rule); and similarly, final सs before all other soft letters, conso- nants or vowels.</p>



67. There is one common exception to 62, 63, 64 : सस् *sas*, 'he,' and एषस् *eshas*, 'this,' the nominative case masc. of the pronouns तद् *tad* and एतद् *etad* (220, 223), drop the final *s* before any consonant, hard or soft ; as, स करोति *sa karoti*, 'he does ;' स गच्छति *sa gacchati*, 'he goes ;' एष पचति *esha pacati*, 'this (man) cooks.' But rules 64. a, 66, and 63. a, are observed ; thus, सोऽपि *so 'pi*, 'he also ;' स एषः *sa eshaḥ*, 'he himself.' Sometimes (but only पादपूर्णे to fill up a verse or suit the metre) *sa* may blend with a following vowel, as सैषः for स एषः.

In poetry *syas*, 'he,' nom. masc. of *tyad*, may optionally follow the same rule (Pāp. VI. 1, 133).

Compare Greek *ὁ* for *ὅς*. Compare also Latin *qui* for *quis*, and *ille*, *iste*, *ipse*, for *illius*, *istius*, *ipsius*. The reason why *sa* dispenses with the termination *s* may be that this termination is itself derived from the pronoun *sa*.

68. The preceding rules are most frequently applicable to स् *s*, as the final of the cases of nouns and inflexions of verbs ; but they come equally into operation in substantives or adjectives, whose stem ends in अस् *as*, इस् *is*, and उस् *us* ; thus, by 65, चक्षुस् ईक्षते *ĉakshus ikshate* becomes चक्षुरीक्षते *ĉakshur ikshate*, 'the eye sees ;' and चक्षुस् + भिस् *ĉakshus + bhis* = चक्षुर्भिस् *ĉakshurbhis*, 'by eyes.' Similarly, by 64, मनस् जानाति *manas jānāti* becomes मनो जानाति *mano jānāti*, 'the mind knows ;' and मनस् + भिस् *manas + bhis* = मनोभिस् *manobhis*, 'by minds.'

#### Exceptions in अस् *as*, इस् *is*, उस् *us*.

69. अस् *as* at the end of the first member of a compound word retains its *s* before derivatives of the roots कृ and कम्, and before कंस, कुम्भ, पात, कुशा, कर्णौ (see Pāp. VIII. 3, 46) ; e. g. तेजस्कार 'causing light,' अयस्कार 'a blacksmith,' नमस्कार 'adoration,' तिरस्कार 'disrespect \*,' पयस्काम 'a lover of milk.' The *s* is also retained in some other compounds, generally when the second member begins with क्, प्, as, दिवस्पति 'lord of day,' वाचस्पति 'lord of speech ;' similarly also, भास्कार 'the sun.' Also before the Taddhita suffixes वत् *vat*, विन् *vin*, and वल् *vala* ; e. g. तेजस्वत्, तेजस्विन् 'possessing light.'

a. Words ending in इस् *is*, उस् *us*, such as हविस्, सपिस्, धनुस्, &c., and the prefixes निस्, वहिस्, आविस्, दुस्, प्रादुस्, when compounded with words beginning with क्, ख्, प्, फ्, change their final स् into ष् (Pāp. VIII. 3, 41, 45) ; e. g. हविष्कृत् 'performing a sacrifice,' सपिष्मान् 'drinking ghee,' धनुष्कार 'a bow-maker,' निष्कृत्

\* In forms of तिरस्कु the retention of स् *s* is considered optional (Pāp. VIII. 3, 42) ; e. g. तिरस्कर्तु or तिरःकर्तु.

‘removed,’ निष्फल ‘fruitless,’ यहिष्कृत ‘excluded,’ साविष्कृत ‘made evident,’ दुष्पान ‘difficult to be drunk,’ प्रादुष्कृत ‘made manifest.’

b. Nouns ending in इस् *is*, उस् *us*, before the Taddhita suffixes मत् *mat*, वत् *vat*, विन् *vin*, वल् *vala*, change the final *स* *s* to *ष* *sh* according to 70; e.g. अविष्मत् ‘possessing splendour,’ धनुष्मत् ‘armed with a bow.’

c. Similarly before Taddhita suffixes beginning with त् *t*, as त्वा *tva*, तमा *tama*, तारा *taya*, &c. (see 80), final *s* of *is* and *us* is changed to *sh*, but the initial *t* is then cerebralized; thus ज्योतिस् + त्व becomes ज्योतिष् *jyotish-ṭva*, ‘brightness.’ So ज्योतिष्म *jyotish-ṭama*, ‘most brilliant.’

d. Similarly *स*, liable to be changed to *ष* according to 70, is retained before the suffixes क् *k*, क्त्य *ktya*, पाश *paśa*, and when compounded with the nominal verb काम्यति; as, तेजस् *tejas* ‘splendid,’ यशस् *yashas* ‘glorious,’ पयस्कृत्य *payaskṛtya* ‘a little milk,’ सर्पिष्कृत्य *śarpiṣṭkṛtya* ‘a little ghee,’ यजुष्काम्यति ‘he desires sacrifice’ (Pāṇ. VIII. 3, 39).

70. *स* *s*, not *finai*, if followed by a vowel or by *t*, *th*, *n*, *m*, *y*, *v*, or by certain Taddhita suffixes, such as *ka*, *kalpa*, &c. (see 69. d), passes into *ष* *sh* when preceded by any other vowel but *अ* *a* or *आ* *ā*, and when preceded by क् *k*, or र् *r*, or ल् *l*; thus अग्नि + सु *agni + su* becomes अग्निषु *agnishu*, ‘in fires;’ करो + सि *karo + si* = करोषि *karoshi*, ‘thou doest;’ वाक् + सु *vāk + su* = वाक्षु *vākshu*, ‘in words;’ बिभर् + सि *bibhar + si* = बिभर्षि *bibharshi*, ‘thou bearest.’ See 69 and 69. a.

a. An intervening Anusvāra or Visarga or sibilant does not prevent this rule; e.g. हवीषि, चक्षूषि, हविःषु (or हविष्पु), चक्षुःषु.

b. In accordance with this rule, certain roots and their derivatives beginning with *स* change their initials to *ष* after the prepositions अभि, अधि, वि, नि, परि, प्रति, अति, अनु, अपि; thus, अभिषु from अभि and सु, परिषिच् from परि and सिच्, निष्ठा from नि and स्था; and the change may even be preserved though the augment *अ* *a* intervenes, as in न्यपिच्छत् from सिच् with नि, अथ्यष्टात् from स्था with अधि; and though the reduplicated syllable of the perfect tense intervene, as अथितष्टौ (but not always in either case, as अन्वस्यात्, अनुतस्यौ).

c. Hence roots beginning with *s* and followed by a vowel or a dental consonant are written in the Dhātu-pāṭha as if beginning with *sh*; e.g. पिष् (for सिष्), षु (for सु), षा (for स्था), षा (for स्था); and this applies also to the roots स्मि, सिद्, खद्, खद्ग, खप, &c.

d. Certain roots beginning with *s* resist all change to *sh* and are therefore always written with *s*; e.g. सृप, सृज्, सृ, सृ, स्तै, सेक्, सु, स्फुर्ज्. In certain roots the change is optional, as in स्यद्, स्कद्, &c.

e. The root सम्भ changes its initial to *ष* after अव, as अवष्टभाति.

f. In a few roots the change is optional, as परिस्कन्दति or परिष्कन्दति, विस्फुरति or विष्फुरति; and there are cases where *s* is retained quite exceptionally, e.g. परिसेधति, अभिसेधसिच्यते, परिसोदुम्.

g. The root अस *as*, ‘to be,’ when it drops initial *a*, leaves the *s* liable to be

changed to *śh* if it be followed by *y* or a vowel; e. g. अभिष्यात्, अभिषयन्ति, निषयन्ति, प्रादुःष्यात्, प्रादुःषयन्ति (Pāṇ. VIII. 3, 87).

Even in compounds the initial *s* of the second member of the compound may be affected by rule 70, especially if a single object is denoted, as in the names हरिषेण *hari-ṣeṇa* for *hari-sena*, युधिष्ठिर *yudhi-śtthira* for *yudhi-sthira*; and in अग्निष्ठ *agni-śṭha* for *agni-sṭha*, 'a frying-pan.' So also in अग्निष्टोम, पितृष्वसु, दुःपम, &c.

*h.* In compounds formed with साह् (rt. सह्), the initial becomes ष् where ह् is changed to a cerebral (द्, झ्, or ढ्). See 182. *e.*

*i.* The स् of the suffix सात् is not changed, as अग्निसात्कु 'to consume by fire.'

*j.* Observe—The preposition *nis* followed by the root *tap* does not become *nish* if repeated action is denoted; e. g. निस्तप् 'to melt (gold &c.) repeatedly' (Pāṇ. VIII. 3, 102); otherwise निष्टप्.

#### CHANGES OF FINAL र् r.

71. For purposes of Sandhi nearly all words ending in र् *r* may be regarded as ending in स् *s*. Most of the cases in which the changes of final र् *r* differ from those of final स् *s* will be found below in large type.

*a.* Thus, by 63, प्रातर् काल *prātar kāla* becomes प्रातःकाल *prātah-kāla*, 'the time of morning;' अन्तर पुर *antar pura* becomes अन्तःपुर *antah-pura*, 'the female apartments;' and प्रातर स्नाना becomes प्रातःस्नान *prātah-snāna*, 'morning ablution.'

*b.* But *r* as the final of a stem, or as a radical letter, remains unchanged before a sibilant; thus चर् + सु = चर्षु (70); विभर् + सि = विभर्षि; चतुर् + सु = चतुर्षु (see 203, cf. 62. *b*); and sometimes before the hard letter प् *p* in compounds; as, गीर्षति *gīr-pati*, 'lord of speech' (also written गीःपति, गीप्सति); स्वर्षति *svar-pati*, 'lord of heaven' (also written स्वःपति).

*c.* After the analogy of 62, प्रातर तु *prātar tu* becomes प्रातस्तु *prātas tu*; and प्रातर च *prātar ca* becomes प्रातश्च *prātaś ca*.

The transition of *r* into *s* before *t* is exemplified in Latin by *gestum* from *gero*, *ustum* from *uro*, &c. On the other hand, *r* in the middle of words is preserved before *t* in Sanskrit, as in *kartum*, &c.

*d.* But in opposition to 64 and 66, final अर् *ar*, unlike अस् *as*, remains unchanged before any soft letter (consonant or vowel); thus प्रातर आश *prātar āśa* remains प्रातराश *prātar-āśa*, 'morning meal;' पुनर् याति *punar yāti* remains पुनर्याति *punar yāti*, 'again he goes;' पुनर् उक्त *punar ukta* remains पुनरुक्त *punar-ukta*, 'repeated' (cf. *nir-ukta*, 'described,' for *nir-ukta*, by 65).

*e.* After the analogy of 65. *a.*, final अर् *ar* before initial र् drops its own *r*, and lengthens the preceding *a*; as पुनर् रक्षति *punar rakshati* becomes पुना रक्षति *punā*

*rakshati*, 'again he preserves.' Analogously, गीरथ *gī-ratha* (i. e. गिर् रथ *gīr ratha*), 'epithet of Brihaspati.'

f. Analogously to 69. c, चतुर् + तय *catuṛ + taya* becomes चतुष्टय *catuṣṭaya*, 'the aggregate of four.'

72. Prefixes such as *nir* and *dur* must be treated as originally ending in *s*; see *nīs, dus*, 69. a.

73. र् r preceded by a vowel may optionally double a consonant immediately following; thus निर् दय *nir daya* may be written either निर्देय *nirdaya* or निर्हय *nirdhaya*, 'merciless;' except ह् h and a sibilant followed by a vowel, as in चर्षु 71. b; but *karshyate* may be written *karshshyate*. In doubling an aspirated letter, the aspiration of the first is rejected, as अद्धे (for अर्धे). ह् h is said to have the same effect in doubling a consonant immediately following; thus *brahman* may be written *brahmmān*; but for the sake of simplicity it is better to avoid doubling in both cases, and write always *nirdaya* and *brahman*.

a. The doubling of consonants, when they come in contact with others, is constantly allowable in Sanskrit, though not usual in practice. Thus, in any conjunction of two (or even more) consonants preceded by any vowel, especially if a semivowel be the last letter in the compound, the first letter, provided it be not र् or ह्, may be doubled (Pāṇ. VIII. 4, 47); thus पुत्र् may be written for पुत, मद्धव for मध्वत्, इत्याकर्ष्य for इत्याकर्ष, but the more simple form is preferable.

b. Again, any one of the first four consonants of any class may be doubled before the nasal of its own class, and if this takes place the middle consonant is called the *yama* of the preceding; thus in *kkniti* (Pāṇ. I. 1, 5) the second *k* is the *yama* or twin letter.

c. It should be noted that by Pāṇ. VIII. 4, 65, there is an optional rejection of one of two homogeneous consonants after any consonant, so that कीर्त्ति may be written कीर्ति.

The following table exhibits the more common combinations of consonants at one view. In the top line of initial letters the aspirated consonants have been omitted, because it is a universal rule, that whatever change takes place before any consonant, the same holds good before its aspirate.

50 TABLE OF THE COMMONEST CHANGES OF CONSONANTS.

INITIAL VOWELS AND CONSONANTS.		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
		अ a	आ, इ, ई, उ, &c.	क k	ग g	च c	ज j	ख k	ड d	ढ n	प p	फ b	भ m	य y	र r	ल l	व v	श ś	स s	ह h
FINAL CONSONANTS.																				
क k or ग g	g	a	á	k	g	c	j	k	t	g	p	b	m	y	r	l	g	k	ś	s
	a	g	i	k	g	c	j	k	t	g	p	b	m	y	r	l	g	k	ś	s
र r or द d	d	a	á	k	g	c	j	k	t	g	p	b	m	y	r	l	d	c	ś	s
	a	d	i	k	g	c	j	k	t	d	n	t	m	d	r	l	d	c	ś	s
न n	nm* a	nm* á	n	k	g	ś	ñ† j	ñs t	n	d	n	n	m	y	n	r	l	n	ñ	s
	52	52	i	n	53	48	48	53	53	n	p	b	m	y	n	l	n	ñ	s	h
अस as	o	a	á	k	o	ś	c	o	j	as t	o	b	m	y	o	r	o	á	ś	h
	64+ a.	a	i	63	64	62	j	62	62	n	p	b	m	y	o	l	o	á	ś	h
आस ás	á	á	á	k	g	ś	c	á	j	as t	á	b	m	y	á	á	á	á	ś	h
	66. a.	á	i	63	66. a.	62	j	62	62	n	p	b	m	y	á	á	á	á	ś	h
इस is, ईस ís	ir a	ir á	í	k	ir	ś	c	ir	j	is t	ir	b	m	y	í	ir	ir	í	ś	h
	65	65	63	65	62	63	j	62	62	n	p	b	m	y	í	ir	ir	í	ś	h
उस us, ऐस és, औस ós	ur a	ur á	ú	k	ur	ś	c	ur	j	us t	ur	b	m	y	ú	ur	ur	ú	ś	h
	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.	&c.
र, preceded by any vowel.	r	a	á	k	r	ś	c	r	j	r	d	r	m	y	r	l	r	ś	ś	h
	71	&c.	71	71	71	71	71	71	71	71	71	71	71	71	71	71	71	71	71	71

\* n is only doubled if preceded by a short vowel.

† A final n before ś and j is often allowed to remain unchanged.

## CHAPTER III.

ON SANSKRIT ROOTS AND THE FORMATION OF  
NOMINAL STEMS.

BEFORE treating of the declension of Sanskrit nouns (*náman* or *svñjñá*), it is necessary to point out the peculiar method of forming the stem from the root.

74. Every Sanskrit noun (including substantives, adjectives, pronouns, and numerals) has at least two distinct states prior to the formation of the nominative case; viz. 1st, a root (*dhātu*); 2ndly, a stem (*prátipadika* or *anga*\*) formed directly from the root or from a modification of the root, generally by the addition of a suffix (*pratyaya*); which stem becomes a complete word (*pada*) by the addition of a case-ending (*vibhakti*)†.

a. The root is of such importance in Sanskrit that it should be clearly defined before another step is taken.

A root (*dhātu*) is to language what the primitive elements are to chemistry; it is that primitive part of a word which, being incapable of grammatical decomposition, is supposed to contain the primary meaning antecedent to any addition or modification. When a root has been developed in any way by the addition of letters or syllables or by internal change it becomes a stem, which again is subject to further development by the addition of letters or syllables called case-endings or inflexions (*vibhakti*), whether nominal or verbal. Thus *dána* and *dadá* are stems (the former nominal, the latter verbal) developed out of the root *dá*, but *dána* and *dadá* are not fully

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\* According to Pāṇ. 1. 4, 13, the term *anga* is used for the stem when speaking of some suffix (*pratyaya*) or termination which is required to be added to it, whereas *prátipadika* is a general term for a stem without reference to its suffix.

† The process of forming a complete word (*pada*), in the case of nouns, may be shewn, as it were algebraically, thus: Root (*dhātu*) + Suffix (*pratyaya*) = Stem (*prátipadika*); again, Stem (*prátipadika*) + Case-ending (*vibhakti*) = a complete word (*pada*); e. g. in the word *jan-a-s*, 'a person,' *jan* is the root, *a* is the suffix, and *s* is the masculine termination for the nominative case.

developed until they have received terminations or inflexions, when they become complete words (*padā*); thus *dāna-m*, 'a gift'; *dadā-ti*, 'he gives' (cf. Lat. *do-nu-m*, Gr. *δίδω-σι*).

b. There are in Sanskrit about 2000 roots, and every one of these conveys some simple idea, conveniently expressed in English by the sign of the infinitive 'to,' as in *ad*, 'to eat,' though it must be noted that the simple root *ad* only denotes the *idea* of 'eating,' which appears under different modifications in its derivatives (see 76. a). The following are a few of the commonest roots, with the leading idea conveyed by each (omitting 'to'):

अद् <i>ad</i> , 'eat.'	तप् <i>tap</i> , 'warm.'	भक्ष् <i>bhaksḥ</i> , 'eat.'
अर्च् <i>arṣ</i> , 'honour.'	तुद् <i>tud</i> , 'strike.'	भा <i>bhā</i> , 'shine.'
अस् <i>as</i> , 'be.'	त्यज् <i>tyaj</i> , 'quit.'	भिद् <i>bhid</i> , 'split.'
आप् <i>āp</i> , 'obtain.'	दह् <i>dah</i> , 'burn.'	भी <i>bhī</i> , 'fear.'
इ <i>i</i> , 'go.'	दा <i>dā</i> , 'give.'	भुज् <i>bhuj</i> , 'enjoy.'
इष् <i>ish</i> , 'wish.'	दिक् <i>div</i> , 'shine.'	भू <i>bhū</i> , 'become.'
कम् <i>kam</i> , 'love.'	दिग् <i>dis</i> , 'point out.'	भृ <i>bhri</i> , 'bear.'
कृ <i>kṛi</i> , 'do.'	दीप् <i>dīp</i> , 'shine.'	मद् <i>mad</i> , 'rejoice.'
कृप् <i>kṛish</i> , 'draw.'	दीप् <i>dīś</i> , 'sec.'	मन् <i>man</i> , 'think.'
क्रम् <i>kram</i> , 'go.'	द्युत् <i>dyut</i> , 'shine.'	मा <i>mā</i> , 'measure.'
क्री <i>kṛi</i> , 'buy.'	द्रु <i>dru</i> , 'run.'	मुच् <i>muṣ</i> , 'liberate.'
क्रुध् <i>krudh</i> , 'be angry.'	द्विप् <i>dvish</i> , 'hate.'	मुह् <i>muh</i> , 'be foolish.'
क्षि <i>kshī</i> , 'waste away.'	धा <i>dhā</i> , 'place.'	मृ <i>mṛi</i> , 'die.'
क्षिप् <i>kship</i> , 'throw.'	नन्द् <i>nand</i> , 'rejoice.'	यज् <i>yaj</i> , 'sacrifice.'
ख्या <i>khyā</i> , 'relate.'	नश् <i>naś</i> , 'perish.'	यत् <i>yat</i> , 'strive.'
गम् <i>gam</i> , 'go.'	निन्द् <i>nind</i> , 'blame.'	यम् <i>yam</i> , 'restrain.'
ग्रह् <i>grah</i> , 'seize.'	नी <i>nī</i> , 'lead.'	या <i>yā</i> , 'go.'
ग्रा <i>ghrā</i> , 'smell.'	पच् <i>paṣ</i> , 'cook.'	यु <i>yu</i> , 'join.'
चर् <i>car</i> , 'go.'	पत <i>pat</i> , 'fall.'	युज् <i>yuj</i> , 'join.'
चि <i>ci</i> , 'collect.'	पद् <i>pad</i> , 'go.'	युध् <i>yudh</i> , 'fight.'
चिन्त् <i>ciṅt</i> , 'think.'	पा <i>pā</i> , 'drink.'	रह् <i>rah</i> , 'quit.'
छद् <i>chad</i> , 'cover.'	पा <i>pā</i> , 'protect.'	रुह् <i>ruh</i> , 'grow.'
जन् <i>jan</i> , 'produce.'	पू <i>pū</i> , 'purify.'	लभ् <i>labh</i> , 'obtain.'
जि <i>ji</i> , 'conquer.'	प्रश् <i>prath</i> , 'ask.'	वच् <i>vaṣ</i> , 'speak.'
जीव् <i>jīv</i> , 'live.'	बन्ध् <i>bandh</i> , 'bind.'	वद् <i>vad</i> , 'speak.'
ज्ञा <i>jñā</i> , 'know.'	बुध् <i>budh</i> , 'know.'	वस् <i>vas</i> , 'dwell.'
तन् <i>tan</i> , 'stretch.'	ब्रू <i>brū</i> , 'speak.'	वह् <i>vah</i> , 'bear.'

विद् <i>vid</i> , 'know.'	साध् <i>sádh</i> , 'complete.'	स्मृ <i>smṛi</i> , 'remember.'
विश् <i>viś</i> , 'enter.'	सृ <i>sṛi</i> , 'go.'	स्वप् <i>svap</i> , 'sleep.'
वृत् <i>vṛit</i> , 'be.'	सृज् <i>sṛij</i> , 'create.'	स्वृ <i>svṛi</i> , 'sound.'
शंस् <i>śaṁs</i> , 'praise.'	सृप् <i>sṛip</i> , 'creep.'	हन् <i>han</i> , 'kill.'
शक् <i>śak</i> , 'be able.'	स्कन्द् <i>skand</i> , 'go.'	हस् <i>has</i> , 'laugh.'
शी <i>śi</i> , 'lie down.'	स्तु <i>stu</i> , 'praise.'	हा <i>há</i> , 'quit.'
शुच् <i>śuc</i> , 'grieve.'	स्था <i>sthá</i> , 'stand.'	हृ <i>hṛi</i> , 'seize.'
शुब् <i>śubh</i> , 'shine.'	स्ना <i>sná</i> , 'bathe.'	हृप् <i>hṛiṣ</i> , 'be glad.'
श्रु <i>śru</i> , 'hear.'	स्पर्श <i>spriś</i> , 'touch.'	ह्लाद् <i>hlád</i> , 'be glad.'
सह् <i>sah</i> , 'bear.'	स्मि <i>smi</i> , 'smile.'	ह्वे <i>hve</i> , 'call.'

75. A cursory glance at the above list of common roots will serve to shew that they are all monosyllabic. In other respects they differ. Some consist of a single vowel only; some begin with one or two consonants, and end in a vowel, but none end in either *अ* *a* or *औ* *au*; some begin with a vowel, and end in one or two consonants; and some begin and end with one or two consonants, inclosing a medial vowel; so that a root may sometimes consist of only one letter, as इ *i*, 'to go;' and sometimes of four or more, as स्कन्द् *skand*, 'to move.' Roots consisting of simple letters, such as कृ, भू, इ, जि, इप्, &c., are probably primitive; and those which have compound consonants, such as स्कन्द् &c., are in all likelihood developed out of more primitive forms\*. Those with cerebral letters, such as लुर् 'to roll,' have some of them been formed by adopting sounds from aboriginal dialects.

*a.* The few polysyllabic words recognized as roots have probably resulted from a constant habit of joining some particular preposition with some particular monosyllabic root till it has at length come to be regarded as part of the root; e. g. in सङ्ग्राम् *saṅgrám*, 'to fight,' अवधीर् *avadhír*, 'to despise,' the prepositions सम् *saṁ* and अव *ava* have combined thus with the root. A few other polysyllabic roots are the result of the constant habit of reduplication; (as, दरिद्रा *daridrā*, 'to be poor;' जागृ *jágrī*, 'to be awake;' चकास् *čakás*, 'to shine;' वेवी *veví*, 'to go,' 'pervade;') and a few are derived from nouns; as, कुमार 'to play,' from कुमार *kumára*, a boy.' Most of the latter are of the 10th class, and may be regarded as nominal verbs (see 288. *b*).

\* Thus अयुत् *áyut* (also written *śéut*), 'to drop,' beginning with three consonants, was probably merely developed out of *rt*s. *éyu*, *éyut*, a sibilant and dental having been added (cf. 51, 53, 84. III).



b. **न्** *n* and **श्** *s* at the beginning of a root are liable, according to 58 and 70, to be changed to **ण** *ṇ* and **ष** *ṣh*. Hence these roots are generally represented in Native Grammars as beginning with **ण** and **ष**, because the Indian system exhibits that form which may occur under any circumstances (see 70. c. d). But in this Grammar, the real initials **न्** *n* and **श्** *s* will be retained.

c. According to Indian grammarians, roots are either *udātta* or *anudātta* (see explanation of accentuation at end of Grammar). *Udātta* roots take the inserted **इ** *i* in certain tenses (see 391), *anudātta* roots reject this inserted vowel (Pān. vii. 2, 10). Native grammarians attach to roots (either at the beginning or end) certain symbolical letters or syllables indicative of peculiarities of conjugation, called *anubandhas*, 'appendages' (or technically **इत्** *it*), which have the *udātta* accent on the vowel used as an *anubandha*, to shew that the verb takes the Parasnai (243) terminations only (such verbs being then called *udāttetaḥ*); or the *anudātta*, to shew that it takes the Ātmane only (such verbs being *anudāttetaḥ*); or the *srarita*, to shew that it takes both (such verbs being *svaritetaḥ*). See Pāṇini I. 3, 12, 72, 78.

The following is a list of Pāṇini's *anubandhas* (with one or two added by Vopadeva):

**ञा** indicates that the past participle suffixes (530, 553, called *nishṭhā* in native grammars) do not take the inserted *i*, vii. 2, 16. **इ** that a nasal is inserted before the last letter of the root in all the tenses; thus *nid-i* shews that the present is *nindāmi* &c., vii. 1, 58. **इत्** that the Aorist (or 3rd Pret.) is formed in two ways, either with form I (418) or form II (435); thus *ghush-ir* shews that the Aor. is either *aghoshisham* &c. or *aghusham* &c., and *dris-ir* that the Aor. is either *adrāksham* or *adarśam*. **ई** that the past participle (530, 553) is formed without *i*, vii. 2, 14. **उ** that the indeclinable participle (555) may optionally reject *i*, while the past part. always rejects it, vii. 2, 56, 15. **ऊ** that *i* may optionally be inserted in the general tenses, vii. 2, 15. **वृ** that in the Caus. Aor. the radical long vowel must not be shortened, vii. 4, 2. **वृ** that the vowel may be either lengthened or shortened in the Caus. Aor. **लृ** that the Aor. takes form II (435) in the Par., iii. 1, 55. **ए** that Vṛiddhi is not admitted in the Aor. Par., vii. 2, 5. **औ** that the past pass. part. is formed with *na* instead of *ta*, viii. 2, 45. **औ** that a root is *anudātta*, i.e. that it rejects the inserted *i*. **इ** that a root is inflected in the Ātm., i. 3, 12. **प्र** that a root is inflected in the Par. and Ātm., i. 3, 72. **त्रि** that the past part. has a present signification, iii. 2, 187. **डु** that a noun with the suffix *athu* may be formed from the root; thus *fu-kshu* indicates that *kshavathu* may be formed from *kshu*, iii. 3, 89. **डु** that a noun with the suffix *trima* may be formed from the root; thus *du-kṛi* shews that *kṛi-trima* may be formed from *kṛi*, iii. 3, 88. **म्** that the vowel *a* must not be lengthened in forming the Causal, that in the 3rd sing. Aor. pass. (technically called *cin*, 475) and indec. part. of repetition (567, technically named *ṇamul*) the vowel can be optionally lengthened or shortened, and that nouns of agency in *a* (580) can be formed from Causal stems having short radical vowels, vi. 4, 92, 93.

94. ¶ that a noun may be formed from the root by adding the suffix *á* (80. I), III. 3, 104.

76. Since every word in Sanskrit, whether substantive, adjective, verb, or adverb, stands in close filial relationship to its root, the learner is recommended to commit to memory the commonest roots, as given at 74. *b*. He will thus become master of a large family of words, which are easily remembered when attention is directed to the leading radical idea running through them all.

*a*. For example: let him take one of the foregoing roots, *budh*, 'to know;' out of it are developed, 1st, a set of simple substantives; 2ndly, of simple adjectives; 3rdly, of simple verbs: e.g. *bodha* or *bodhana*, 'knowledge;' *buddhi*, 'intellect;' *bodhaka*, 'an informer;' *bauddha*, 'a Buddhist;' *budha*, 'wise;' *buddhimat*, 'intellectual;' and the following verbs, *bodhati*, 'he knows;' *budhyate*, 'it is known;' *bodhayati*, 'he informs;' *bubhutsate* or *bubodhishati*, 'he wishes to know;' *bobudhyate*, 'he knows well.' And the simple idea contained in the root may be endlessly extended by the prefixing of prepositions; as, *prabodha*, 'vigilance;' *prabudhyate*, 'he awakes,' &c.

*b*. Similarly, from the root *man*, 'to think,' a vast number of derivatives are developed, throughout all of which the leading radical idea is traceable; e.g. *ma-ta* (i. e. *man* + *ta*), 'thought,' 'an opinion;' *ma-ti* (i. e. *man* + *ti*), 'mind;' *matimat*, 'mind-possessing;' *man-ana*, 'thoughtful;' *man-as*, 'mind;' *manas-vin*, 'intelligent;' *maná*, 'devotion;' *maná-yu*, 'zealous;' *man-íśhá*, 'reflection;' *maní-shita*, 'desired;' *maníshin*, 'wise;' *man-u*, 'man;' *man-tu*, 'an adviser;' *man-tri*, 'a thinker;' *man-tra*, 'a sacred text;' *mantrin*, 'a counsellor;' *mantri-tva*, 'office of a minister;' *man-man*, 'desire;' *manyu*, 'courage;' *mána*, 'pride;' *mánana*, 'honouring;' *mínava*, 'belonging to man,' &c.; *mánasa*, 'mental;' *mánita*, 'honoured;' *mánin*, 'proud;' *mánusha*, 'human;' *mínágsá* (from the Desid. stem), 'investigation;' *mínágsya*, 'to be investigated.'

Similarly, after prefixing prepositions (such as *anu*, *abhi*, *ava*, *ni*, *prati*, *vi*, *sam*, &c.) to the root, the meaning may be extended and a large number of derivatives formed; e.g. from *anu-man*, 'to assent:'—*anu-mata*, 'agreed to;' *anu-mati*, 'assent;' *anu-manana*, 'assenting.' From *ava-man*, 'to despise:'—*ava-mata*, 'despised;' *ava-mati*, 'disrespect;' *ava-mána* and *ava-mánana*, 'dishonour;' *ava-mánin*, 'holding in contempt;' *avamáni-tá*, 'disrespectfulness.'

77. It has been shewn at 74 that a stem (*prátipadika*) is an intermediate state between the root and nominative case—the crude form of the noun, which serves as a kind of stock out of which its eight cases, beginning with the nominative, are made, as it were, to grow. In a Greek or Latin dictionary we look for the noun under the nominative case; but in Sanskrit we look for it under its stem. Thus, *bodha*, *bodhana*, *tat*, *pañcan*, *bhavat* are the stems under

which the nominative cases *bodhas*, *bodhanam*, *sas*, *pañca*, *bhavan* are to be sought.

The stem is, in truth, no mere useless grammatical invention. It is that form of the noun which, with occasional modifications, is used in the formation of compound words, and in this respect may be regarded as the most general of cases. And since every Sanskrit sentence contains more compound words than simple, it may even be said, that the stem is the form under which the noun most usually appears.

Similarly, Greek and Latin grammarians might have supposed a root *λεγ*, from which was drawn out the nouns *λέξις*, *λεξικός*, *λεκτός*, *καταλογή*, *ἔλλογος*, and the verbs *λέγω*, *καταλέγω*, *ἐλλογέω*: so also, a root *scrib*, from which was derived the nouns *scriptio*, *scriptum*, *scriptor*, *scriptura*; and the verbs *scribo*, *perscribo*, *ascribo*: or a root *nau*, from which would come *nauta*, *navis*, *nautilus*, *navalis*, *navigo*, &c. And a stem *λεξι* and *λεξικο* of *λέξι-ς* and *λεξικό-ς*, and *navi* of *navi-s*; which stem is, in fact, the form used in the formation of compound words, as in *λεξικο-γράφος* and *navi-ger*.

78. It will now be perceived that the consideration of Sanskrit nouns must divide itself into two heads: 1st, the formation of the stem; 2ndly, the inflexion or declension of the stem; that is, the adaptation of the stem to a common scheme of case-terminations.

a. In fact, the same system applies both to nouns and verbs. As in verbs (see 248) the formation of a verbal stem from a root precedes the subject of verbal inflexion or conjugation, so in nouns the method of forming the stem from the root precedes declension.

b. Moreover, nouns, substantive and adjective, are classified into separate declensions, according to the finals of their *stems*, not according to the finals of their nominative cases. In Greek and Latin grammars a similar system of classification is now adopted.

c. The final syllable of nominal stems may end in almost any letter of the alphabet except *ङ* *n*, *य* *ñ*, and *य* *y*.

Those stems that end in vowels may be conveniently separated under four classes, each class containing masc., fem., and neuter nouns; the 1st ending in *अ* *a*, *आ* *ā*, and *इ* *i*; the 2nd in *इ* *i*; the 3rd in *उ* *u*; and the 4th in *ऋ* *ṛi*.

Those that end in consonants may also be arranged under four classes; the 1st, 2nd, and 3rd, ending in *त* *t* and *द* *d*, *न* *n*, and *स* *s*, respectively (compare 44); and the 4th comprising all other final consonants.

*Primary and Secondary Derivatives.*

79. Nominal stems (*prátipadika*), formed by means of suffixes (*pratyaya*), are of two kinds: 1. Primary derivatives formed immediately from a root, or from a modified form of it, by addition of a *Kṛit*-suffix (hence called *Kṛid-anta*, 'ending in a *Kṛit*-suffix,' the word *Kṛit* being an example of a primary derivative); under which head are included some participles formed with *aníya*, *tavya*, *ya* (which with *elima* are sometimes called *Kṛitya* suffixes); as also words formed with *Upádi*\* suffixes. 2. Secondary derivatives, formed from the stems of primary derivatives by means of Taddhita suffixes, and therefore called secondary (for examples see 80. A. B).

Observe—It is not intended that the student should commit the following lists of suffixes to memory, but he is recommended to note carefully the final letters of the stem under each of the eight classes.

## FORMATION OF THE STEMS OF NOUNS.

80. FIRST CLASS.—Stems ending in ञ a (m. n.); in ञा á and ई í (f.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

Observe—A list of adverbial suffixes will be found at 718–725, and the participial suffixes will be more fully explained 524–582. Feminine suffixes must be looked for under their corresponding masculine forms. In the examples which follow, the meaning of roots will not be given when they coincide with that of their derivatives. Thus when *bheda*, 'division,' is said to come from *bhid*, it is implied that the root *bhid* means 'to divide.' In a few cases the meanings of roots are omitted when doubtful. *From* is written fr.; *Root*, rt.

I. ञ -a, forming, 1st, abstract nouns, generally masculine, after Vṛiddhi of a medial radical *a* and Guṇa (with some exceptions) of a vowel capable of gunation; a final palatal *é* or *j* being changed to its corresponding guttural *k* or *g*† (cf. 20. c, 24, 25); e. g. *bheda*, m. 'division,' fr. *bhid*; *veda*, m. 'knowledge,' fr. *vid*;

\* A list of suffixes 'beginning with the suffix *up*' (i. e. *u*, with the indicative letter *ṃ*), so called from the words *káru*, *váyu*, &c. in the first Sūtra being formed with this suffix. The sense of *Upádi* derivatives frequently does not agree with the meaning of the root, and even when it does, usually receives a special signification; e. g. *káru*, though it involves the general idea of *doing*, means especially 'an artizan.'

† Forms like *paśa*, *varja*, &c. (from *paś*, *vrj*), generally found at the end of a compound, retain the palatal; e. g. *kim-paśa*, *rasa-varja*, &c.

*bhava*, *bháva*, m. 'existence,' fr. *bhú*; *bhara*, *bhára*, m. 'a load,' fr. *bhri*, 'to bear,' *bodha*, m. 'knowledge,' fr. *budh*; *jaya*, m. 'conquest,' fr. *ji*; *páka*, m. 'cooking,' fr. *pac*; *yoga*, m. 'joining' &c., *yuga*, n. 'a yoke,' fr. *yuj*; *yága*, m. 'a sacrifice,' fr. *yaj*.

Forming, 2ndly, other nouns, substantive and adjective, especially nouns of agency (fem. *á*, sometimes *í*); e.g. *plava*, 'what swims,' fr. *plu*; *sarpa*, 'what creeps,' fr. *sríp*; *deva*, 'a god,' fr. *div*, 'to shine,' *ára* (fem. *í*), 'one who goes,' fr. *car*; *jana*, 'a man,' fr. *jan*, 'to produce,' *śubha*, 'beautiful,' fr. *śuḥh*; *kura*, 'doing,' fr. *kṛi*; *jaya*, 'conquering,' fr. *ji*; *damā*, 'subduing,' fr. *dam*. Cf. Gr. forms in *o* = Sk. *a*; e.g. *λύκε-ς*, *λόγε-ς*, *φόρε-ς*, *φάρδ-ς*, *ζυγο-ν*, *εργε-ν*, &c.: Lat. *sonu-s*, *deu-s*, *vicu-s*, &c. Words like *kara*, *ára*, *jaya*, *plava* often occur at the end of such compounds; as, *bhayan-kara* or *bhaya-kara* (fem. *í*), 'fear-causing' (see 580); *arin-dama*, 'foe-taming'; (cf. *πρό-δαμος*, *veri-dicus*, *grandi-loquus*, *omni-vorus*, &c.) When *su*, 'well,' and *du*, 'ill,' are prefixed to such words, they take a Passive sense, as in Greek (576. *a*); e.g. *su-kara* (fem. generally *í*), 'easy to be done,' *dush-kara* (fem. generally *í*), 'difficult to be done,' &c. Cf. *εὐ-φορος*, *δύς-φορος*, *δύς-τεμος*, &c.

**झ-á**, frequently without change of the radical vowel, forming feminine substantives (Pāṇ. III. 3, 103-105); e.g. *bhidá*, 'splitting,' fr. *bhid*; *kshudhá*, 'hunger,' fr. *kshudh*; *mudá*, 'joy,' fr. *mud*, 'to rejoice'; *spṛihá*, 'desire,' fr. *spṛih*; *lekhdá*, 'writing,' fr. *likh*; *jará*, 'old age,' fr. *jṛi*, 'to grow old'; often added to the desiderative stem (Pāṇ. III. 3, 102); e.g. *pipásá*, 'thirst,' fr. *Desid.* of *pá*, 'to drink,' sometimes to the intensive stem; e.g. *loláyá*, 'determination to cut,' fr. *Intens.* of *lú*, 'to cut.' Cf. Gr. forms in *α*, *η*; e.g. *φύρ-α*, *φύγ-η*, *τεμ-η*, *σπουδ-η*; Lat. *tog-a*, *mol-a*.

**ई-í**, forming a large class of feminine nouns, generally corresponding to masculines in *a* (see 123); e.g. *gopí*, 'a herdsman's wife' (see Pāṇ. IV. 1, 48); *deví*, 'a goddess'; *nadí*, 'a river'; *vṛikí* (nom. *ís*), 'a she-wolf'; *siṅhí*, 'a lioness'; *putrí*, 'a daughter.' Many of such feminines in *á* and *í* are not strictly formed with Kṛit suffixes, being rather derived from masculines, or formed with Taddhita suffixes: some words like *Indra*, 'the god Indra,' have a fem. form for the goddess; e.g. *Indrání*, 'the wife of Indra.'

II. **अक-aka** (having six technical names, **कुन्**, **वुन्**, **ध्वुन्**, **वुच्**, **खुल्**, **खुच्**), forming adjectives (fem. *aká* or *iká*) and nouns of agency (see 582. *b*), after Vṛiddhi of a final vowel and generally of medial *a*, and Guṇa of any other vowel; e.g. *táp-aka*, 'inflammatory,' fr. *tap*, 'to burn'; *kár-aka*, 'a doer,' fr. *kṛi*; *náy-aka*, 'a leader,' fr. *ní*; *nart-aka*, 'a dancer,' fr. *nṛit*; *sádh-aka* (fem. *aká* or *iká*), 'effective,' fr. *sádh*; *khan-aka*, 'a digger,' fr. *khan*.

Observe—The feminine of the agents is usually formed with *iká*; e.g. *káriká*, *náyiká*.

III. **अत्र-a-tra**. See *-tra*.

IV. **अन-ana** (having nine technical names, **कु**, **कुन्**, **वुच्**, **युन्**, **ल्यु**, **ल्युन्**, **ल्युद्**, **ल्युद्**, **ल्युद्**), forming, 1st, a large class of chiefly neuter substantives after

Gūṇa of the root; e. g. *nay-ana*, n. 'the eye,' fr. *ní*, 'to guide;' *dána*, n. 'a gift,' fr. *dá*; *sthána*, n. 'place,' fr. *sthá*, 'to stand;' *darp-ana*, 'a mirror,' fr. *drip*, 'to make proud;' *śay-ana*, n. 'collection,' fr. *śi*; *vad-ana*, 'the mouth,' fr. *vad*, 'to speak;' *śay-ana*, 'a couch,' fr. *śi*, 'to lie down.'

Forming, 2ndly, nouns of agency (see 582. c) and adjectives (fem. *anā* or *anī*); as, *nart-ana*, 'a dancer,' fr. *nṛit*; *śobh-ana*, 'bright,' fr. *śubh*.

Observe—The feminine of the agents is in *anī*. Cf. *ὄργανο-ν*, *δρῆπανο-ν*, *ἱκανό-ς*, *πιθυό-ς*, &c.

V. **अनीय** -*anīya*, forming future passive participles (see 570) after Gūṇa of a radical vowel liable to gunation; e. g. *śay-anīya*, 'to be collected,' fr. *śi*, 'to collect.' According to Schleicher -*anīya* is for -*ana*+*ya*.

VI. **आ** -*ā*. See page 58.

VII. **आक** -*āka* (fem. *ākī*), forming a few adjectives and nouns of agency; e. g. *jalp-āka*, 'chattering,' fr. *jalp*; *bhiksh-āka*, m., *bhiksh-ākī*, f. 'a beggar,' fr. *bhiksh*.

VIII. **आन** -*āna* (**शानच्**, **चानश्**, **शानन्**, **आनच्**), forming, 1st, present participles Ātm. (see 526; cf. -*māna*, XXVII); e. g. *lih-āna*, 'licking,' fr. *lih*; *śay-āna*, 'lying down,' fr. *śi*; *śiv-āna*, 'collecting,' fr. *śi-nu*, present stem of *śi*.

Forming, 2ndly, perfect participles Ātm. (see 554. d); e. g. *bubhuj-āna*, 'one who has bent,' fr. *bu-bhuj*, perfect stem of *bhuj*, 'to bend;' *dadṛś-āna*, 'one who has seen,' fr. *da-dṛś*, perfect stem of *dṛś*.

IX. **इत** -*i-ta*, **इतय्य** -*i-tavya*. See -*ta*, -*tavya*.

X. **इर** -*ira*, **इल** -*ila*. See -*ra*, -*la*.

XI. **ई** -*ī*. See page 58.

XII. **उक** -*uka* (**कुक्कन्**, **उक्कन्**, **उक्क**, **खुक्कन्**, **युक्कन्**), forming a few adjectives after Gūṇa or Vṛiddhi of a radical vowel; e. g. *varsh-uka*, 'rainy,' fr. *vṛish*; *kām-uka*, 'amorous,' fr. *kām*.

XIII. **ऊक** -*ūka*, forming adjectives and nouns of agency from intensive stems; e. g. *vāvad-ūka*, 'talkative,' fr. Intens. of *vad*, 'to speak;' *yāyāj-ūka*, 'constantly sacrificing,' fr. Intens. of *yaj*, 'to sacrifice.'

XIV. **एन्य** -*enya*, forming a kind of future passive participle after either gunation or weakening of the root; e. g. *var-enya*, 'desirable,' fr. *vṛi*, 'to choose;' *uś-enya*, 'to be wished,' fr. *vaś*, 'to wish.'

XV. **एर** -*era*, forming a few adjectives and substantives; e. g. *pat-era*, 'flying,' 'a bird,' fr. *pat*, 'to fly;' *muh-era*, 'a fool,' fr. *muh*.

XVI. **क** -*ka*, forming a few words; e. g. *śush-ka*, 'dried up,' fr. *śush* (see 548); *dhā-ka*, m. 'a receptacle,' fr. *dhā*, 'to hold.' Cf. Gr. *θῆ-κῆ*: Lat. *lo-cu-s*, *pau-cu-s*. For the Taddhita suffix -*ka*, see LVI.

XVII. **त** -*ta*, -*i-ta*, forming past passive participles (see 530 &c.); sometimes without change of the root; sometimes with weakening of the root; sometimes with rejection of the final nasal of a root; frequently with insertion of *i* (which takes the place of *aya* in Causals and verbs of the 10th class); e. g. *śru-ta*, 'heard,'

fr. *śru*; *jñā-ta*, 'known,' fr. *jñā*; *kṛi-ta*, 'done,' fr. *kṛi*; *sthi-ta*, 'stood,' fr. *sthā*; *ga-ta*, 'gone,' fr. *gam*; *ta-ta*, 'stretched,' fr. *tan*; *pat-i-ta*, 'fallen,' fr. *pat*; *grih-ī-ta*, 'seized,' fr. *grah* (inserted *i* lengthened); *ved-i-ta*, 'made known,' fr. Caus. of *vid*. Cf. Gr. κλυ-τό-ς, γνω-τό-ς, στα-τό-ς: Lat. *da-tu-s*, *sta-tu-s*, (*g*)*no-tu-s*, &c.

XVIII. तय -*tarya*, -*i-tavya*, forming future passive participles from the stem of the first future (see 569); e.g. *kar-tarya*, 'to be done,' fr. *kṛi*; *dā-tavya*, 'to be given,' fr. *dā*; *sto-tavya*, 'to be praised,' fr. *stu*; *chet-tavya* (for *ched-tarya*), 'to be cut,' fr. *chid*; *yok-tavya*, 'to be joined,' fr. *yuj*; *pak-tavya*, 'to be cooked,' fr. *pac*; *bhav-i-tavya*, 'to be become,' fr. *bhū*; *bodhay-i-tavya*, 'to be made known,' fr. Caus. of *bhū*; *grah-ī-tavya*, 'to be seized,' fr. *grah*. Cf. Gr. participles in -τέο-ς (for τε-φό-ς), as δα-τέο-ς, θε-τέο-ς.

XIX. त्र -*tya*, forming future passive participles after roots ending in short vowels (see 572); e.g. *kṛi-tya*, 'to be done,' fr. *kṛi*; *i-tya*, 'to be gone,' fr. *i*; *stu-tya*, 'to be praised,' 'laudable,' fr. *stu*; *bhṛi-tya*, 'to be borne,' fr. *bhṛi*. These are occasionally used as substantives; e.g. *bhṛityā*, f. 'maintenance.'

XX. त्र -*tra* (-*trā*), -*a-tra*, -*i-tra* (for the adverbial suffix *tra* see 720), forming (after Guṇa of a root capable of gunation) nouns denoting some instrument or organ, generally neuter; e.g. *śro-tra*, n. 'organ of hearing,' 'ear,' fr. *śru*; *pā-tra*, n. 'a drinking-vessel,' fr. *pā*; *vas-tra*, n. 'a garment,' fr. *vas*, 'to wear'; *chat-tra*, n. 'an umbrella,' fr. *chad*, 'to cover'; *gā-tra*, n. 'a limb,' fr. *gā*, 'to go'; *vak-tra*, n. 'the mouth,' fr. *vac*, 'to speak'; *ne-tra*, n. 'an eye,' fr. *nī*, 'to lead.'

A few are masculine and feminine; e.g. *daysh-tra*, m. or *daysh-trā*, f. 'instrument of biting,' 'a tooth,' fr. *daś*; *man-tra*, m. 'a holy text,' 'prayer,' fr. *man*, 'to reflect'; *yā-trā*, 'provisions (for a journey),' fr. *yā*, 'to go'; *vara-trā*, f. 'instrument of surrounding,' 'a strap,' fr. *var*.

Sometimes *i* is inserted between the root and suffix; e.g. *khan-i-tra*, n. 'a spade,' fr. *khan*, 'to dig'; *car-i-tra*, n. 'proceedings,' fr. *car*, 'to go'; and sometimes the present stem is used; e.g. *kṛinta-tra*, n. 'a plough,' fr. *kṛit*, 'to cleave'; *pata-tra*, n. 'a wing,' fr. *pat*, 'to fly'; *vadha-tra*, n. 'a weapon,' fr. *vadh*, 'to kill.' Cf. similar Gr. forms in -τρο-ν, -θρο-ν, &c.; e.g. νίπ-τρο-ν, ἄρο-τρο-ν, βάκ-τρο-ν, βιά-θρο-ν, ῥή-τρα, φρά-τρα, κοιμή-θρα: Lat. *ras-tru-m*, *ros-tru-m*, *uru-tru-m*, *plec-tru-m*, *fulge-tra*, &c.

XXI. त्व -*tva* (for secondary suffix -*tva* see LXVIII), forming a kind of future passive participle (probably an abbreviated form of -*tvyā*, -*tvyā*) after Guṇa of a radical vowel capable of gunation; e.g. *kar-tva*, 'to be done,' fr. *kṛi*; *je-tva*, 'to be conquered,' fr. *ji*; *vak-tva*, 'to be spoken,' fr. *vac*; *snā-tva*, 'fit for ablutions,' fr. *snā*.

-*tvā*, forming indeclinable past participles (see 555), appears to be a kind of instrumental case of a suffix *tva* (see 555. a), and is either added to the root or to the same weakened form of the root as the -*ta* of the past passive participle (see XVII); e.g. *kṛi-tvā*, 'having done,' fr. *kṛi*; *sthi-tvā*, 'having stood,' fr. *sthā*; *uk-tvā*, 'having spoken,' fr. *vac*, 'to speak': sometimes an *i* is inserted; e.g.

*vid-i-tvá*, 'having known,' fr. *vid*; *likh-i-tvá* or *lekh-i-tvá*, 'having written,' fr. *likh*; *śorayi-tvá*, 'having stolen,' fr. *śur*, 'to steal.'

*-tvá*, a Vedic form of *-tvá* (e.g. *kṛi-tvá*, 'having done'), appears to be for *tvayá* (which is thought to be for *tvayá*).

XXII. *ṛvya*-*trya*, a Vedic abbreviated form of *-tavya* (sec XVIII); e.g. *kṛi-trya*, 'able to perform,' 'effectual,' fr. *kṛi*.

XXIII. *-tha* or *-a-tha*, forming some nouns of either gender; e.g. *yú-tha*, n. 'a herd,' 'flock,' &c., fr. *yu*, 'to unite'; *uk-tha*, n. 'praise,' fr. *uc*, a form of *rac*, 'to speak'; *tír-tha*, m. n. 'a sacred bathing-place,' fr. *tṛi*, 'to cross over'; *ní-tha*, m. n. 'guiding,' fr. *ní*; *gam-a-tha*, m. 'a traveller,' fr. *gam*, 'to go'; also *uś-atha*, *rav-atha*, *śap-atha*, *śvas-atha*.

XXIV. *-na*, forming (in place of *-ta*, q.v.) many past passive participles (see 539-540); e.g. *bhin-na*, 'broken,' fr. *bhid*; *bhag-na*, 'broken,' fr. *bhañj*; *an-na*, 'eaten,' fr. *ad*; *stír-ṇa*, 'spread,' fr. *stṛi*.

Forming also a few nouns, generally masculine; as, *yaj-ña* (57. c), m. 'sacrifice,' fr. *yaj*; *yat-na*, m. 'effort,' fr. *yat*; *śvap-na*, m. 'sleep,' fr. *śvap*; *uś-ṇa*, m. n. 'heat,' fr. *uś*, 'to burn.'

Forming also a few feminine nouns in *-ná*; e.g. *uś-ṇá*, 'heat'; *trish-ṇá*, 'thirst,' fr. *trish*; *yác-ṇá* (57. c), 'a request,' fr. *yác*. Cf. Gr. ὕπ-νι-ς, στρυγ-νό-ς, δει-νό-ς, στέφ-νι-ς: Lat. *som-nu-s*, *mag-nu-s*, *ple-nu-s*, *reg-nu-m*.

XXV. *-ma* (मक्, मन्), forming adjectives and a few masculine and neuter substantives, generally without change of the radical vowel; e.g. *bhí-ma*, 'terrible,' fr. *bhí*, 'to fear'; *tig-ma*, 'sharp,' fr. *tij* (cf. 80. I); *idh-ma*, m. 'fuel,' fr. *idh*, 'to burn'; *ghar-ma*, m. 'heat,' fr. *ghṛi* (after Guṇa); *dūh-ma*, m. 'smoke,' fr. *dūh*; *yug-na*, n. 'a pair,' fr. *yuj*, 'to join.' Cf. Gr. θερ-μό-ς, θυ-μό-ς, αἷ-ε-μό-ς: Lat. *fu-mu-s*, *an-i-mu-s*.

XXVI. *-mara* (मरक्), forming a few adjectives and substantives; e.g. *ghas-mara*, 'voracious,' fr. *ghas*, 'to devour'; *ad-mara*, 'gluttonous,' fr. *ad*, 'to eat.'

XXVII. *-mána* (liable to become *máṇa*), added to the stem of the present tense of the first, fourth, sixth, and tenth classes of verbs Primitive, and of verbs Causal and Passive (see 526-528) to form present participles *Átm.*, and to the stem of the second future tense to form future participles *Átm.* (see 578); e.g. *bhara-mána*, 'bearing,' fr. *bhṛi*; *kṛiya-mána*, 'being made,' fr. Pass. of *kṛi*; *bodhaya-mána*, 'informing,' fr. Caus. of *budh*; *dásya-mána*, 'about to give,' fr. the stem of the second future of *dá*. In the Veda *mána* is also added (instead of *ána*) to the stem of the perfect, to form perfect participles *Átm.*; e.g. *sasṛi-mána* (for *sasráṇa*), fr. *sṛi*, 'to go'; *ija-mána*, fr. *yaj*, 'to sacrifice'; cf. suffix *-ána*. Cf. Gr. φερό-μενο-ς, διδó-μενο-ς, δασó-μενο-ς: Lat. *alu-mnu-s* (for *alo-meno-s*), *Vertu-mnu-s* (for *verto-meno-s*).

XXVIII. *-ya* (यप्, यक्, यत्, य, यत्), forming future passive participles (see 571-576), adjectives, and substantives, generally after Guṇa or Vṛiddhi, and



sometimes other changes of the root (see 571); e.g. *śe-ya*, 'to be gathered,' fr. *śi-stav-ya* or *stāv-ya*, 'to be praised,' fr. *stu*; *yog-ya* and *yoj-ya*, 'to be joined,' fr. *yuj*; *guh-ya* and *goh-ya*, 'to be concealed,' fr. *guh*.

Forming also many neuter abstract substantives; e.g. *vāk-ya*, n. 'speech,' fr. *vač*; *bhog-ya*, n. 'wealth,' 'corn,' *bhoj-ya*, n. 'food,' both fr. *bhuj*, 'to enjoy.'

Forming also feminine substantives in *yā*; e.g. *vid-yā*, f. 'knowledge,' fr. *vid*; *vraj-yā*, f. 'wandering about,' fr. *vraj*; *śay-yā*, f. 'a couch' (for *śe-yā*), fr. *śi*, 'to lie down;' cf. *jā-yā* (i. e. *jan-yā*), 'a wife,' *chā-yā* (i. e. *chād-yā*), 'shade;' *mā-yā* (i. e. *man-yā*), 'illusion.' Cf. Gr. ἄγ-ιo-ς (= *yāj-ya-s*), στῆν-ιo-ς: Lat. *gen-ius*, *in-gen-ius-m*, *con-jug-ius-m*.

For the indeclinable participial suffix *ya* (ल्यप्) see 555.

XXIX. *-ra* (कृन्, रक्, र, रन्, डृट्), *-a-ra*, *-i-ra* (कृरक्), *-u-ra*, forming adjectives, nouns of agency, &c.; e.g. *dīp-ra*, 'shining,' fr. *dīp*; *kship-ra*, 'swift,' fr. *kship*, 'to throw;' *vand-ra*, 'worshipping,' fr. *vand*; *chid-ra*, 'pierced,' 'a hole' (neut.), fr. *chid*, 'to cut;' *aj-ra*, m. 'a plain,' *aj-i-ra*, 'active,' 'an area' (neut.), fr. *aj*; *pat-a-ra*, 'flying,' fr. *pat*: also with *i* or *u* inserted; e.g. *chid-i-ra*, m. 'an axe,' *chid-u-ra*, 'cutting,' fr. *chid*, 'to cut;' *rudh-i-ra*, 'red;' *bhid-u-ra*, 'splitting,' 'fragile,' 'a thunderbolt' (neut.); *bhās-ura*, 'shining' (= *bhās-ura*), fr. *bhās*. Cf. Gr. λαμπ-ρό-ς, ἐρυθ-ρό-ς, ἀγ-ρό-ς, φαν-ε-ρός: Lat. *rub-er* (stem *ru-bro*), *rubra*, *ag-er*, *gna-ru-s*, *pu-ru-s*.

XXX. *-la* (लृ, लक्), *-a-la*, *-i-la*, *-u-la*, forming adjectives, &c. = *-ra*, &c. above; e.g. *śuk-la* (= *śuk-ra*), 'white,' fr. *śu*, 'to shine;' *tar-a-la*, 'tremulous,' fr. *trī*; *an-i-la*, 'wind,' fr. *an*, 'to blow;' *harsh-u-la*, 'delighted,' fr. *hri*. Cf. Gr. μεγ-άλo-ς, δει-λό-ς, τροχ-αλό-ς, φῦ-λο-ν: Lat. *sel-la* (for *sed-la*), *tremulu-s*, &c.

XXXI. *-va* (कृन्, वन्, व), forming participles, adjectives, and substantives; e.g. *pak-va*, 'cooked,' fr. *pac* (regarded as a past passive participle, see 548); *aś-va*, 'a horse,' fr. an assumed rt. *aś*, 'to be quick;' *e-va*, 'going,' fr. *i*; *pad-va*, 'a road,' fr. *pad*, 'to go.' Cf. Gr. ἴπ-πο-ς (for *ik-fo-ς*): Lat. *eq-uu-s*, *ard-uu-s* (= *úrdh-va*), *ar-vu-m*, *æ-vu-m*.

XXXII. *-vara* (कृरप्, वरक्, वरट्, &c.), forming adjectives, nouns of agency, &c. (fem. generally *ī*); *naś-vara* (fem. *ī*), 'perishing,' fr. *naś*, 'to perish;' *śī-vara*, 'a ruler,' fr. *śi*; *sthā-vara*, 'stationary,' fr. *sthā*, 'to stand.' After roots ending in short vowels or a nasal, *t* is sometimes inserted; as, *i-t-vara*, 'going' (fem. *ī*), fr. *i*; *ji-t-vara*, 'conquering,' fr. *ji*; *ga-t-vara*, 'going,' fr. *gam*.

XXXIII. *-śna* (क्श्), forming a few adjectives; e.g. *tik-śha*, 'sharp,' fr. *tij*; *ślak-śha*, 'smooth' (said to be fr. *ślish*).

XXXIV. Other uncommon suffixes (mostly Uṇādi, see 79. note) forming primary derivatives of this class are, *-anga*, e.g. *tar-anga* (according to some rather *taran-ga*), *pat-anga*; *-aṇḍa*, e.g. *kar-aṇḍa*, *tar-aṇḍa*; *-atu*, e.g. *darś-ata*, *paś-ata*, *yaj-ata*; *-anta*, e.g. *jay-anta*, *lar-anta*, *vas-anta*; *-anya*, e.g. *tur-anya*, *nabh-anya*, *parj-anya*; *-apa*, e.g. *ul-apa*, *ush-apa*, *maṇḍ-apa*; *-abha*, e.g. *riśh-abha*, *gard-abha*,

*vriś-abha*, *śar-abha*; -ama, e. g. *kal-ama*, *ruś-ama*, *sar-amá*; -amba, e. g. *kar-amba*; -asa, e. g. *cam-asa*, *div-asa*, *man-asa*, *vaś-asa*; -asána, 'being,' pres. part. of *as*, 'to be,' e. g. *mand-asána*, *vriśh-asána*; -āṇaka, e. g. *dhav-āṇaka*, *lav-āṇaka*; -ānaka, e. g. *bhay-ānaka*, *śay-ānaka*; -āyya, e. g. *pan-āyya*, *panay-āyya*, *mah-āyya*; -āra, e. g. *ang-āra*, *tusk-āra*; -āla, e. g. *kap-āla*, *kar-āla*, *śash-āla*; -ika, e. g. *kriśh-ika*, *vriś-ś-ika*; -isha (i. e. -isa), e. g. *ām-isha*, *tav-isha*, *aryath-isha*; -ika, e. g. *an-ika*, *driś-ika*, *śarśar-ika*; -īta, e. g. *kṛip-īta*; -īra, e. g. *gubh-īra*, *śar-īra*, *higś-īra*; -īsha, e. g. *ṛij-īsha*, *pur-īsha*, *man-īshá*; -utra, e. g. *tar-utra*, *var-utra*; -una, e. g. *ar-uṇa*, *arj-una*, *yam-uná*, *var-uṇa*; -usha, e. g. *nah-usha*, *pur-usha*, *man-usha*; -ūkha, e. g. *may-ūkha*; -útha, e. g. *jar-útha*, *var-útha*; -úra, e. g. *may-úra*; -úla, e. g. *láng-úla*; -elima, e. g. *paś-elima*, *bhid-elima* (576. b); -ora, e. g. *kaṭh-ora*, *sah-ora*; -kara, e. g. *push-kara*, *tas-kara*; -trima, e. g. *kṛi-trima*, *pak-trima* (Pāṇ. III. 3, 88); -thaka, e. g. *gá-thaka* (perhaps for *gátha-ka*); -su, e. g. *drap-su*, *vṛik-sha*, *ghraṇ-śa*.

## B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives.

### Preliminary Observations.

a. The final vowels of the nominal stems of primary derivatives are liable to certain changes before Taddhita suffixes beginning with vowels or *y*: thus (1) *a*, *á*, *i*, *í* are rejected; e. g. *śúti*, 'pure'; *śáu'a*, 'purity'; (2) *u*, *ú* are gunated into *o*, which then becomes *av*; e. g. fr. *Manu* comes *Mánav-a*, 'a descendant of Manu'; (3) *o* and *au* become *av* and *áv* according to the general rules of Sandhi; e. g. from *go*, 'a cow,' comes *gavya*, 'relating to cows,' from *nau*, 'a ship,' comes *návika* and *návya*, 'belonging to a ship.'

b. A final *n* is generally rejected before Taddhita suffixes beginning with consonants; and both *n* and its preceding vowel are sometimes rejected before vowels and *y*; e. g. *yuvan*, 'young,' *yua-tá* or *yuva-tva*, 'youth'; *átman*, 'self,' *átmya* and *atmíya*, 'own,' 'personal.' There are, however, many exceptions to the latter part of this rule; e. g. *yauvana*, 'youth,' fr. *yuvan*; *rājanya*, 'regal,' fr. *rājan*; *átmanína* fr. *átman*.

c. It will be found that Taddhita or secondary suffixes often require Vṛiddhi of the first syllable of the words to which they are added, as in *maula*, 'radical,' fr. *múla*, 'a root'; *śáu'a*, 'purity,' fr. *śúti*, 'pure.' Similarly, in the case of derivatives formed from compound words; e. g. *sauhṛida*, 'friendship,' fr. *su-hṛid*, 'a friend'; sometimes a double Vṛiddhi takes place, as in *sauhṛda*, 'friendship,' fr. *su-hṛid*; *saubhāgya*, 'good fortune,' fr. *su-bhaga*, 'fortunate.'

d. When the initial consonant of a word is compounded with *y* or *v* followed by *a* or *á*, as *vṛághra*, 'a tiger,' *svara*, 'sound,' the *y* and *v* are generally resolved into *iy* and *uv*, thus *vivághra* and *suvara*, and then vriddhi, e. g. *vaiyághra*, 'relating to a tiger,' *sauvara*, 'relating to sound'; so also *sva*, 'self,' makes *sauva*, 'relating to self'; *śvan*, 'a dog,' *śauvana*, 'canine.' Similarly, *svasti* makes *sauvastika*; *nyáya*, *naidyáika*; *sv-aśva*, *sanvaśvi*, &c.

XXXV. **अ** -*a* (fem. *i*), after Vṛiddhi of the first syllable, forming abstract nouns, collectives, patronymics, and adjectives expressing some relationship to the primitive noun; e. g. *sau'ā*, n. 'purity,' fr. *śuci*, 'pure'; *sauhṛida*, n. or *sauhārda*, n. 'friendship,' fr. *su-hṛid* (see Preliminary Obs. c); *pauruṣa*, n. 'manliness,' fr. *puruṣa*, 'a man'; *śaiśava*, n. 'childhood,' fr. *śiśu*, 'a child'; *kshaitra*, n. 'a collection of fields,' fr. *kshetra*, 'a field'; *Vāsishṭha*, 'a descendant of Vasiṣṭha'; *Mānava*, 'a descendant of Manu,' fr. *Manu*; *Vaiṣṇava*, 'a worshipper of Viṣṇu,' fr. *Viṣṇu*; *pauruṣa*, 'manly,' fr. *puruṣa*, 'a man'; *saikata*, 'sandy,' fr. *sikata*; *dāra*, 'wooden,' fr. *dāru*, 'wood' (see Preliminary Obs. a); *vaiyākaraṇa*, 'grammatical,' fr. *vyākaraṇa*, 'grammar' (see Preliminary Obs. d).

XXXVI. **अक** -*aka* (बुक्, वुक्, वुन्, इवुन्, वुप्), generally after Vṛiddhi of the first syllable, forming adjectives (fem. generally *i*) and substantives (cf. -*ika*, -*ka*); e. g. *amaka*, 'flaxen,' fr. *umā*, 'flax'; *Āngaka*, 'coming from Ānga'; *auṣṭṛaka*, 'coming from camels,' 'a quantity of camels' (neut.), fr. *uṣṭra*, 'a camel'; *vātsaka*, n. 'a number of calves,' fr. *vatsa*, 'a calf.' The fem. of this suffix is sometimes *ikā*, which, however, may be regarded as the fem. of *ika*.

XXXVII. **आट** -*āṭa*, as *vācāṭa*, 'talkative,' fr. *vāc*, 'speech'; similarly, *śṛiṅgāṭa* fr. *śṛiṅga*.

XXXVIII. **आनी** -*ānī*, forming feminines from masculine nouns like *Indra*, see *Indrāyī* under -*ī*, page 58. (Observe—*Agni*, 'fire,' has a fem. form *Agnāyī*, 'the goddess of fire.')

XXXIX. **आयन** -*āyana* (प्फ, च्फन्, फक्, प्फक्, फन्), forming patronymics, &c., after Vṛiddhi of the first syllable; e. g. *Nārāyaṇa*, 'a name of Viṣṇu,' fr. *nara*.

XL. **आल** -*āla*, as *vācāla*, 'talkative,' fr. *vāc*, 'speech.'

XL I. **इक** -*ika* (fem. *ikī*), forming adjectives and a few collective nouns after Vṛiddhi of the first syllable; e. g. *dhārmika*, 'religious,' fr. *dharma*, 'religion'; *vaiṇavika*, 'a flute-player,' fr. *veṇu*; *Vaidika*, 'Vedic,' fr. *Veda*; *āhnikā*, 'daily,' fr. *ahan*, 'a day'; *naiyāyika*, 'knowing the Nyāya philosophy,' fr. *nyāya*; *dauvārika*, 'a porter,' fr. *dāvāra*; *kaidrika*, n. 'a quantity of meadows,' fr. *kedāra*. Cf. Gr. *πολεμ-ικό-ς*, *βασιλ-ικό-ς*: Lat. *bell-icu-s*, *naut-icu-s*, &c.

XL II. **इत** -*ita*, as *phalita*, 'having fruit,' fr. *phala* (the past passive part. of *phal* being *phulla*, 547. b); *rathita*, 'furnished with a chariot,' fr. *ratha*. Observe—This may be regarded as a past passive participle suffix added to the stems of nominal verbs, cf. -*ina* below.

XL III. **इन** -*ina* (इनच्), as *phalina*, 'fruitful,' fr. *phala*; *malina*, 'dirty,' fr. *mala*; *śṛiṅgiṇa*, 'horned,' fr. *śṛiṅga*; *rathina*, 'having a carriage,' fr. *ratha*.

XL IV. **इनेय** -*ineya*, forming a few patronymics after Vṛiddhi of the first syllable; e. g. *saubhāgineya*, 'the son of an honoured mother,' fr. *su-bhagā*.

XL V. **इय** -*iya* (fem. *d*), as *agriya*, 'foremost,' 'the best part' (neut.), fr. *agra*.

XL VI. **इर** -*ira* (fem. *d*), as *medhira*, 'intelligent,' fr. *medhā*, 'intelligence'; *rathira*, 'going in a carriage,' fr. *ratha* (cf. -*ra*, LXXVIII).

XLVII. इल -ila (fem. *ā*), as *phenila*, 'foamy,' fr. *phena*, 'foam' (cf. -la, LXXX).

XLVIII. इष्ठ -ishṭha (fem. *ā*), forming superlatives, as *alpishṭha*, 'least,' fr. *alpa*, 'little,' which also uses *kanishṭha* fr. rt. *kan* (see 192-194). Observe—Perhaps this suffix is in most cases rather primary than secondary, being generally added to the root or modified root, as *uru*, 'wide,' forms *varishṭha* fr. *vṛi* (see -īyas, 86. V). Cf. Gr. μέγ-ιστος, ἥδ-ιστος: Lat. *juxta* for *jūg(i)sta*, lit. 'most joined.'

XLIX. ईन -īna (ख, खन्), forming adjectives and substantives, as *grāmīna*, 'rustic,' fr. *grāma*, 'a village'; *kulīna*, 'of good family,' fr. *kula*; *navīna*, 'new,' fr. *nava*; *adhvanīna*, 'a traveller,' fr. *adhvan*, 'a road'; *anupadīna*, f. 'a boot,' fr. *anupadu*; *āsvīna*, 'being a day's journey for a horse,' fr. *āsva*.

L. ईय -īya, forming adjectives, sometimes after Vṛiddhi of the first syllable of the stem; e.g. *svāsrīya*, 'a sister's son,' fr. *svasrī*, 'a sister'; *bhrātrīya*, 'fraternal,' fr. *bhrātṛi*; *pārvatīya* or *parvatīya*, 'mountainous,' fr. *parenta*; *āsrīya*, 'relating to horses,' 'a number of horses' (neut.), fr. *āsva*; *parakīya* (fem. *ā*), 'belonging to another,' fr. *para* (in this the final of the stem apparently remains and *k* is inserted); *saukhīya*, 'pleasurable,' fr. *sukha*.

Forming also possessive pronouns, as *madīya*, *tvadīya*, &c. (see 231).

LI. ईर -īra, -ila, only lengthened forms of *ira*, *ila*, qq.vv.

LII. उर -ura, as *dantura*, 'having long teeth,' fr. *danta*.

LIII. उल -ula, as *mātula*, 'a maternal uncle,' fr. *mātri*.

LIV. उल -ūla, as *dantūla*, 'having teeth,' fr. *danta*; *vātūla*, 'rheumatic,' 'a whirlwind' (masc.), fr. *vāta*.

LV. एय -eya (fem. *ī*), forming adjectives and substantives after Vṛiddhi of the first syllable; e.g. *pauruṣeya*, 'manly,' fr. *puruṣa*; *āgneya*, 'fiery,' fr. *agni*; *dāseya*, 'born of a slave-girl,' fr. *dāsī*; *maheya*, 'earthen,' fr. *māhi*; *jñāteya*, n. 'relationship,' fr. *jñāti*. Cf. Gr. λέόντειος, λέόντεος: Lat. *igneus*, &c.

LVI. क -ka, forming adjectives, collective nouns, and nouns expressing diminution or depreciation; e.g. *Sindhuka*, 'belonging to Sindh,' fr. *Sindhu*; *madhuka*, 'sweet,' fr. *madhu*; *rājaka*, n. 'a number of kings' or 'a petty king' (m.), fr. *rājan*; *āsvaka*, 'a hack,' fr. *āsva*, 'a horse.' Sometimes almost redundant, as *madhyamaka* (fem. *ikā*), 'middlemost,' fr. *madhyama*; *bhīru-ku*, 'timid,' fr. *bhīru*; *putraka*, 'a son'; *bālaka* (fem. *ikā*), 'young.' For the Kṛit suffix -ka, see 80. XVI.

Observe—Some of these may equally be regarded as formed with the suffix -aka, q.v. Cf. also -ika.

LVII. कल्प -kalpa (कल्प), regarded by native grammarians as a secondary suffix (see Pāṇ. v. 3, 67. 68, &c.), denoting 'similitude with inferiority,' or in the sense of 'nearly,' 'about,' as, *kavi-kalpa*, 'a sort of poet'; *mṛita-kalpa*, 'nearly dead'; *pacati-kalpam*, 'he cooks fairly well.' See Dict. *kalpa*.

LVIII. तन -tana (fem. *ī*), forming adjectives from adverbs of time; e.g. *śvas-tana*, 'future,' fr. *śvas*, 'to-morrow'; *hyas-tana*, 'of yesterday,' fr. *hyas*; *prātas-tana*, 'belonging to the early morning,' 'early morning' (neut.), fr. *prātar*, 'at

day-break;’ *prák-tana*, ‘former,’ fr. *prák*, ‘previously;’ other examples are *práhñe-tana*, *pratana*, *nútana*, *árantana*. Cf. Gr.  $\epsilon\pi\text{-}\eta\epsilon\text{-}\tau\alpha\nu\acute{o}\text{-}\varsigma$ ; Lat. *erus-tinu-s*, *diu-tinu-s*.

LIX. तम -*tama* (तमप्), (-*tamám*), forming, 1st, the superlative degree, &c. (see 191, 195-197); e.g. *punya-tama*, ‘most holy’ (see 191); *uśáis-tama*, ‘very lofty,’ fr. *uśáis*. Sometimes added to pronominal stems (see 236). Cf. -*tara*, -*ma*: Lat. *op-tinu-s*, *ul-tinu-s*, &c.

Forming, 2ndly, ordinals (तमट्); e.g. *viṣṣati-tama* (fem. *ī*), ‘twentieth,’ fr. *viṣṣati*, ‘twenty’ (see 211-213).

*Tamám*, derived from the first, is added adverbially; e.g. *uśáis-tamám*, ‘exceedingly high;’ *vadati-tamám*, ‘he talks incessantly.’

LX. तय -*taya*, forming adjectives (fem. *ī*) and neuter substantives from numerals; e.g. *tri-taya*, ‘consisting of three,’ ‘a collection of three’ (neut.); *čatursh-ṭaya*, ‘four-fold,’ ‘a collection of four,’ &c. (neut.), fr. *čatur*, ‘four’ (see 214).

LXI. तर -*tara* (तरप्), forming the comparative degree (see 191, 195-197, 236); e.g. *punya-tara*, ‘more holy;’ *uśáis-tara*, ‘higher,’ fr. *uśáis*, ‘aloft.’ Sometimes added to pronominal stems (see 236). Cf. -*tama*. Gr.  $\gamma\lambda\upsilon\kappa\upsilon\text{-}\tau\epsilon\rho\epsilon\text{-}\varsigma$ ,  $\mu\epsilon\lambda\alpha\nu\text{-}\tau\epsilon\rho\epsilon\text{-}\varsigma$ .

*Tarám*, derived from -*tara*, is added adverbially; e.g. *uśáis-tarám*, ‘in a higher degree’ (cf. *bahu-tarám*); *vadati-tarám*, ‘he speaks more (than he ought).’

LXII. ता -*tá* (= -*tva* below), forming feminine abstract substantives from stems of nouns or adjectives; e.g. *bahu-tá*, ‘multitude,’ fr. *bahu*, ‘many;’ *prithu-tá*, ‘breadth,’ fr. *prithu*, ‘broad;’ *yuva-tá*, ‘youthfulness,’ ‘youth,’ fr. *yuvan*, ‘young;’ *purusha-tá*, ‘manliness,’ fr. *purusha*, ‘a man;’ *deva-tá*, ‘a divinity.’ Cf. Lat. *juven-ta*, *senec-ta*, *vindic-ta*.

LXIII. तिथ -*titha* (fem. *ī*), forming ordinal adjectives, &c.; e.g. *bahu-titha*, ‘manifold,’ fr. *bahu*; *távatitha*, ‘the so-manieth,’ fr. *távat*.

LXIV. तीय -*tíya* (fem. *ā*), forming ordinals; e.g. *dvi-tíya*, ‘second;’ *tri-tíya*, ‘third’ (see 208).

LXV. त्ना -*tva*, forming adjectives; e.g. *čira-tva*, ‘old,’ ‘ancient,’ fr. *čira*, ‘long;’ other examples are *nútva*, *pratva*. Cf. -*tana* above.

LXVI. त् -*tya* (त्प, त्क्), forming a few adjectives; e.g. *tatra-tya*, ‘being there,’ fr. *tatra*; *iha-tya*, ‘being here,’ fr. *iha*. Sometimes with Vṛiddhi of first syllable; e.g. *pásčát-tya*, ‘subsequent,’ fr. *pásčát*, ‘behind.’ Similarly, *dákshiná-tya* fr. *dakshiná*; *pauras-tya* fr. *purus*.

LXVII. त्रा -*trá*, forming a few feminine collective nouns; e.g. *go-trá*, ‘a herd of cattle,’ fr. *go*. For the adverbial suffixes -*tra*, -*trá*, see 720.

LXVIII. त्वा -*tva* (= -*tá* above, q.v.), forming neuter abstract nouns; e.g. *bahu-tva*, *yuva-tva*, *prithu-tva*, *deva-tva*, &c.

LXIX. त्वन -*tvana* (= -*tva*), Vedic, forming neuter abstract nouns; e.g. *mahi-tvana*, ‘greatness,’ fr. *mahi* or *mahin*, ‘great’ (Vedic); *sakhi-tvana*, ‘friendship,’ fr. *sakhi*, ‘a friend;’ *vasu-tvana*, ‘wealth,’ fr. *vasu*, ‘rich.’

LXX. दग्ध -*daghna* (दग्धच्), regarded (like *dvayasa* and *mátra*) as a secondary



*rúpa*, 'respectable.' Sometimes giving the sense 'good,' 'well,' and even used with verbs adverbially; e.g. *paṇu-rúpa*, 'very clever'; *vaiyākaraṇa-rúpa*, 'a good grammarian'; *paṭati-rúpam*, 'he cooks well' (Íān. v. 3, 66).

LXXX. ल -*la* (fem. *ā*), forming a few adjectives (cf. -*i-la*); e.g. *śrī-la*, 'fortunate,' fr. *śrī*; *pāṇśu-la*, 'dusty,' fr. *paṇśu*; *phena-la*, 'foamy,' fr. *phena*.

LXXXI. च -*va* (probably for -*vat*, 84. VII), as *keśa-va*, 'hairy,' fr. *keśa*.

LXXXII. वल -*vala* (वलच्, डलच्), forming a few adjectives (fem. *ā*) and substantives; e.g. *úrjas-vala*, 'strong,' fr. *úrjas*; *śikhā-vala*, 'crested,' 'a peacock' (masc.), fr. *śikhā*, 'a crest'; *dantā-vala*, m. 'an elephant,' fr. *danta*, 'a tooth.'

LXXXIII. व्य -*vya* (व्यत्, व्यन्), as *pitṛi-vya*, 'a paternal uncle,' fr. *pitṛi*, 'a father.' Cf. Gr. πατρ-υιό-ς; Lat. patr-uu-s.

LXXXIV. श -*śa*, forming a few adjectives (fem. *ā*) and substantives; e.g. *loma-śa*, 'hairy,' 'a sheep' (masc.), 'a fox' (*ā*, fem.), fr. *loman*, 'hair.'

LXXXV. स -*sa*, forming a few adjectives, sometimes with Vṛiddhi; e.g. *tṛiṇa-sa*, 'grassy,' fr. *tṛiṇa*; *trápusha*, 'made of tin,' fr. *trapu*, 'tin.'

## 81. SECOND CLASS.—Stems ending in इ i (m. f. n.)

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

I. इ -*i*, forming abstract nouns, nouns of agency of all genders, and adjectives (with occasional Guṇa or Vṛiddhi of the radical vowel); e.g. *kavi*, m. 'a poet,' fr. *ku*; *ahi*, m. 'a snake' (ἄχις, *anguis*), fr. *ayh*; *dheani*, m. 'sound,' fr. *dhean*; *yaj-i*, m. 'a worshipper,' fr. *yaj*; *pesh-i*, m. 'a thunderbolt,' fr. *pish*, 'to crush'; *tvish-i*, f. 'splendour,' fr. *tvish*, 'to shine'; *sac-i*, f. 'friendship,' fr. *sac*; *kṛish-i*, f. 'ploughing,' fr. *kṛish*; *lip-i*, f. 'a writing,' fr. *lip*, 'to smear'; *chid-i*, f. 'an axe,' fr. *chid*, 'to cut'; *vár-i*, n. 'water,' fr. *vṛi*, 'to surround'; *aksh-i*, n. 'an eye,' fr. *aksh*; *śuc-i*, 'pure,' fr. *śuc*, 'to be pure'; *bodh-i*, 'knowing,' fr. *budh*. Sometimes with reduplication; e.g. *jagm-i*, 'quick,' fr. *gam*, 'to go'; *jaghn-i*, 'slaying,' fr. *han*. Cf. Gr. πόλις; δύνामीς, στάσις, ὄψις, &c.: Lat. ovi-s, trudi-s, &c.

Often added to *dhá*, 'to hold,' after various prepositions and prefixes, to form masculine nouns, the final of the root being dropped; e.g. *ni-dhi*, m., *vi-dhi*, m., *san-dhi*, m.; one or two are exceptionally fem. (e.g. *oshadhi*).

II. णि -*ti* (cf. -*ni*), forming feminine abstract nouns and a few masculines, and closely related to the -*ta* of the past pass. part. at 80. XVII, being added with similar changes (except that *i* is rarely inserted); e.g. *śru-ti*, f. 'hearing,' fr. *śru*; *bhū-ti*, f. 'existence,' fr. *bhū*; *sthi-ti*, f. 'state,' fr. *sthá*; *matī*, f. 'mind,' fr. *man*; *uk-ti*, f. 'speech,' fr. *vac*, 'to speak'; *púr-ti*, 'fulness,' fr. *prí*, 'to fill'; *dat-ti*, f. 'a gift,' fr. *dá*; *bhit-ti*, f. 'a fragment,' fr. *bhid*, 'to split' (but past part. *bhin-na*); *chit-ti*, f. 'splitting,' fr. *chid* (but past part. *chin-na*); *vṛid-dhi* (i.e. *vṛidh* + *ti*), f. 'increase,' fr. *vṛidh*; *yati*, m. 'a sage,' fr. *yam*, 'to restrain'; *jñáti*, m. 'a relation,'

fr. *jñá*; *pati*, m. 'a husband' (for *páti*), fr. *pá*, 'to protect.' Cf. Gr.  $\mu\tilde{\eta}\text{-}\tau\iota\text{-}\varsigma$ ,  $\phi\acute{\alpha}\text{-}\tau\iota\text{-}\varsigma$ ,  $\phi\acute{\alpha}\text{-}\sigma\iota\text{-}\varsigma$ ,  $\mu\acute{\alpha}\nu\text{-}\tau\iota\text{-}\varsigma$ ,  $\pi\acute{\omicron}\text{-}\sigma\iota\text{-}\varsigma$ : Lat. *ves-ti-s*, *mes-si-s* (for *met-ti-s*), *mor-s* (stem *mor-ti*), *po-ti-s*, *com-pos* (stem *com-po-ti*).

III. **नि** -*ni*, forming feminine abstract nouns (in many respects analogous to those formed with -*ti*, so that when the past passive participle ends in -*na*, q.v., a noun may generally be formed with -*ni*), also a few masculines and adjectives; as, *glá-ni*, f. 'weariness,' fr. *glai*, 'to be languid'; *lí-ni*, f. 'cutting,' fr. *lí*; *jír-ni*, f. 'old age,' fr. *jírí*, 'to grow old'; *há-ni*, f. 'loss,' fr. *há* (but past part. *hína*); *agni*, m. 'fire,' fr. *ang* or *añj*; *vah-ni*, m. 'fire,' fr. *vah*, 'to bear'; *vṛish-ni*, 'raining,' 'a ram' (m.), fr. *vṛish*. Cf. Gr.  $\mu\tilde{\eta}\text{-}\nu\iota\text{-}\varsigma$ ,  $\sigma\pi\acute{\alpha}\text{-}\nu\iota\text{-}\varsigma$ : Lat. *ig-ni-s* (= Sk. *ag-ni-s*), *pa-ni-s*.

IV. **नि** -*ni*, as *bhū-ni*, f. 'the earth,' fr. *bhū*, 'to be'; *dal-ni*, m. 'Indra's thunderbolt,' fr. *dal*; *úr-ni*, m. f. 'a wave' (perhaps fr. *vṛi*); *raś-ni*, m. 'a ray' (perhaps fr. *raś* for *las*). Cf. Gr.  $\phi\tilde{\eta}\text{-}\mu\iota\text{-}\varsigma$ : Lat. *ver-mi-s*.

V. **रि** -*ri*, as in *agh-ri*, *angh-ri*, *aś-ri*, *vañk-ri*, *vadh-ri*. Cf. Gr.  $\iota\tilde{\delta}\text{-}\rho\iota\text{-}\varsigma$ .

VI. **वि** -*vi*, as in *ghṛish-vi*, *jír-vi*, *śír-vi*, *júgrī-vi*, *dádhrī-vi*.

VII. **सि** -*si*, as in *dhá-si*, *pluk-shi*, *śuk-shi*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes.

(See Prelim. Obs. at 80. B.)

VIII. **सकि** -*aki*, forming a few patronymics after Vṛiddhi of the first syllable; e.g. *Vaiyásaki*, 'a descendant of Vyása.'

IX. **सायनि** -*áyani*, forming patronymics; e.g. *vásináyani* fr. *vásin* (Páñ. vi. 4, 174).

X. **इ** -*i*, forming patronymics after Vṛiddhi of the first syllable; e.g. *Daushyanti*, 'the son of Dushyanta;' so *Dásurathi*, 'a descendant of Dasa-ratha;' *Sauvaśvi* fr. *Sv-aśva*.

XI. **ताति** -*táti* (= -*tá*), forming Vedic abstract substantives; e.g. *deva-táti*, f. 'divinity,' fr. *deva*; *vasu-táti*, f. 'wealth,' fr. *vasu*; *sarva-táti*, f. 'entirety,' fr. *sarva*, 'all.' Cf. Gr.  $\phi\iota\lambda\acute{o}\text{-}\tau\eta\varsigma$  (i.e.  $\phi\iota\lambda\acute{o}\text{-}\tau\eta\tau\text{-}\varsigma$ ),  $\kappa\alpha\kappa\acute{o}\text{-}\tau\eta\varsigma$  ( $\kappa\alpha\kappa\acute{o}\text{-}\tau\eta\tau\text{-}\varsigma$ ): Lat. *civi-tas* (stem *civi-tát-* or *civi-táti-*), *celeri-tas* (stem *celeri-táti-*), *vetus-tas*, &c.

XII. **ति** -*ti*, as in *yuva-ti*, 'a young woman,' fem. of *yuvan* (Páñ. iv. 1, 77).

## 82. THIRD CLASS.—Stems ending in उ u (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. **अथु** -*athu* (अथुच्), after Guṇa of a radical vowel; e.g. *kshay-athu*, m. 'consumption,' fr. *kshi*, 'to waste away'; *śvay-athu*, m. 'swelling,' fr. *śvi*; also *rep-athu*, *vam-athu*.

II. **आतु** -*ātu*, as *jív-ātu*, m. f. n. 'life,' &c., fr. *jíve*, 'to live.'



III. **आर** -*dru*, as *śar-āru*, 'hurtful,' fr. *śṛi*, 'to injure;' *rand-āru*, 'polite,' fr. *vand*, 'to praise.'

IV. **आलु** -*dlu* (= -*āru* above), as *śāy-dlu*, 'sleepy,' fr. *śī*, 'to lie down;' *sprihay-dlu*, 'desirous,' fr. *sprih* (10th class), 'to desire.'

V. **इलु** -*itnu*, forming adjectives &c. from verbal stems of the 10th class; e.g. *gaday-itnu*, 'talkative,' fr. *gad*, 'to speak;' *stanay-itnu*, m. 'thunder,' fr. *stan*, 'to sound.'

VI. **इष्णु** -*ishṇu* (i. e. *i-snu*) = *snu*, as *ksay-ishṇu*, 'perishing,' fr. *kshi*; *bhav-ishṇu* = *bhū-shṇu*, 'becoming,' fr. *bhū*.

VII. **उ** -*u* (**कु**, **डु**, **उ**, **दुन्**, **उण्**, **पुण्**), forming adjectives (fem. *us* or *vi*) and a few nouns, the radical vowel generally undergoing change; e.g. *prith-u*, 'broad,' fr. *prath*, 'to extend;' *mṛid-u*, 'mild,' fr. *mṛid*, 'to crush;' *svād-u*, 'sweet,' fr. *svād* or *svād*; *lagh-u*, 'light,' fr. *lungh*, 'to spring;' *tan-u*, 'thin,' fr. *tan*, 'to stretch;' *ās-u*, 'swift;' *bandh-u*, m. 'a kinsman,' fr. *bandh*, 'to bind;' *bhid-u*, m. 'a thunderbolt,' fr. *bhid*, 'to cleave;' *kār-u*, m. 'an artisan,' fr. *kṛi*, 'to make;' *tan-u*, f. 'the body,' fr. *tan*; *dār-u*, n. 'timber,' fr. *dṛi*, 'to split;' *madh-u*, n. 'honey.' Cf. Gr. *ὤκ-ύς*, *ῥῥδ-ύς*, *πλάτ-ύς*: Lat. *ac-u-s*, *id-u-s*, *suāv-i-s* (for *suādu-i-s*).

Forming also desiderative adjectives (sometimes governing an accusative, see 824) from desiderative stems; e.g. *jigamish-u*, 'desirous of going,' fr. *jigamisha*, desiderative stem of *gam*, 'to go:' similarly, *didrikshu*, 'anxious to see;' *jigishu*, 'striving to conquer.'

VIII. **तु** -*tu* (**तु**, **तुन्**), forming nouns of agency &c., generally masculine; e.g. *gan-tu*, m. 'a wayfarer,' fr. *gam*, 'to go;' *yā-tu*, 'a goer,' &c., 'time,' fr. *yā*, 'to go;' *bhā-tu*, m. 'the sun,' fr. *bhā*, 'to shine' (cf. *bhā-nu*); *jan-tu*, m. 'a creature,' fr. *jan*; *ṛi-tu*, m. 'a season,' fr. *ṛi*, 'to go;' *vas-tu*, n. 'an object,' also *vās-tu*, m. n. 'building-ground,' fr. *vas*, 'to dwell.' Cf. Gr. *βροτ-ύς*, *ἐδῶτ-ύς*, *ἄστ-τυ* (for *φασ-τυ*): Lat. *sta-tu-s*, *vic-tu-s*, *cur-su-s* (for *cur-tu-s*).

Observe—The accusative of this suffix is used to form the infinitive; e.g. *yātum*, 'to go:' and in the Rīg-veda other cases, as the dative, genitive, are used as infinitives; e.g. *yātave*, *yātavai*, *yātōs* (sec 458, 459).

IX. **तु** -*nu* (**तु**, **तु**), as *gṛidh-nu*, 'eager,' 'greedy,' fr. *gṛidh*, 'to covet;' *tras-nu*, 'timid,' fr. *tras*, 'to tremble;' *sū-nu*, m. 'a son,' *sū-nu* or *sū-nū*, f. 'a daughter,' fr. *su*, 'to bring forth;' *bhā-nu*, m. 'the sun,' fr. *bhā*; *dhe-nu*, f. 'a milk-cow,' fr. *dhe*, 'to suck.' Cf. Gr. *θρῆ-νυς*, *λυγ-νύς*.

X. **यु** -*yu*, as *śundh-yu*, 'bright,' 'fire' (m.), fr. *śundh*, 'to purify;' *jan-yu*, 'a creature,' fr. *jan*; *man-yu*, 'wrath,' fr. *man*, 'to think;' also *bhuy-yu*, *das-yu*, *mṛi-t-yu*.

XI. **रु** -*ru*, as *bhī-ru* (nom. fem. *rus* or *rūs*), 'timid,' fr. *bhī*, 'to fear;' *ās-ru*, 'a tear' (said to be fr. *ās*).

XII. **सु** -*snu* (cf. -*ishṇu*), as *sthā-snu*, 'firm,' fr. *sthā*, 'to stand;' *ji-shṇu*, 'victorious,' fr. *ji*, 'to conquer;' *bhū-shṇu*, 'being,' fr. *bhū*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

XIII. *यु-yu*, forming adjectives, frequently in the sense of 'wishing for,' and a few nouns; e.g. *úrṇá-yu*, 'woollen,' fr. *úrṇá*; *svar-yu*, 'desiring heaven,' fr. *svar*, 'heaven'; also *śubhaṃ-yu*, *kaṃ-yu*, *ahaṃ-yu*, *asma-yu*.

XIV. *लु-lu*, as *kṛpá-lu*, *dayá-lu*, 'compassionate,' fr. *kṛpá*, *dayá*.

*Stems ending in ई í and ऊ ú (see 123).*

XV. *ई-í*, forming numerous feminine nouns, which will be found under their corresponding masculine suffixes, see 80. I. &c., 123-126. Others, mostly monosyllabic, and often formed by taking a naked root to serve as a noun, are, *bhí*, f. 'fear'; *dhtí*, f. 'understanding'; *śrí*, f. 'prosperity'; *strí*, f. 'a woman'; *Lakshmí*, f. 'the goddess Lakshmí'; *ní*, m. f. 'a leader' (whence *sená-ní*, m. 'a general'; *gráma-ní*, m. f. 'the chief of a village').

XVI. *ऊ-ú*, forming feminine nouns, which will be found under their corresponding masculine forms, as *sú-nú*, *bhí-rú*, 82. IX. XI. (see also 125, 126). Others, sometimes monosyllabic, and formed by taking a naked root to serve as a noun, are, *lú*, m. f. 'a reaper'; *bhú*, f. 'the earth'; *Svayam-bhú*, m. 'the Self-existent'; *vadhú*, f. 'a wife.'

83. FOURTH CLASS.—*Stems ending in चृ ri (m. f. n.)*

PRIMARY DERIVATIVES, formed from Roots by adding the *Kṛit* suffix—

*तृ-tri*, forming, 1st, nouns of agency of three genders, and a kind of future participle, the same change of the root being required which takes place in the first future, and the same euphonic changes of *t* (see 386 and 581); thus *kshep-tri*, 'a thrower,' fr. *kship*; *dá-tri*, 'a giver,' fr. *dá*; *bhar-tri*, 'a protector,' fr. *bhri*, 'to bear'; *boddh-tri*, 'a knower,' fr. *budh*; *soḍh-tri*, 'patient,' fr. *sah*, 'to bear'; *bhav-i-tri*, 'about to become' (= *fu-turu-s*), fr. *bhú*, 'to become' (Raghu-v. vi. 52).

2ndly, nouns of relationship, masculine and feminine; in these the vowel of the root is frequently modified; as, *pi-tri*, 'a father,' fr. *pá*, 'to protect'; *má-tri*, 'a mother,' fr. *má*, 'to form,' 'produce'; *bhrá-tri*, 'a brother,' fr. *bhri*, 'to support.' Cf. Gr. *δο-τήρ*, *πα-τήρ*, *μη-τήρ*: Lat. *da-tor*, *da-turu-s*, *pa-ter*, *ma-ter*, *fra-ter*.

84. FIFTH CLASS.—*Stems ending in तृ t and दृ d (m. f. n.)*

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. *अत-at*, forming present and future participles Par. from the stems of the present and the second future tenses respectively (see 524, 525, 578); e.g. *ad-at*, 'eating,' fr. *ad*; *cinv-at*, 'collecting,' fr. *ci*; *karishy-at*, 'about to do,' fr. *kṛi*;

*dadh-at*, 'placing,' fr. *dhd*. Cf. Gr.  $\phi\acute{\epsilon}\rho\omega\nu$  (stem  $\phi\epsilon\rho\omega\nu\tau$ -),  $\delta\iota\delta\acute{o}\nu\varsigma$  (stem  $\delta\iota\delta\omega\nu\tau$ -),  $\tau\iota\theta\acute{\epsilon}\iota\varsigma$  (stem  $\tau\iota\theta\epsilon\nu\tau$ -): Lat. *veh-ens* (stem *veh-ent*-), *i-ens* (stem *e-unt*-).

II.  $\text{इत्}$ -*it*, forming a few nouns and adjectives; e.g. *sar-it*, 'a river,' fr. *srī*, 'to flow;' *har-it*, 'green.'

III.  $\text{त्}$ -*t*, frequently added to roots ending in a short vowel, to form nouns of agency, substantives, and adjectives (often used at the end of compounds); e.g. *ji-t*, 'conquering,' in *sarva-jit*, 'all-conquering,' fr. *ji*; *kri-t*, 'a doer,' in *karma-krit*, 'a doer of work,' fr. *kri*.

Sometimes *t* is substituted for a final *m* of a root, generally at the end of a compound; as, *ga-t* in *adhva-gat*, m. 'a traveller,' fr. *gam*, 'to go.'

IV. This class, besides comprehending a few nouns already ending in *d*, as *śarad*, f. 'autumn;' *dṛiśad*, f. 'a stone;' *kumud*, n. 'a lotus,' includes a number of monosyllabic nouns formed by taking roots ending in *t* or *d*, and using them in their unchanged state as substantives and nouns of agency, the technical suffix *kṛip* (leaving *v*) being theoretically added, for which a blank is substituted (see 87); e.g. *ēt*, f. 'the mind;' *mud*, f. 'joy;' *vid*, 'a knower' (in *dharma-vid*); *ad*, 'an eater' (in *kravyād*, 'a flesh-eater'); *dyut*, f. 'splendour;' *pad*, m. 'a step.'

Some nouns falling under this class are formed by prefixing prepositions to roots ending in *t* or *d*, or in a short vowel; e.g. *saṃ-pad*, f. 'success;' *saṃ-vid*, f. 'an agreement;' *ri-dyut*, f. 'lightning;' *upa-ni-shad*, 'a philosophical treatise;' *saṃ-i-t*, 'conflict' (fr. *saṃ-i*, 'to go together').

The practice of using roots at the end of compounds prevails also in Greek and Latin; as in  $\chi\acute{\epsilon}\rho\upsilon\psi$  ( $\nu\iota\beta$ -),  $\beta\omicron\upsilon\text{-}\pi\lambda\acute{\eta}\xi$  ( $\pi\lambda\eta\gamma$ -), &c., *arti-fer* (*-fic*-), *carni-fer* (*-fic*-), *præ-ses* (*-sid*-), &c. And there is a very remarkable agreement between Sanskrit and Latin in the practice of adding *t* to roots ending in short vowels; thus, *com-it* (*comes*), 'a goer with;' *equ-it* (*eques*), 'a goer on horseback;' *al-it* (*ales*), 'a goer with wings;' *super-stit* (*superstes*), 'a stander by,' &c. Greek adds a similar *t* to roots with a long final vowel; as,  $\acute{\alpha}\gamma\omega\tau$  ( $\acute{\alpha}\gamma\omega\acute{\varsigma}$ ),  $\acute{\alpha}\pi\tau\omega\tau$  ( $\acute{\alpha}\pi\tau\acute{\omega}\varsigma$ ), &c.

#### B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

V.  $\text{तत्}$ -*tāt*, a Vedic suffix (= *-tāti*, 81. XI); e.g. *deva-tāt*, f. 'worship;' *satya-tāt*, 'truth.'

VI.  $\text{मत्}$ -*mat* ( $\text{मत्}$ ,  $\text{वत्}$ ), forming adjectives (fem. *atī*) signifying 'possessed of,' 'full of,' &c. = *-vat* below; usually added to stems ending in *i*, *ī*, or *u*; e.g. *agni-mat*, 'having fire;' *śrī-mat*, 'prosperous;' *dhī-mat*, 'wise;' *aṃśu-mat*, 'radiant;' *yava-mat*, 'abounding in barley;' *madhu-mat*, 'full of honey;' *vidyūn-mat* = *vidyut-vat*, 'possessing lightning,' fr. *vidyut*; *jyotiś-mat*, 'brilliant,' fr. *jyotis*, 'light;' *dhanuś-mat*, 'armed with a bow' (see 69); *arśiś-mat*, 'brilliant' (69. b).

VII.  $\text{वत्}$ -*vat* ( $\text{वत्}$ ,  $\text{वति}$ ), forming, 1st, adjectives (fem. *atī*) signifying 'possessed of,' &c.; usually added to stems ending in *a*, *ā*, or *m*, and in some other consonants; e.g. *dhana-vat*, 'possessed of wealth;' *aśva-vat*, 'having horses;' *vīra-vat*, 'abounding in heroes;' *śikhā-vat*, 'crested,' fr. *śikhā*; *vidyā-vat*, 'learned,'

fr. *vidyá*, 'knowledge;' *rāja-vat* or *rājan-vat* (see 57), 'having a king,' fr. *rājan*; *agni-vat*=*agni-mat*, 'having fire;' *kinī-vat*, 'possessed of what;' *pad-vat*, 'having feet,' fr. *pad*, 'a foot;' *vidyut-vat*, 'possessing lightning,' fr. *vidyut* (see under *-mat*); *tejas-vat*, 'brilliant,' fr. *tejas*, 'splendour;' *bhās-vat*, 'shining,' 'the sun' (m.), fr. *bhās*, 'light;' *sruṅ-vat*, 'having a ladle,' fr. *sruć*. Cf. Gr. forms in *-Feis* (i. e. for *FevT-ς*), *-Fεσσα* (i. e. *Fετγα*=*vatí* for *vatyd*), *-Fev* (for *FevT*); as, *χαρί-εις* (stem *χαρι-FevT-*), *δακρύ-εις* (stem *δακρυο-FevT-*).

Forming, 2ndly, past active participles (see 553); e. g. *kṛta-vat*, 'one who has done;' *bhagna-vat*, 'one who has broken.'

For the suffix *-vat*, in *tá-vat*, 'so many,' *yá-vat*, &c., see 234; and for the adverbial suffix *-vat*, expressing 'similitude,' see 724.

### 85. SIXTH CLASS.—Stems ending in *अन्* an and *इन्* in (m. f. n.)

#### A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. *अन्* -an, forming several nouns, chiefly masculine; e. g. *rājan*, m. 'a king' (fem. *rājñī*, 'a queen,' 57. c), fr. *rāj*, 'to govern;' *taksh-an*, m. 'a carpenter,' fr. *taksh*, 'to form by cutting;' *sneh-an*, m. 'a friend,' fr. *snih*, 'to love;' *uksh-an*, m. 'a bull,' fr. *uksh*, 'to impregnate;' *as-an*, m. 'a stone,' fr. *as*; *ud-an*, n. 'water,' fr. *ud* or *und*, 'to wet.' Cf. Gr. *κλύδ-ων*, *τέκτ-ων* (stem *τεκτ-ον-*), *είκ-ων* (stem *είκ-ον-*): Lat. *hom-o* (stem *hom-in-*), *asperg-o* (stem *asperg-in-*), *pect-en* (*pec-tin-*).

II. *इन्* -in, forming numerous substantives, adjectives, and nouns of agency (fem. *inī*); e. g. *math-in*, m. 'a churning-stick,' fr. *math*, 'to shake;' *path-in*, m. 'a path,' fr. *path*, 'to go' (see 162); *kār-in*, m. 'an agent,' fr. *kṛi*, 'to do;' *doesh-in*, m. 'an enemy,' fr. *dvish*, 'to hate.' Cf. the secondary suffix *-in* at VI.

III. *त्वन* -tvan (fem. *tvarī*), see under *-van* below.

IV. *मन्* -man (*मनिन्*, *मनि*, *मनिष्*), -iman, forming neuter and a few masculine abstract substantives, and rarely adjectives, often after Guna of the radical vowel (those in *iman* being generally masc.); e. g. *kar-man*, n. 'a deed,' fr. *kṛi*, 'to do;' *jan-man* or *jan-iman*, n. 'birth,' fr. *jan*, 'to beget;' *ves-man*, n. 'a house,' fr. *viś*, 'to enter;' *nā-man*, n. (for *jñā-man*), 'a name,' fr. *jñā*, 'to know;' *śar-man*, n. 'happiness,' probably fr. *śri*; *pre-man*, m. n. 'affection,' fr. *prī*, 'to please;' *ush-man*, m. 'heat,' fr. *ush*, 'to burn:' also *sī-man*, f. 'a boundary;' *as-man*, m. 'a stone;' *śush-man*, m. 'fire,' 'strength' (neut.); *pāp-man*, m. 'sin.'

Sometimes with insertion of *i* (and Vedic *ī*), in which case the gender is generally masculine (cf. the secondary suffix *-iman*); e. g. *sar-iman* or Ved. *sar-īman*, m. 'going,' fr. *sṛi*, 'to go;' *star-iman* or Ved. *star-īman*, m. 'a couch,' fr. *strī*, 'to spread;' *dhar-iman*, m. 'form,' fr. *dhṛi*, 'to hold;' *har-iman*, m. 'time,' fr. *hṛi*, 'to seize.' Cf. Gr. *ἄκ-μων* (stem *ἄκ-μιν-*), *γνώ-μων* (stem *γνω-μιν-*), *πυθ-μήν* (stem *πυθ-μείν-*): Lat. *no-men* (stem *no-min-*), *strā-men* (stem *stra-min-*), *ag-men*, *teg-men*, *teg-i-men*.

V. *वन्* -van (*वनिप्*, *वनिप्*), forming substantives, adjectives, and nouns of

agency (fem. generally *varī*; cf. suffix *-vara*, with which *-van* appears to be connected); e.g. *pad-van*, m. 'a way,' fr. *pad*, 'to go'; *mad-van* (fem. *varī*), 'intoxicating,' fr. *mad*, 'to gladden'; *rik-van* (fem. *varī*), 'praising,' fr. *arē* (or *riē*) *dṛiś-van*, 'one who has seen' (generally at the end of a comp.), fr. *dṛiś*; *yaj-van* (fem. *varī*), 'sacrificing,' fr. *yaj*.

When a root ends in a short vowel, *t* is inserted; e.g. *kṛi-t-van* (fem. *varī*), 'effecting,' fr. *kṛi*; *ji-t-van*, 'conquering,' fr. *ji*; *i-t-van*, 'going,' fr. *i*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

VI. **इन् -in**, forming numerous adjectives of possession, &c.; e.g. *dhan-in*, 'wealthy,' fr. *dhana*, 'wealth'; *bal-in*, 'strong,' fr. *bala*, 'strength'; *māl-in*, 'wearing a garland,' fr. *mālā*, 'a garland'; *vrth-in*, 'having rice,' fr. *vrthi*, 'rice'; *keś-in*, 'having hair,' fr. *keśa*, 'hair'; *padm-in*, 'abounding in lotuses' (*padmīnī*, f. 'a quantity of lotuses'), fr. *padma*, 'a lotus.'

VII. **इमन् -iman** (**इमनिच्, इमनिन्**), forming masculine abstract substantives, mostly from adjectival stems, the finals being generally rejected, and the same changes being frequently required as before the comparative and superlative suffixes *-tvas*, *-ishṭha* (cf. the Kṛit suffix *-man*, 85, IV); e.g. *kāl-iman*, 'blackness,' fr. *kāla*, 'black'; *lagh-iman*, 'lightness,' fr. *laghu*, 'nimble'; *mah-iman*, 'greatness,' fr. *mahat*; also *gar-iman*, *drdgh-iman*, *prath-iman*, &c. (cf. comparisons, 194).

VIII. **मिन् -min**, forming adjectives of possession (cf. the suffixes *-in*, *-vin*, *-mat*, *-vat*); e.g. *vāg-min*, 'eloquent,' fr. *vāc*, 'speech'; *go-min*, 'possessing herds,' fr. *go*, 'a cow'; *svā-min*, 'an owner,' fr. *sva*, 'self.'

IX. **विन् -vin**, forming adjectives, generally from stems ending in *ā* or *as*; e.g. *medhā-vin*, 'intellectual,' *tejas-vin*, 'splendid' (69); *sraj-vin*, 'wearing a garland,' fr. *sraj*.

86. SEVENTH CLASS.—Stems ending in **अस् as, इस् is, उस् us** (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following Kṛit suffixes—

I. **अस् -as**, forming numerous nouns, mostly neuter, and a few adjectives, generally after Guṇa of the root; e.g. *man-as*, n. 'the mind,' fr. *man*, 'to think'; similarly formed are *nam-as*, n. 'adoration'; *tap-as*, n. 'penance'; *tam-as*, n. 'darkness'; *jan-as*, 'a race'; *sar-as*, n. 'water,' fr. *sri*, 'to go'; *śet-as*, n. 'mind,' fr. *śit*; *srot-as*, n. 'stream,' fr. *sru*, 'to flow' (in this case *t* is inserted); *ush-as*, f. (nom. *ās*), 'dawn,' fr. *ush* (= *vas*), 'to shine'; *jar-as*, f. 'old age,' fr. *jṛt*, 'to grow old' (171); *vedh-as* (nom. m. f. n. *ās*, *ās*, *ās*), 'creating,' name of Brahman' (m.) Cf. Gr. γέν-ος, μέν-ος, εὐ-γεν-ής (stem εὐ-γεν-ες-), εὐ-μεν-ής (= *su-manas*): Lat. *gen-us* (stem *gen-es-* or *gen-er-*), *scel-us*.

II. **इस् -is** (= *-as* above), as *hav-is*, n. 'ghee,' fr. *hu*, 'to offer'; also *arē-is*, *jyot-is*, *dyot-is*, *roē-is*, *śoc-is*, n. 'light,' 'lustre,' fr. *arē*, *jyut*, *dyut*, *ruē*, *śac*, 'to shine.'

III. **उस्** -us (= -as, 86. I), as *śaksh-us*, n. 'an eye,' fr. *śaksh*, 'to see;' also *vap-us*, n. 'body;' *tanus*, n. 'body;' *dhan-us*, n. (m.) 'a bow;' *jan-us*, n. 'birth;' *man-us*, m. 'man.'

IV. **वस्** -vas, -ivas (nom. m. f. n. *ván*, *ushí*, *vat*), forming perfect participles from the stem of the reduplicated perfect (see 554); e. g. *vivid-vas*, 'one who has known,' fr. *vivid* (cf. *vidvas*, 168. e); similarly, *ten-ivas*, *jagm-ivas*, &c. (see 168).

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

V. **ईयस्** -íyas, forming the comparative degree (see 167, 193, 194); e. g. *bal-íyas*, 'stronger,' fr. *bala* for *balin* or *bala-vat*. Observe—Perhaps this suffix is in most cases rather primary than secondary, being generally added to the root or modified root; as, *uru*, 'wide,' forms *vari-yas* fr. *vṛi* (cf. -*ishtha*, 80. XLVIII).

VI. **यस्** -yas (= -íyas above), as *bhú-yas*, 'more,' comparative of *bahu* (see 194): also *jyú-yas* (194); *nav-yas*, Ved. (comparative of *nava*, 'recent').

## 87. EIGHTH CLASS.—Stems ending in any Consonant, except

**त t and द d, न n, स् s** (m. f. n.)

Almost any root may be used alone in its naked unchanged state as a nominal stem, no suffix of any kind being apparently added, but as it is a rule of native grammarians that no word can be formed without a suffix, they suppose a suffix technically called *kvip* (leaving *v*), for which a blank is then substituted. Most naked roots so used, form nouns of agency, especially at the end of compounds.

Those roots which end in *t* or *d*, or in a short vowel, having *t* affixed, have been already noticed as falling under the fifth class, see 84. III. IV. This eighth class is intended to comprise all other roots, ending in any consonant; e. g. *bhuj* (nom. *bhuk*), 'an eater;' so, *budh* (nom. *bhut*), 'a knower' (see 44. c); *spṛiś* (nom. *spṛik*), 'one who touches;' *viś* (nom. *viṭ*), 'one who enters,' a *Vaiśya* (m.), 'a house' (f.); *lih* (nom. *liṭ*), 'one who licks;' *duh* (nom. *dhuk*), 'one who milks.'

a. Some require modifications; as, *práçh* (nom. *prát*), 'an asker,' fr. *prach*. A desiderative stem is sometimes used alone in the same way; e. g. *pipaksh* (nom. *pipak*), 'one who wishes to cook.'

b. Many roots are taken in this way to form substantives; e. g. *yudh*, f. (nom. *yut*), 'battle;' *kshudh*, f. (nom. *kshut*), 'hunger:' some requiring modifications of the radical vowel; e. g. *vác*, f. (nom. *vák*), 'speech,' fr. *vac*, 'to speak;' *pur*, f. (nom. *púr*), 'a city,' probably fr. *pṛi*; *gír*, f. (nom. *gír*), 'praise,' fr. *grí*.

c. Many roots ending in nasals, when used in this way, especially at the end of compounds, either reject the nasal, or exchange it for *t* (see -*t*, 84. III): *gam*, 'to go,' has *ga* or *gat*; *jan* has *ja*; *han* has *ha* or *ghna*.

d. There are also a few dissyllabic nouns formed from roots which must be made to fall under this eighth class; as, *ṭṛishṇaj* (nom. *ṭṛishṇak*), 'thirsty;' *asṛij*, n. (nom. *asṛik*), 'blood:' also a few substantives formed by prefixing prepositions to roots; as, *sam-idh* (nom. *samit*), 'fuel.'

## CHAPTER IV.

DECLENSION ; OR INFLEXION OF THE STEMS OF NOUNS,  
SUBSTANTIVE AND ADJECTIVE.

## GENERAL OBSERVATIONS.

88. HAVING explained how the stem of a noun is formed, we have now to shew how it is inflected.

In the last chapter, nouns, Substantive and Adjective, were arranged under eight classes, according to the final of their stems (the first four classes comprising those ending in vowels, the last four those ending in consonants). In the present chapter their declension or inflexion will be exhibited under the same eight classes. Moreover, as every class comprises Adjectives as well as Substantives, so the example of masculine, feminine, and neuter Substantives given under each class will serve as a model for the declension of masculine, feminine, and neuter Adjectives coming under the same class.

*Gender of Nouns.*

89. The noun has three genders, and its gender is, in many cases, determinable from the termination of its stem. Thus, nearly all stems in *á*, *í*, and those formed with the suffix *tí* (81. II), are feminine : most abstract nouns and those denoting an act or instrument, formed with the suffixes *ana*, *tva* (80. LXVIII), *ya*, *tra* (see under 80), *as*, *is*, *us* (86), and *man* (85. IV), are neuter ; those formed with the suffixes *na* (80. XXIV) and *iman* (85. VII) are generally masculine ; but those in *a*, *i*, *u*, and *ri* are not reducible to rule. The Nominative case is, however, in the first of these instances a guide to the gender ; as, *deva-s*, ‘a deity,’ is masculine ; but *phala-m*, ‘fruit,’ neuter. And in other cases the meaning of the word ; as, *pitr̥i*, ‘a father,’ is masculine ; and *māt̥ri*, ‘a mother,’ feminine.

It may be noted also that words denoting gods, mountains, seas, divisions of time, are generally masculine ; words denoting rivers, the earth, and night, are usually feminine ; while adjectives and

participles, used as abstract nouns, the names of woods, flowers, fruits, towns, and water, are generally neuter.

### *Cases of Nouns.*

90. In Sanskrit, nearly all the relations between words in a sentence are expressed by inflexions (*vibhakti*, Pāṇ. I. 4, 104). Many prepositions exist, but in Post-Vedic Sanskrit they are not often used alone in government with cases, their chief use being as prefixes to verbs and nouns. Hence the necessity for eight cases. These, as it were, grow out of the stem, and are called, 1. Nominative (*prathamā*, scil. *vibhakti*, 'the first case'); 2. Accusative (*dvitīyā*, 'the second'); 3. Instrumental (*trītiyā*, 'the third'); 4. Dative (*caturthī*, 'the fourth'); 5. Ablative (*pañcāmī*, 'the fifth'); 6. Genitive (*ṣaṣṭhī*, 'the sixth'); 7. Locative (*saptamī*, 'the seventh'); 8. Vocative (see 92). 1. The Nominative is the *kartṛi* or 'agent,' but the agent is not always in the N. case\*; thus in the sentences, 'he did that,' and 'that was done by me,' the agent in the last sentence is in the I. case. 2. The Accusative is the *karman* or 'that acted on,' but the *karman* is not always in the Ac. case; as in 'that was done by me,' where 'that' is the *karman*, and is in the N. case. 3. The Instrumental expresses *karaṇa*, 'instrumentality,' i.e. it denotes the instrument or agent by which or by whom a thing is done; as, *tena kṛitam*, 'done by him †.' 4. The Dative is used in the sense *sampradāna*, 'giving,' 'delivering over,' &c. 5. The Ablative generally expresses *apādāna*, 'taking away,' and is usually translatable by 'from,' and not as in Latin and Greek by 'with,' 'by,' 'in' (see 812). 6. The Genitive expresses *sambandha*, 'relationship,' 'connexion ‡.' 7. The Locative is used in the sense *adhikarāṇa*, 'location,' and generally expresses the place or time in which anything is done; as, *Ayodhyāyām*, 'in Ayodhyā'; *pūrva-kāle*, 'in former time'; *bhūmau*, 'on the ground †.' 8. The Vocative is used in the sense *sambuddhi* and *sambodhana*, 'addressing,' 'calling to.'

\* These cases will sometimes be denoted by their initial letters. Thus N. will denote Nominative; I., Instrumental; Ac., Accusative; Ab., Ablative.

† The Instrumental and the Locative cases denote various other relations. See Syntax, 805, 817.

‡ The Genitive in Sanskrit generally denotes 'possession,' but is of very extensive application. See Syntax, 815, 816.



91. According to the Indian system, each of these eight cases has three numbers, singular (*eka-vačana*), dual (*dvi-vačana*), and plural (*bahu-vačana*); and to each belongs a termination which is peculiarly its own, serving alike for masculine (*puṃ-līṅga*), feminine (*strī-līṅga*), and neuter gender (*klīva* or *napuṃsaka-līṅga*).

Again, according to the native system, some terminations are technically combined with servile or indicatory letters to indicate some peculiarity, or to distinguish one from the other, or to enable Pratyāhāras to be formed (see note below). Thus the proper termination of the Nominative singular is *स् s* (expressible by Visarga : before *k*, *kh*, *p*, *ph*, and before the sibilants, or at the end of a sentence, see 63); but the technical termination is *su*, the letter *u* being servile\*. Similarly, the termination of the Nominative plural is really *as*, but technically *jas*, the *j* being servile. The two schemes of termination, with and without the servile letters, are here exhibited. The first, or merely technical scheme, is given in small type.

*Technical Terminations with the indicatory letters in capitals.*

	SING.	DUAL.	PLURAL.
N.	सु <i>sU</i> *	औ <i>au</i>	जस् <i>Jas</i>
Ac.	अम् <i>am</i>	औट् <i>auT</i> *	शस् <i>Šas</i>
I.	टा <i>Ṭā</i>	भ्याम् <i>bhyām</i>	भिस् <i>bhis</i>
D.	डे <i>N-e</i>	— <i>bhyām</i>	भ्यस् <i>bhyas</i>
Ab.	इसि <i>N-asī</i>	— <i>bhyām</i>	— <i>bhyas</i>
G.	उस् <i>N-as</i>	ओस् <i>os</i>	आम् <i>ām</i>
L.	इ <i>N-i</i>	— <i>os</i>	सुप् <i>suP</i>

*Real Terminations without the indicatory letters.*

	SING.	DUAL.	PLURAL.
	<i>s</i>	<i>au</i>	<i>as</i>
	<i>am</i>	<i>au</i>	<i>as</i>
	<i>ā</i>	<i>bhyām</i>	<i>bhis</i>
	<i>e</i>	<i>bhyām</i>	<i>bhyas</i>
	<i>as</i>	<i>bhyām</i>	<i>bhyas</i>
	<i>as</i>	<i>os</i>	<i>ām</i>
	<i>i</i>	<i>os</i>	<i>su</i>

\* The servile *u* may possibly indicate that final *s*, in certain positions, is liable to be liquefied into *u*. The object of the ट् of औट् in the Ac. du. is to enable a pratyāhāra सुट् to be formed, denoting the first five inflexions, i. e. the Strong cases of masculine and feminine nouns (see 135). The terminations for the D. Ab. G. and L. sing. are called by Pāṇini *nīṭah*, 'having *n* as their *it*,' to indicate that they are applicable to the four cases, admitting occasional substitutions; cf. the inflexion of *matī*, *dhenu* at 112, *śrī*, &c. at 123. The pratyāhāra सुप् *sup* is used to denote all the cases from the N. sing. to the L. pl. Pratyāhāras are generally formed by combining the first member of a series with the final consonant of the last member, as above (cf. page 14, note b).

92. The Vocative is held to be a peculiar aspect of the Nominative, and coincides with the Nom. in the dual and plural. Hence it is not supposed to have a separate termination of its own. In the singular it is sometimes identical with the stem, sometimes with the Nominative. Sometimes, however, it differs from both\*.

a. The terminations beginning with vowels will sometimes be called *vowel-terminations*; and those beginning with consonants, including the Nom. sing., *consonantal terminations*.

Again, those cases which take the vowel-terminations will sometimes be called *vowel-cases*; and those which take the consonantal, *consonantal cases*.

See also the division into Strong, Middle, and Weak cases at 135. a.

Observe—The terminations should be read horizontally, i.e. for each case in all three numbers; not perpendicularly, i.e. not for all the cases of the singular before passing to the dual. Hence the expression ‘*śas* and all the remaining cases’ must be taken to mean the Ac. pl. and all the other cases sing. du. and pl., and the ‘first five inflexions’ must be taken to denote *s*, *au*, *as*, *am*, *au*, or N. sing. du. pl., Ac. sing. du.

93. Having propounded the above scheme as the general type of the several case-suffixes in the three numbers, Indian grammarians proceed to adapt them to every Substantive and Adjective in the language, as well as to Pronouns, Numerals, and Participles, whether masculine, feminine, or neuter.

In fact, their theory is, that there is but one declension in Sanskrit, and that the stem of a noun being given, and the regular case-terminations being given, the stem is to be joined to those terminations according to the regular laws of euphonic combination, as in the following examples of the two stems, नौ *nau*, f. ‘a ship’ (*navi*, *vav*), and हरिः *harit*, m. f. ‘green.’

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\* In the first or commonest class of nouns the masculine stem stands alone in the Vocative, just as the termination is dropped from the 2nd pers. sing. Imperative Parasmai in the first group of classes in conjugation, see 246.

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94.

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	नौस् <i>naus</i> <i>nau + s</i>	नावौ <i>návau</i> <i>nau + au. See 37.</i>	नावस् <i>návas</i> <i>nau + as. 37.</i>
Acc.	नावम् <i>návam</i> <i>nau + am. 37.</i>	— <i>návau</i>	— <i>návas</i>
Inst.	नावा <i>návā</i> <i>nau + á. 37.</i>	नौभ्याम् <i>naubhyám</i> <i>nau + bhyám</i>	नौभिस् <i>naubhis</i> <i>nau + bhis</i>
Dat.	नावे <i>náve</i> <i>nau + e. 37.</i>	— <i>naubhyám</i>	नौभ्यस् <i>naubhyas</i> <i>nau + bhyas</i>
Abl.	नावस् <i>návas</i> <i>nau + as. 37.</i>	— <i>naubhyám</i>	— <i>naubhyas</i>
Gen.	नावस् <i>návas</i> <i>nau + as. 37.</i>	नावोस् <i>návos</i> <i>nau + os. 37.</i>	नावाम् <i>návám</i> <i>nau + am. 37.</i>
Loc.	नावि <i>návi</i> <i>nau + i. 37.</i>	— <i>návos</i>	नौषु <i>navshu</i> <i>nau + su. 70.</i>

95.

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	हरित् <i>harit</i> <i>harit + s. See 41. I.</i>	हरितौ <i>haritau</i> <i>harit + au. 43. d.</i>	हरितस् <i>haritas</i> <i>harit + as. 43. d.</i>
Acc.	हरितम् <i>haritam</i> <i>harit + am. 43. d.</i>	— <i>haritau</i>	— <i>haritas</i>
Inst.	हरिता <i>haritá</i> <i>harit + á. 43. d.</i>	हरिभ्याम् <i>haridbhyám</i> <i>harit + bhyám. 43.</i>	हरिभिस् <i>haridbhis</i> <i>harit + bhis. 43.</i>
Dat.	हरिते <i>harite</i> <i>harit + e. 43. d.</i>	— <i>haridbhyám</i>	हरिभ्यस् <i>haridbhyas</i> <i>harit + bhyas. 43.</i>
Abl.	हरितस् <i>haritas</i> <i>harit + as. 43. d.</i>	— <i>haridbhyám</i>	— <i>haridbhyas</i>
Gen.	— <i>haritas</i>	हरितोस् <i>haritos</i> <i>harit + os. 43. d.</i>	हरिताम् <i>haritám</i> <i>harit + am. 43. d.</i>
Loc.	हरिति <i>hariti</i> <i>harit + i. 43. d.</i>	— <i>haritos</i>	हरित्सु <i>haritsu</i> <i>harit + su. 42.</i>

96. Unfortunately, however, नौ *nau*, 'a ship,' is nearly the only noun, ending in a vowel, that joins its stem thus regularly with case-endings; and although nouns ending in consonants are numerous, and nearly as regular as *harit*, they are far less common than nouns in *a*, *á*, *i*, *í*, *u*, and *ri*, whose declension requires frequent changes in the finals, both of stem and terminations.

97. Thus in cl. I of stems ending in *a* (comprising almost as many nouns as the other seven classes together; compare 80 with 81-87), not only is the final *a* of the stem liable to be lengthened and changed to *e*, but also the termination *ina* is substituted for *á*, the proper termination of the Inst. sing. masc.; *ya* for *e* of the Dat.; *t* for *as* of the Ab.; *syá* for *as* of the Gen.; *n* for *as* of the Ac. pl.; *ais* for *bhis* of the Inst. pl. And in other nouns changes and substitutions are required, some of which are determined by the gender. (Compare the first group of verbal stems at 257. *a*.)

The annexed table repeats synoptically the terminations, with the most usual substitutions, throughout all the classes of nouns.

SINGULAR.	DUAL.	PLURAL.
N. स् (m.f.), न्* (n.)	औ (m.f.), ई (f.* n.)	अस् (m.f.), इ (n.)
Ac. अस् (m.f.), न्* (m.f. n.)	औ (m.f.), ई (f.* n.)	अस्, स् (m.f.), न्* (m.), इ (n.)
I. आ (m.f. n.), इन* (m. n.)	भ्याम् (m.f. n.)	भिस् (m.f. n.), ऐस्* (m. n.)
D. ए (m.f. n.), य* (m. n.)	भ्याम् (m.f. n.)	भ्यस् (m.f. n.)
Ab. अस् (m.f. n.), स् (m.f.), न्* (m. n.)	भ्याम् (m.f. n.)	भ्यस् (m.f. n.)
G. अस् (m.f. n.), स् (m.f.), स्स्* (m. n.)	ओस् (m.f. n.)	आम् (m.f. n.)
L. इ (m.f. n.), आम् (f.), औ (m.f.)	ओस् (m.f. n.)	सु (m.f. n.)

Obs. 1. Those substitutions marked \* are mostly restricted to nouns ending in *a*, and are therefore especially noticeable. Feminines in *á* are peculiar in taking the neut. substitution *í* in du. N. Ac. V.

Obs. 2. It will be perceived that the Accusative pl. of all masc. nouns in the first four declensions ends in *n*, whilst that of all fem. nouns ends in the regular termination *s*.

*a*. Comparing the above terminations with those of Latin and Greek, we may remark that *s* enters into the Nom. sing. masc., and *m* or *n* into the neuter, in all three languages. In regard to the Sk. dual *au*, the original termination was *á*, as found in the Vedas; and *á* equals the Greek  $\alpha$ ,  $\omega$ , and  $\epsilon$ . In Nom. pl. masc. the *s* appears in many Lat. and Gr. words. In Ac. sing., Sk. agrees with Lat., and even with Gr., final  $\mu$  in Gr. being changed into  $\nu$ . *S* appears in all three languages in Ac. pl.; and when the Sanskrit ends in *n*, as in the first class of

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nouns, this *n* is probably for *ns*, since a preceding *a* is lengthened to compensate for the rejection of *s*. Cf. some Vedic Ac. plurals; cf. also ἰππωνς Ac. pl. in the Cretic dialect; and Gothic forms, such as *balgins*, *sununs*; cf. likewise the *r adde* in the Veda after the Ac. pl., e. g. ऋतून् *ritūn̄r anu* (Rig-v. i. 49, 3). In Inst. *pl bhis* is preserved in the Lat. *nobis*, *vobis*, and Gr.  $\phi\iota(\nu)$  for  $\phi\iota\varsigma$  ( $\nu\alpha\tilde{\nu}-\phi\iota\nu = \text{naubhis}$ ). The *ais* which belongs to Sk. nouns in *a* is probably a contraction of *ábhis*, since in the Vedas *ebhis* for *ábhis* is found for *ais*, as *vríkēbhis* for *vríkais*, &c. &c. This *ais* probably answers to the Latin Dat. and Abl. plural in *is*, just as *bhis* and *bhyas* answer to the Latin *bus*. In the Gen. sing. all three languages have preserved the *s* (नावस्, *nav-is*, νη-ός for *navos*); and in the Gen. pl. *ám*=Gr.  $\omega\nu$  and Lat. *um* (पदाम् = *podāw*, *pedum*). In Loc. sing. Sanskrit *i* is preserved in Lat. and Gr. in such words as *οἴκοι*, 'at home,' Ἰσθμοῖ, 'on the Isthmus;' *humi*, *domi*, &c.; and in the Dative (निशि = *nukti*, नावि = *navi*). In Loc. pl. *su*=Gr.  $\sigma\iota$ ; e. g.  $\thetaύρασι(\nu)$ , 'at the door;'  $\omegáρασι(\nu)$ , 'at the right time' (नौषु = *navsú*). Sanskrit stems in *a* prefix *i* to *su*; so that *vríkaiśhu* (29. b) =  $\lambdaυκοῖσι$ . The Voc. sing. in Gr. is frequently identical with the stem, and the Voc. du. and pl. with the Nom., as in Sanskrit; e. g.  $\text{πολίτη-ς}$ , stem and Voc.  $\text{πολιτα}$ ;  $\text{ρήτωρ}$ , stem and Voc.  $\text{ρήτωρ}$ ;  $\text{εὐγενής}$ , stem and Voc.  $\text{εὐγενες}$ .

98. In the following pages no attempt will be made to explain how or why particular nouns deviate from the general scheme of terminations. A division of nouns into eight classes, four ending in vowels, and four ending in consonants, will be made; and under every one of the eight classes a model noun for the masculine, feminine, and neuter, serving for adjectives as well as substantives, will be declined in full.

99. But the student must understand, that this division into eight classes is entirely arbitrary. It does not imply that there are eight separate declensions in Sanskrit. All that is meant is, that the final letters of the stems of nouns may be conveniently arranged under four general heads for vowels, and four for consonants. Indeed, according to native grammarians, there is only one declension in Sanskrit, all nouns, whatever may be the final of their stems, being forced to adapt themselves to one common scheme of nearly similar case-terminations.

100. It is most important to remember, that the formation of every case in a Sanskrit noun supposes the application of a rule of *Sandhi* or 'junction;' and that *declension* in Sanskrit is strictly 'junction,' i. e. not a divergence from an upright line (*rectus*), but a *joining together* of a stem with its terminations.

101. Sometimes, however, before this *joining together* takes place, the original final of the stem has to be changed to its Guṇa or Vṛiddhi equivalent (see 27), or even to some other letter (see 41. II–V), so that it will often be necessary to point out in what manner the *inflective* stem (*anga*, see 135. c) varies from the original stem (*prátipadika*); and sometimes the original termination of the scheme will have to be changed, as indicated at 97; thus, at 103, under the Gen. du. *śivayos*, *śive + os* denotes, that before the stem *śiva* is joined to the termination *os*, the final letter *a* is to be changed to *e*; and the reference 36. *a*. indicates the rule of Sandhi (explained at 36. *a*) which must come into operation in joining *śive* and *os* together. Similarly, when the original termination has to be modified, the termination will be exhibited in its altered form; thus, at 103, under the Ac. sing., *śiva + m* denotes, that the stem is to be joined with *m*, substituted for the original termination *am*. See the table at 97.

102. In declining the first model noun *śiva*, the stem with the sign +, and after it the termination will be exhibited under each inflexion, and a reference will be given to the number of the rule of Sandhi which must come into operation.

In the other nouns the process of Sandhi will be explained when necessary, along with the changes of the stem, immediately before the paradigms of declension, and in the paradigms a transliteration in *Italic* type will be generally given immediately under the Sanskrit type.

#### SECTION I.—FIRST FOUR CLASSES OF NOUNS.

*Inflection of Nouns, Substantive and Adjective, whose stems end in vowels.*

##### FIRST CLASS in अ *a*, आ *á*, and ई *í*.

This large class corresponds to a common class of Latin and Greek words in *us* and *os*, *um* and *ov*, *a* and *α*, e.g. *lupu-s*, λύκο-ς (=Sk. *vṛika-s*, Nom. of *vṛika*); *donu-m*, δῶρο-ν; *terra*, χῶρα (=dhará); and to adjectives like *bonus*, ἀγαθός, e.g. Sk. *nava-s*, *navá*, *nava-m*, 'new,' =Lat. *novu-s*, *nova*, *novu-m*; Gr. νέος (for νεός), νέα, νέο-ν.

103. Masculine stems in *a*, like शिव *śiva*, m. 'the god Śiva,' or as an adjective, 'prosperous.'

# 84 INFLEXION OF STEMS OF NOUNS ENDING IN VOWELS.

The final of the stem is lengthened in D. Ab. sing., I. D. Ab. du., Ac. G. pl.; and changed to *e* in G. L. du., D. Ab. L. pl.: *n* is euphonically affixed to the final in G. pl. Hence the four inflective stems *śiva*, *śivá*, *śive*, *śiván*.

	SINGULAR.	DUAL.	PLURAL.
N.	{ शिवस् <i>śivas</i> <i>śiva</i> +s	शिवौ <i>śivau</i> <i>śiva</i> +au. See 33.	शिवान् <i>śivás</i> <i>śiva</i> +as. See 31.
Ac.	{ शिवम् <i>śivam</i> <i>śiva</i> +m	— <i>śivau</i>	शिवान् <i>śiván</i> <i>śivá</i> +n
I.	{ शिवेन <i>śivena</i> <i>śiva</i> +ina. 32.	शिवाम्बाय् <i>śivábhyám</i> <i>śivá</i> +bhyám	शिवैस् <i>śivais</i> <i>śiva</i> +ais. 33.
D.	{ शिवाय् <i>śiváya</i> <i>śivá</i> +ya	— <i>śivábhyám</i>	शिवेभ्यस् <i>śivebhyas</i> <i>śive</i> +bhyas
Ab.	{ शिवान् <i>śivát</i> <i>śivá</i> +t	— <i>śivábhyám</i>	— <i>śivebhyas</i>
G.	{ शिवस्य <i>śivasya</i> <i>śiva</i> +sya	शिवयोस् <i>śivayos</i> <i>śive</i> +os. 36. a.	शिवानाम् <i>śivánám</i> <i>śiván</i> +ám
L.	{ शिवे <i>śive</i> <i>śiva</i> +i. 32.	— <i>śivayos</i>	शिवेषु <i>śiveshu</i> <i>śive</i> +su. 70.
V.	{ शिव <i>śiva</i> <i>śiva</i> (s dropped). 92.	शिवौ <i>śivau</i> <i>śiva</i> +au. 33.	शिवान् <i>śivás</i> <i>śiva</i> +as. 31.

Obs.—The Vedic I. sing. may end in *á*, e.g. *śivá* for *śivena*; N. Ac. du. may end in *á*, e.g. *śivá* for *śivau*; N. pl. may end in *ásas*, e.g. *śivásas* for *śivás*; I. pl. may end in *ebhis*, e.g. *śivebhis* for *śivais*. Cf. *ebhis*, I. pl. of *idam*, 224.

104. Neuter stems in *a*, like शिव *śiva*, n. ‘prosperity,’ or as an adjective, ‘prosperous.’

The final of the stem is lengthened and assumes *n* in N. Ac. V. pl.

N. Ac.	{ शिवम् <i>śivam</i> <i>śiva</i> +m. 97.	शिवे <i>śive</i> <i>śiva</i> +í. 32.	शिवानि <i>śiváni</i> <i>śivá</i> +n+i
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The Vocative is शिव *śiva*, शिवे *śive*, शिवानि *śiváni*; all the other cases are like the masculine.

105. Feminine stems in *á* and *í*, like शिवा *śivá*, f. ‘the wife of Śiva,’ or as an adjective, ‘prosperous,’ and नदी *nadí*, f. ‘a river.’ Their declension is exhibited side by side that their analogy may be more easily perceived.

In *śivá* the final of the stem is changed to *e* in I. sing., G. L. du.; *yá* is inserted in D. Ab. G. L. sing.; and *n* in G. pl. Hence the inflective stems *śivá*, *śive*. In *nadí* the final is changed to *y* before the vowel-terminations by 34; *á* is inserted in D. Ab. G. L. sing.; and *n* in G. pl.; in V. sing. the final of the stem is shortened.

Junction of stem with termination: N. sing. *s* rejected; N. du. *śivá + í = śive* by 32; N. pl. *śivá + as = śívás* by 31; I. sing. *śive + á = śivayá* by 36. a; D. sing. *śivá + yá + e = śíváyai* by 33; G. L. du. *śive + os = śivayos* by 36. a. D. sing. *nadí + á + e = nádýai* by 34 and 33; L. pl. *nadí + su = nadishu* by 70.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ शिव śivá	{ शिवे śive	{ शिवस् śívás	{ नदी nadí	{ नद्यौ nadyau	{ नद्यस् nadyas
Ac.	{ शिवाम् śívám	{ — śive	{ — śívás	{ नदीम् nadím	{ — nadyau	{ नदीस् nadís
I.	{ शिवया śivayá	{ शिवाम्भ्याम् śívábhyám	{ शिवाम्भिस् śívábhis	{ नद्या nadyá	{ नदीभ्याम् nadibhyám	{ नदीभिस् nadibhis
D.	{ शिवयै śíváyai	{ — śívábhyám	{ शिवाम्भ्यस् śívábhyas	{ नद्यै nadyai	{ — nadibhyám	{ नदीभ्यस् nadibhyas
Ab.	{ शिवायाम् śíváyás	{ — śívábhyám	{ — śívábhyas	{ नद्यास् nadyás	{ — nadibhyám	{ — nadibhyas
G.	{ — śíváyás	{ शिवयोस् śivayos	{ शिवानाम् śívánám	{ — nadyás	{ नद्योस् nadyos	{ नदीनाम् nadínám
L.	{ शिवायाम् śíváyám	{ — śivayos	{ शिवाम् śívásu	{ नद्याम् nadyám	{ — nadyos	{ नदीषु nadishu
V.	{ शिवे śive	{ शिवे śive	{ शिवस् śívás	{ नदि nadi	{ नद्यौ nadyau	{ नद्यस् nadyas

Obs. 1. The Vedic I. sing. may be *śivá* for *śivayá*; D. sing. *śivai* for *śíváyai*; N. pl. *śívásas*; G. pl. *śívám*.

Obs. 2. The Vedic N. pl. of nouns in *í* may end in *ís*, e. g. *nadíś* for *nadyas*.

106. Monosyllabic nouns in ई *í*, like श्री *f.* 'fortune,' भी *f.* 'fear,' &c., vary from *nadí* in the manner explained at 123.

107. In accordance with 58, such words as मृग *mṛiga*, m. 'a deer;' पुरुष *puruṣa*, m. 'a man;' भार्या *bhāryá*, f. 'a wife;' कुमारी *kumārí*, f. 'a girl'—must be written, in the Inst. sing. m. and the Gen. pl. m. f., with the cerebral ण *n*; thus, मृगेण *mṛigeṇa*, पुरुषेण *puruṣeṇa*, मृगाणाम् *mṛgaṇām*, पुरुषाणाम् *puruṣaṇām*, कुमारीणाम् *kumārīṇām*. When *n* is final, as in the Ac. pl. m., it remains unchanged.

108. When a feminine noun ending in *á* forms the last member of a compound adjective, it is declined like *śiva* for the masc. and neut. Thus fr. *vidyá*, 'learning,' *alpa-vidyas* (m.), *alpa-vidyá* (f.). *alpa-vidyam* (n.), 'possessed of little learning.' Similarly, a masculine noun takes the fem. and neut. terminations; and a neut. noun, the masc. and fem.

a. When roots ending in *á*, such as *pá*, 'to drink' or 'to preserve,' form the last member of compound words, they assume the terminations at 91 regularly



for their masculine and feminine, rejecting, however, the final of the stem in Ac. pl. and remaining Weak or vowel-cases; thus, सोमपा *soma-pá*, m. f. 'a drinker of Soma juice;' N. V. -पास्, -पौ, -पास्; Ac. -पाम्, -पौ, -पस्; I. -पा, -पाभ्याम्, &c.; D. -पे, &c. They form their neuter like that of *śiva*, e. g. neut. N. Ac. V. सोमपम्, -पे, -पानि, &c.

Similarly, विश्वपा 'protector of the universe,' and शङ्खध्मा 'a shell-blower.'

b. Analogously in Rīg-veda iv. 9, 4, ग्ना 'a woman' is in N. sing. ग्नास्.

c. Masculine nouns in *á*, like हाहा *háhá*, m. 'a Gandharva,' not derived from verbal roots, assume the terminations with the regular euphonic changes, but the Ac. pl. ends in न्; thus, N. V. हाहास्, हाहौ, हाहास्; A. हाहाम्, हाहौ, हाहान्; I. हाहा, हाहाभ्याम्, हाहाभिस्, &c.; D. हाहै, &c.; Ab. हाहास्, &c.; G. हाहास्, हाहौस्, हाहाम्; L. हाहै, &c.

d. The Voc. cases of अम्बा *ambá*, अक्का *akká*, and अल्ला *allá*, all signifying 'mother,' are अम्ब, अक्क, अल्ल, 'O mother!'

e. दन्त m. 'a tooth,' मास m. 'a month,' पाद् m. 'a foot,' यूप m. n. 'soup,' आस्य n. 'the face,' हृदय n. 'the heart,' उदक n. 'water,' शीर्ष n. 'the head,' मांस n. 'flesh,' निशा f. 'night,' नासिका f. 'the nose,' पृतना f. 'an army,' are declined regularly, but may substitute दत्, मास्, पद्, यूपन्, आसन्, हृद्, उदन, शीर्षन्, मांस, निश, नस्, पृत् in the Ac. pl. and remaining cases (see 184). In the neut. nouns, the Nom. pl. does not admit the same substitute as Ac. pl. Thus, उदक will be Ac. pl. उदकानि or उदानि; I. sing. उदकेन or उद्गा. Again, नासिका in I. du. will be नासिकाभ्याम् or नोभ्याम्; and मांस, मांसाभ्याम् or मान्भ्याम्.

109. To understand the importance of studying the declension of this first class of nouns, the student has only to turn back to pp. 57-68, where the formation of the stems of nouns, substantive and adjective, which follow this declension, is explained. All masculine and neuter substantives in this list are declined like *śiva*, and all feminine either like *śivá* or *nadí*, all the adjectives following the same three examples for their three genders.

## SECOND CLASS in इ i. THIRD CLASS in उ u.

The inflexion of the 2nd and 3rd classes of nouns (see 81, 82) is exhibited side by side, that their analogy may be more readily perceived.

The 2nd answers to Latin and Greek words like *igni-s*, *turri-s*, *πόλι-s*, *πίστι-s*, *mare*, *μέλι-s*; the 3rd, to words like *gradu-s*, *cornu*, *βότρυ-s*, *ῥόδύ-s*, *μέθυ*.

110. Masculine stems in इ i and उ u, like अग्नि *agni*, m. (*ignis*), 'fire;' भानु *bhānu*, m. 'the sun.'

The final of the stem is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing., or, according to Pāṇini, changed

to *a*; *n* is inserted in I. sing., G. pl. Hence the inflective stems *agni*, *agní*, *agne*, *agn*; *bhānu*, *bhānú*, *bhāno*, *bhān*; according to some the Locative of *bhānu* was originally *bhānavi* (such a form occurring in the Veda), and *i* being dropped, *bhānav* would become *bhānāv* (*bhānav*).

Junction of stem with termination: V. sing., N. Ac. V. du., case-termination rejected; N. pl. *agne*+*as*=*agnayas* by 36. *a*; D. sing. *agne*+*e*=*agnaye*, 36. *a*; G. L. du. *agni*+*os*=*agnyos*, 34; L. pl. *agni*+*su*=*agnishu*, 70. Similarly, N. pl. *bhāno*+*as*=*bhānavas*, 36. *a*; D. sing. *bhāno*+*e*=*bhānave*, 36. *a*; G. L. du. *bhānu*+*os*=*bhānvos*, 34; L. pl. *bhānu*+*su*=*bhānushu*, 70.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ अग्निस् <i>agnis</i>	{ अग्नी <i>agní</i>	{ अग्नयस् <i>agnayas</i>	{ भानुस् <i>bhānus</i>	{ भानू <i>bhānú</i>	{ भानवस् <i>bhānavas</i>
Ac.	{ अग्निम् <i>agnim</i>	{ — <i>agní</i>	{ अग्नीन् <i>agnín</i>	{ भानुम् <i>bhānum</i>	{ — <i>bhānú</i>	{ भानून् <i>bhānún</i>
I.	{ अग्निना <i>agniná</i>	{ अग्निभ्याम् <i>agnibhyám</i>	{ अग्निभिस् <i>agnibhis</i>	{ भानुना <i>bhānuná</i>	{ भानुभ्याम् <i>bhānubhyám</i>	{ भानुभिस् <i>bhānubhis</i>
D.	{ अग्नये <i>agnaye</i>	{ — <i>agnibhyám</i>	{ अग्निभ्यस् <i>agnibhyas</i>	{ भानवे <i>bhānave</i>	{ — <i>bhānubhyám</i>	{ भानुभ्यस् <i>bhānubhyas</i>
Ab.	{ अग्नेस् <i>agnes</i>	{ — <i>agnibhyám</i>	{ — <i>agnibhyas</i>	{ भानोस् <i>bhānos</i>	{ — <i>bhānubhyám</i>	{ — <i>bhānubhyas</i>
G.	{ — <i>agnes</i>	{ अग्न्योस् <i>agnyos</i>	{ अग्नीनाम् <i>agnínám</i>	{ — <i>bhānos</i>	{ भान्वोस् <i>bhānvos</i>	{ भानूनाम् <i>bhānúnám</i>
L.	{ अग्नौ <i>agnau</i>	{ — <i>agnyos</i>	{ अग्निषु <i>agnishu</i>	{ भानौ <i>bhānau</i>	{ — <i>bhānvos</i>	{ भानुषु <i>bhānushu</i>
V.	{ अग्ने <i>agne</i>	{ अग्नी <i>agní</i>	{ अग्नयस् <i>agnayas</i>	{ भानो <i>bhāno</i>	{ भानू <i>bhānú</i>	{ भानवस् <i>bhānavas</i>

111. The Vedic Gen. sing. may be *bhānvos*, which form may also serve for the Nom. and Ac. pl.

112. Feminine stems in इ *i* and उ *u*, like मति *matí*, f. 'the mind,' and धेनु *dhenú*, f. 'a milch cow.'

The final of the stem is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing. (unless the termination be साम्); *n* is inserted in G. pl. Hence the inflective stems *matí*, *matí*, *mate*, *mat*; *dhenú*, *dhenú*, *dhenó*, *dhen*.

The junction of stem with termination is generally the same as in the masculines *agni* and *bhānu*. Inst. sing. *matí*+*á*=*matyá*, 34; D. *mate*+*e*=*mataye*, 36. *a*; *matí*+*á*+*e*=*matyai*, 33.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
1.	{ मतिस् <i>matís</i>	मती <i>matí</i>	मतयस् <i>matayas</i>		धेनुस् <i>dhenus</i>	धेनू <i>dhenú</i>	धेनवस् <i>dhenava</i>
c.	{ मतिम् <i>matim</i>	— <i>matí</i>	मतीस् <i>matís</i>		धेनुम् <i>dhenum</i>	— <i>dhenú</i>	धेनूस् <i>dhenús</i>
	{ मत्या <i>matyá</i>	मतिभ्याम् <i>matibhyám</i>	मतिभिस् <i>matibhis</i>		धेन्वा <i>dhenvá</i>	धेनुभ्याम् <i>dhenubhyám</i>	धेनुभिस् <i>dhenubhis</i>
b.	{ मतये or मत्ये <i>mataye</i> or <i>matyá</i>	— <i>matibhyám</i>	मतिभ्यस् <i>matibhyas</i>		धेनवे or धेन्वै <i>dhenave</i> or <i>ⁱnvai</i>	— <i>dhenubhyám</i>	धेनुभ्यस् <i>dhenubhis</i>
	{ मतेस् or मत्यास् <i>mates</i> or <i>ⁱtyás</i>	— <i>matibhyám</i>	— <i>matibhyas</i>		धेनोस् or धेन्वास् <i>dhenos</i> or <i>ⁱnvás</i>	— <i>dhenubhyám</i>	— <i>dhenubhis</i>
	{ — <i>mates</i> or <i>ⁱtyás</i>	मत्योस् <i>matyos</i>	मतीनाम् <i>matínám</i>		— <i>dhenos</i> or <i>ⁱnvás</i>	धेन्वोस् <i>dhenvos</i>	धेनूनाम् <i>dhenúnám</i>
	{ मतौ or मत्याम् <i>matáu</i> or <i>ⁱtyám</i>	— <i>matyos</i>	मतिषु <i>matishu</i> . 70.		धेनौ or धेन्वाम् <i>dhenau</i> or <i>ⁱnvám</i>	— <i>dhenvos</i>	धेनुषु <i>dhenushu</i> .
	{ मते <i>mate</i>	मती <i>matí</i>	मतयस् <i>matayas</i>		धेनो <i>dhenó</i>	धेनू <i>dhenú</i>	धेनवस् <i>dhenava</i>

With the optional forms in D. Ab. G. L. sing., compare similar forms in the same cases of *naḍí*.

113. The Vedic Nom. pl. may be *dhenvas*.

114. Neuter stems in इ *i* and उ *u*, like वारि *vári*, n. 'water,' and मधु *madhu*, n. 'honey' (μέθυ).

The stem inserts *n* before the vowel-terminations, and the final is lengthened in N. Ac. V. and G. pl. Hence the inflective stems *vári*, *vári*; *madhu*, *madhú*.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
c.	{ वारि <i>vári</i>	वारिणी <i>várinī</i> . 58.	वारीणि <i>várinī</i>		मधु <i>madhu</i>	मधुनी <i>madhuní</i>	मधूनि <i>madhúni</i>
	{ वारिणा <i>váriná</i>	वारिभ्याम् <i>váribhyám</i>	वारिभिस् <i>váribhis</i>		मधुना <i>madhuná</i>	मधुभ्याम् <i>madhubhyám</i>	मधुभिस् <i>madhubhis</i>
	{ वारिणे <i>várinē</i>	— <i>váribhyám</i>	वारिभ्यस् <i>váribhyas</i>		मधुने <i>madhune</i>	— <i>madhubhyám</i>	मधुभ्यस् <i>madhubhyas</i>
b.	{ वारिणस् <i>várinas</i>	— <i>váribhyám</i>	— <i>váribhyas</i>		मधुनस् <i>madhunás</i>	— <i>madhubhyám</i>	— <i>madhubhyas</i>
	{ — <i>várinas</i>	वारिणोस् <i>várinōs</i>	वारीणाम् <i>várinám</i> . 58.		— <i>madhunás</i>	मधुनोस् <i>madhunos</i>	मधूनाम् <i>madhúnám</i>
	{ वारिणि <i>várinī</i>	— <i>várinōs</i>	वारिषु <i>várishu</i> . 70.		मधुनि <i>madhuni</i>	— <i>madhunos</i>	मधुषु <i>madhush</i>
	{ वारि or वारे वारिणी <i>vári</i> or <i>váre</i> <i>várinī</i>	— <i>várinī</i>	वारीणि <i>várinī</i>		मधु or मधो <i>madhu</i> or <i>madho</i>	मधुनी <i>madhuní</i>	मधूनि <i>madhúni</i>

115. The Vedic Ac. pl. may be *madhú*.

116. Neuter nouns in *i* and *u* follow the analogy of nouns in *in* at 159, except in G. plur. and V. sing.

a. सानु n. 'summit,' 'ridge,' optionally substitutes चु in all cases except the first five inflexions.

117. There are not many substantives declined like *agni* and *vāri* (81), but nouns like *mati* are numerous (81. II). Moreover, adjectives like *śuci*, and compound adjectives in *i*, are declined like *agni* in masc., like *mati* in fem., and like *vāri* in neut.

118. Again, there are few substantives declined like *dhenu* and *madhu*, yet many simple adjectives like *tanu* and *pipāsu* (82), all compound adjectives in *u*, are declined like *bhānu* in the masc., like *dhenu* in the fem., and like *madhu* in the neut.

a. Many adjectives in *u*, however, either optionally or necessarily follow *nadī* in fem.; as, *tanu*, 'thin,' makes Nom. fem. either *tanus* or *tanvī*; मृदु, 'tender,' makes Nom. f. मृद्वी *mṛidvī*; and गुरु, 'heavy,' गुर्वी *gurvī*; and some optionally lengthen *u* in the fem.; as, *bhīru*, 'timid,' makes fem. भीरु or भीरु, declinable like nouns in *ū*, 125.

119. When feminine nouns in *i* and *u* form the last member of a compound adjective, they must be declined like *agni* in masc., and *vāri* in neut. Thus *alpa-mati*, 'narrow-minded,' in the Ac. plur. masc. would be *alpa-matnū*; fem. *alpa-matis*; neut. *alpa-matīni*.

Similarly, a masc. or neut. noun, at the end of a comp., may take a fem. form.

a. Although adjectives in *i* and *u* are declined like *vāri* and *madhu* for the neut., yet in the D. Ab. G. L. sing., and in the G. L. du., they may optionally follow the masculine form; thus *śuci* and *tanu* will be, in D. sing. neut., शुचिने or शुचये, तनुने or तनये; and so with the other cases.

120. सखि *sakhi*, m. 'a friend,' has two stems, सखाय for the Strong cases (see 135. a), and सखि for the others; thus, N. सखा, सखायौ, सखायस्; Ac. सखायम्, सखायौ, सखीन्; I. सख्या, सखिभ्याम्, सखिभिस्; D. सख्ये, सखिभ्याम्, सखिभ्यस्; Ab. सख्युस्, सखिभ्याम्, सखिभ्यस्; G. सख्युस्, सख्योस्, सखीनाम्; L. सख्यौ, सख्योस्, सखिषु; V. सखे, सखायौ, सखायस्. Hence it appears that *sakhi* in some cases assumes the terminations at 91 more regularly than *agni*. In the rest it follows *agni*.

Obs.—The feminine सखी, 'a female friend,' is declined like नदी.

121. पति m. 'a master,' 'lord' (πῶσις), when not used in a compound word, follows *sakhi* at 120 in I. D. Ab. G. L. sing. (thus, I. पत्या, D. पत्ये, Ab. G. पतुंस्, L. पत्यौ); in the other cases, *agni*. But *patī* is more usually found at the end of compounds, and then follows *agni* throughout (thus, भूपतिना 'by the lord of the earth').

Obs.—The feminine of पति is पत्नी *patnī*, declinable like नदी.

122. A few neuter nouns, अस्थि n. 'a bone' (ὀστέον), अक्षि n. 'an eye' (oculus, ὀκός), सक्थि n. 'a thigh,' दधि n. 'coagulated milk,' drop their final *i* in I. sing. and remaining weak or vowel-cases, and are declined in those cases as if derived from obsolete forms in *an*, such as अस्थन्, &c. (cf. *nīman* at 152); thus,

अस्थि 'a bone:' N. V. Ac. अस्थि, अस्थिनी, अस्थीनि; I. अस्थ्या, अस्थिभ्याम्, &c.; D. अस्थे, अस्थिभ्याम्, &c.; Ab. अस्थ्यस्, &c.; G. अस्थ्यस्, अस्थ्योस्, अस्थ्यान्; L. अस्थि or अस्थनि, अस्थ्योस्, अस्थिबु.

Hence, अक्षि, 'an eye,' will be in I. sing. अक्ष्या; in D. अक्ष्ये, &c. (see 58).

*Nouns ending in ई ई and ऊ ऊ.*

123. Besides the feminines of adjectives and participles, &c., declined like *nadī* at 105 (cf. 80. XI), there are a few common monosyllabic words in long ई ई (generally roots used as substantives) *primitively* feminine, i. e. not derived from masculine substantives (see 82. XV), whose declension must be noticed separately. They vary from the declension of नदी (105) by forming the Nom. with स्, and using the same form for the Voc., and by changing the final ई to *iy* before the vowel-terminations; thus,

अ्री f. 'prosperity:' N. V. अ्रीस्, अ्रियौ, अ्रियस्; Ac. अ्रियम्, अ्रियौ, अ्रियस्; I. अ्रिया, अ्रिभ्याम्, अ्रिभिस्; D. अ्रिये or अ्रियै, अ्रिभ्याम्, अ्रिभ्यस्; Ab. अ्रियस् or अ्रियास्, अ्रिभ्याम्, अ्रिभ्यस्; G. अ्रियस् or अ्रियास्, अ्रियोस्, अ्रियाम् or अ्रिणाम्; L. अ्रियि or अ्रियाम्, अ्रियोस्, अ्रीपु.

a. Similarly, भ्री f. 'fear,' ह्री f. 'shame,' and ध्री f. 'understanding;' thus, N. V. भ्रीस्, भ्रियौ, भ्रियस्; Ac. भ्रियम्, &c.; I. भ्रिया, &c.; D. भ्रिये or भ्रियै, &c.

b. स्त्री f., 'a woman' (not being itself a root like the examples above), follows नदी in N. V. sing., and varies also in other respects; thus, N. स्त्री, स्त्रियौ, स्त्रियस्; V. स्त्रि, स्त्रियौ, स्त्रियस्; Ac. स्त्रीम् or स्त्रियम्, स्त्रियौ, स्त्रीस् or स्त्रियस्; I. स्त्रिया, स्त्रीभ्याम्, स्त्रीभिस्; D. स्त्रियै, स्त्रीभ्याम्, स्त्रीभ्यस्; Ab. स्त्रियास्, स्त्रीभ्याम्, स्त्रीभ्यस्; G. स्त्रियास्, स्त्रियोस्, स्त्रीणाम्; L. स्त्रियाम्, स्त्रियोस्, स्त्रीपु.

As the last member of a compound adjective, it shortens its final, and in some of its cases follows *agni* and *matī*; e. g.

अतिस्त्रि m. f. n. 'surpassing a woman:' N. masc. -स्त्रिस्, -स्त्रियौ, -स्त्रियस्; Ac. -स्त्रिम् or -स्त्रियम्, -स्त्रियौ, -स्त्रीन् or -स्त्रियस्; I. -स्त्रिणा, -स्त्रिभ्याम्, &c.; D. -स्त्रिये, &c.; Ab. -स्त्रेस्, &c.; G. -स्त्रेस्, -स्त्रियोस्, -स्त्रीणाम्; L. -स्त्रौ, &c.; V. -स्त्रे, &c. The fem. form is like the masc., but Ac. pl. -स्त्रीस् or -स्त्रियस्; I. -स्त्रिया; D. -स्त्रियै or -स्त्रिये; Ab. -स्त्रियास् or -स्त्रेस्, &c. For neut., see 126. j.

124. A few primitively feminine words *not* monosyllabic, such as लक्ष्मी 'the goddess of prosperity,' तन्त्री 'a lute-string,' तरी 'a boat,' like अ्री, take s in the Nom. sing., but in other respects follow नदी; thus, N. लक्ष्मीस्, लक्ष्म्यौ, लक्ष्म्यस्; Ac. लक्ष्मीम्, &c.; V. लक्ष्मि.

Obs.—Analogously in the Veda वृकी 'a she-wolf' (Rig-v. I. 117, 18), and (according to some authorities) सिंह्री 'a lioness,' make N. sing. वृकीस्, सिंह्रीस्.

But गौरी f. 'the brilliant (goddess),' as a derivative fem. noun, is N. sing. गौरी.

125. Feminine nouns in long ऊ, not monosyllabic, are declined like primitively feminine nouns of more than one syllable in ई, i.e. like लक्ष्मी, they follow the analogy of *nadī* except in N. sing., where *s* is retained. In the other cases ऊ becomes *v*, wherever ई *ī* is changed to *y* (see 34); thus,

वधू 'a wife.' N. वधूस्, वध्वौ, वध्वस्; Ac. वधूम, वध्वौ, वधुस्; I. वध्वा, वधूभ्याम्, वधूभिस्; D. वध्वै, वधूभ्याम्, वधूभ्यस्; Ab. वध्वास्, वधूभ्याम्, वधूभ्यस्; G. वध्वास्, वध्वोस्, वधूनाम्; L. वध्वाम्, वध्वोस्, वधुषु; V. वधु, वध्वौ, वध्वस्.

Similarly, चमू f. 'a host,' श्वश्रू f. 'a mother-in-law.'

a. Again, monosyllabic words in *ū* primitively feminine are declined analogously to श्री f. at 123; *ū* being changed to *uv*, wherever *ī* is changed to *iy*; thus,

भू f. 'the earth.' N. V. भूस्, भुवौ, भुवस्; Ac. भुवम्, भुवौ, भुवस्; I. भुवा, भूभ्याम्, भूभिस्; D. भुवे or भुवै, भूभ्याम्, भूभ्यस्; Ab. भुवस् or भुवास्, भूभ्याम्, भूभ्यस्; G. भुवस् or भुवास्, भुवोस्, भुवाम् or भूनाम्; L. भुवि or भुवाम्, भुवोस्, भूषु.

Observe that the V. is like the N.

b. Similarly, भ्रू f. 'the eye-brow' (*ὄφρὺς*): N. V. भ्रूस्, भ्रुवौ, भ्रुवस्, &c.

126. Roots of one syllable ending in *ī* and *ū*, used as masc. or fem. nouns, follow the declension of monosyllabic words in *ī* and *ū*, such as श्री at 123 and भू at 125. a; but in the D. Ab. G. L. sing., G. pl., take only the first inflexion; thus,

क्रौ m. f., 'one who buys,' makes D. क्रिये only for m. and f., and लू m. f., 'a reaper,' makes D. लुवे only for m. and f.

a. The same generally holds good if they have adjectives prefixed to them; thus, परमक्रौ m. f. 'the best buyer' (N. V. -क्रौस्, -क्रियौ, -क्रियस्; Ac. -क्रियम्, &c.)

b. And when they are compounded with another noun as a dependent term they generally change their final *ī* and *ū* to *y* and *v*, before vowel-terminations, and not to *iy* and *uv* (unless *ī* and *ū* are preceded by a double consonant, as in यवक्रौ 'a buyer of barley'), thus conforming more to the declension of polysyllables; e.g.

जलपी (for जलपा) m. f., 'a water-drinker,' makes N. V. जलपीस्, -प्यौ, -प्यस्; Ac. जलप्यम्, -प्यौ, -प्यस्; I. जलप्या, -पीभ्याम्, &c.; D. जलप्ये, &c.; Ab. जलप्यस्, &c.; G. जलप्यस्, -प्योस्, &c.; L. जलप्यि (in opposition to 31), &c.

So also, खलपू m. f. 'a sweeper.' N. V. खलपूस्, -प्यौ, -प्यस्; Ac. खलप्यम्, &c.; I. खलप्या, &c.; L. खलप्यि, &c.: सुलू 'one who cuts well,' N. V. सुलूस्, -ल्वौ, -ल्वस्.

c. Similarly, वषाभू m. f. 'a frog,' दूभू m. 'a thunderbolt,' करभू m. 'a finger-nail,' पुनर्भू m. f. 'born again' (N. V. पुनर्भूस्; Ac. -र्भ्वे, &c.; I. -र्भ्वौ; D. -र्भ्वे; Ab. G. -र्भ्वेस्, -र्भ्वि. But if the sense is limited to a distinct female object, as 'a virgin widow remarried,' the D. will be -र्भ्वे; Ab. G. -र्भ्वीस्; L. -र्भ्वीम्, like वधू).

d. Similarly also, सेनानी m. 'a general,' ग्रामणी m. f. 'the chief of a village;' but these, like नदी, take *ām* for the termination of the L. sing. even in masc.; thus, N. V. सेनानीस्, -न्यौ, -न्यस्; Ac. -न्यम्, &c.; I. -न्या; L. सेनान्याम्, सेनान्योस्,

सेनानीषु, &c. This applies also to the simple noun नी m. f. 'a leader,' but the final becomes *iy* before vowel-terminations.

e. But स्वयम्भू and स्वभू m. 'self-existent,' as a name of Brahmá, follow भू at 125. a, taking only the first inflexions; thus, D. -भुवे; Ab. -भुवस्, &c.

f. Masculine non-compounds in *i* and *u* of more than one syllable, like पपी m. 'who drinks' or 'cherishes,' 'the sun,' हहू m. 'a Gandharva,' follow जलपी and खलपू at 126. b, except in Ac. sing. and pl.; thus, N. V. पपीस्, पपौ, पपस्; Ac. पपीम्, पपौ, पपीन्; and in L. sing. the final *i* combines with the *i* of the termination into *i* (31), not into *yi*; thus, L. sing. पपी (but हहि from हहू). Again, वातप्रमो m. 'an antelope' (surpassing the wind), as a compound, may follow जलपी; but Vopadeva makes Ac. sing. and pl. follow पपी. When such nouns have a feminine, the Ac. pl. ends in *s*; thus चारु m. f., 'tawny,' makes चारुस् for the Ac. pl. fem.

g. A word like प्रपी f. 'superior understanding' (formed from the compound verb प्रथे), when used as a fem. noun, is treated as a polysyllable, and follows जलपी, except in D. Ab., &c., where it takes the second inflexions (D. sing. प्रथै, &c.) But when used adjectively, in the sense 'having superior understanding,' it follows जलपी throughout, both for masc. and fem., but may optionally for the fem. be declined like the fem. substantive. The Voc. fem. may be प्रपीस् or प्रधि.

Two rare nouns, सुखी 'one who loves pleasure' and सुतो 'one who wishes for a son,' also follow जलपी, but in Ab. G. sing. make सुख्युस्, सुत्युस्.

h. Monosyllabic nouns primitively feminine (like भी f., धी f., श्री f., at 123, भू f. 'the eye-brow'), forming the last member of a compound adjective, still follow the declension of monosyllables, but use the first inflexions only in the D. Ab. G. L. cases and G. plur. for the masc., and may optionally use them for the fem.; thus, N. गतभीस् m. f., 'fearless,' is गतभिये only in D. sing. m., -भिये or -भियै in D. sing. f. So also, सुधी m. f. 'intelligent,' शुद्धपी m. f. 'having pure thoughts,' दुर्धी m. f. 'stupid,' सुखी m. f. 'having good fortune,' सुधू m. f. 'having beautiful brows'; thus, N. V. सुधूस्, -धुवौ, -धुवस्; Ac. सुधुवम्, &c. According to Vopadeva, the Voc. f. may be सुधु, and this form occurs once in the Bhaṭṭi-kāvya.

i. Words necessarily feminine (*nitya-strī-linga*), such as kumārī, 'a girl,' Gaurī, 'the goddess Gaurī,' &c. (not like ग्रामणी, which may be masc. and fem.), retain their *nadī* character (Pāṇ. 1. 4, 3), even though they afterwards assume another sense which makes them masculine. This may happen in a compound, as in

बहुश्रेयसी m. 'a man of many excellences:' N. बहुश्रेयसी, -स्यौ, -स्यस्; V. -सि, &c.; Ac. -सीम्, -स्यौ, -सीन्; I. -स्या, -सीभ्याम्, &c.; D. -स्यै, &c.; Ab. G. -स्यास्, &c.; L. -स्याम्, &c.

Or in words not compounded, as in कुमारी 'a man who acts like a girl,' N. masc. कुमारी. But these differ in Ac. sing. and pl. (कुमार्यम्, कुमार्यस्). Cf. the name *Gopāla-sarasvatī* in Sanskrit-English Dictionary.

Also like *bahu-śreyasī* (but N. sing. will end in स्), अतिलक्ष्मी m. f. 'one who has surpassed Lakshmi,' अतिलक्ष्मी m. f. 'deprived of fortune,' अतिचमू m. f. 'victorious over hosts' (N. अतिचमूस्, -म्वौ, -म्वस्; V. -नु; Ac. -मूम्, -म्वौ, -मून्, Ac. pl. f. -मूस्; I. -म्या, -मूभ्याम्, &c.; D. -म्वै, &c.; Ab. -म्यास्, &c.); but these three may follow Vopadeva's declension of यातप्रमी at 126. f.

j. Adjectives ending in *í* and *ú* shorten the final vowel for the neuter, and follow *vári*; but in the I. D. Ab. G. and L. cases they may optionally take the masc. terminations; thus, N. V. sing. neut. गतभि; I. गतभिना or गतभिया; D. गतभिने or गतभिये, &c. N. V. Ac. sing. जलपि; I. जलपिना or -प्पा, &c. N. V. Ac. खलपु; I. -पुना or -प्पा. N. V. Ac. बहुश्रेयसि; I. -श्रेयसिना or -श्रेयस्या; D. -श्रेयसिने or -श्रेयस्यै, &c. N. V. Ac. ग्रामणि; I. -णिना or -स्या.

#### FOURTH CLASS in कृ णि.

This class answers to *δοτήρ*, *πατήρ*, *pater*, &c.; *ῥι* being equivalent to *ar*: and it is remarkable, that *dátáram*, *dátáras*, &c., bear the same relation to *pítaram*, *pítaras*, &c., that *δοτήρα*, *δοτήρες*, *δοτήρι*, &c., bear to *πατέρα*, *πατέρες*, *πατέρι*, &c. Compare also the Latin *datoris* from *dator* with *patris* from *pater*.

127. Masculine stems in *ῥι*, like दातृ *dátṛi*, m. 'a giver,' and पितृ *pítṛi*, m. 'a father.' The former is the model of nouns of agency (83); the latter, of nouns of relationship.

In nouns of agency like *dátṛi* the final *ῥि* is vriddhied (28), and in nouns of relationship like *pítṛi* (except *naptṛi*, 'a grandson,' and *svasṛi*, 'a sister') gunated, in the Strong cases (see 135); but the *r* of *ár* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both, the final *ῥि* is gunated in L. V. sing., and *ur* is substituted for final *ῥि* and the initial *a* of *as* in Ab. G. sing. In Ac. G. pl. final *ῥि* is lengthened, and assumes *n* in G. pl. Hence the inflective stems *dátṛi*, *dátár*, *dátar*, *dátṛí*, *dátur*; *pítṛi*, *pítar*, *pítṛí*, *pítur*.

Junction of stem with terminations: *s* is elided at the end of a conjunct consonant after *r*; hence in Ab. G. *dáturs* and *píturs* become *dátur* and *pítur*. See 41. I.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
N.	{ दाता dátá	{ दातारौ dátárau	{ दातारस् dátáras		{ पिता pitá	{ पितरौ pítarau	{ पितरस् pítaras
Ac.	{ दातारम् dátáram	{ — dátárau	{ दातृन् dátṛín		{ पितरम् pítaram	{ — pítarau	{ पितृन् pítṛín
I.	{ दात्रा dátṛá	{ दातृभ्याम् dátṛibhyám	{ दातृभिस् dátṛibhis		{ पित्रा pitṛá	{ पितृभ्याम् pítṛibhyám	{ पितृभिस् pítṛibhis
D.	{ दात्रे dátṛe	{ — dátṛibhyám	{ दातृभ्यस् dátṛibhyas		{ पित्रे pitṛe	{ — pítṛibhyám	{ पितृभ्यस् pítṛibhyas
Ab.	{ दातृर् dátur	{ — dátṛibhyám	{ — dátṛibhyas		{ पितृर् pítur	{ — pítṛibhyám	{ — pítṛibhyas
G.	{ — dátur	{ दात्रोस् dátros	{ दातृणाम् dátṛīnám. 58.		{ — pítur	{ पित्रोस् pítros	{ पितृणाम् pítṛīnám. 58
L.	{ दातरि dátari	{ — dátros	{ दातृषु dátṛishu. 70.		{ पितरि pítari	{ — pítros	{ पितृषु pítṛishu. 70.
V.	{ दातृ dátar	{ दातारौ dátárau	{ दातारस् dátáras		{ पितृ pítar	{ पितरौ pítarau	{ पितरस् pítaras



128. *Pitri* seems to be a weakened form of *pátri*, 'a protector' (*pá*, 'to protect') The cognate languages have preserved the root in *πατήρ*, *pater*, 'father,' &c. The Latin *Jupiter*, however, is literally *Dyu-pitar*, or rather *Dyaush-pitar*, 'father of heaven.' It is clear that stems like *dátri*, *pitri*, &c., originally ended in *ar*.

a. *नमृ* *naptri*, 'a grandson' (thought by some to be derived from *na*, 'not,' and *pátri*, 'a protector'), is declined like *दातृ* *dátri*.

b. There are a few nouns in *ri* expressing neither relationship nor agency.

*नृ* *nri*, m. 'a man,' is said to be declined like *pitri*; thus, N. *ना* *ná*, Ac. *नरम्*, I. *चा*, D. *वे*, Ab. G. *नुर*, &c. But the forms *चा*, *वे*, *नुर* are seldom, if ever, used. The following forms certainly occur: N. sing. *ना*, Ac. *नरम्*; N. Ac. du. *नरो*, I. D. Ab. *नृभ्याम्*, G. L. *नरोस्*; N. pl. *नरस्*, Ac. *नृन्*, D. Ab. *नृभ्यस्*, G. *नृणाम्* or *नृणाम्*, L. *नृषु*. In the I. D. G. L. sing., the corresponding cases of *नर* are generally substituted.

c. *क्रोष्टु* m., 'a jackal,' must form its Strong cases (except V. sing.) and may form its Weak cases (135) from *क्रोष्टृ*. N. *क्रोष्टा*, -*ष्टारौ*, -*ष्टारस्*; Ac. -*ष्टारम्*, -*ष्टारौ*, -*ष्टृन्* or -*ष्टृन्*; I. -*ष्टा* or -*ष्टुना*, -*ष्टुभ्याम्*, &c.; D. -*ष्टे* or -*ष्टवे*, &c.; Ab. -*ष्टुर* or -*ष्टोस्*, &c.; G. -*ष्टुर* or -*ष्टोस्*, -*ष्टोस्* or -*ष्टोस्*, -*ष्टृणाम्* or -*ष्टृणाम्*; L. -*ष्टरि* or -*ष्टौ*, &c.; V. -*ष्टो*.

As the last member of a compound adjective, in the neuter, *क्रोष्टु* alone is used.

d. Nouns like *वृक्ष* m. 'a charioteer,' *त्वष्टृ* m. 'a carpenter,' *नेष्टृ* m., *होतृ* m., *पोतृ* m. 'different kinds of priests,' *योद्धृ* m. 'a warrior,' of course, follow *dátri*. But *सव्येष्टृ* m., 'a charioteer,' follows *pitri*.

129. Feminine stems in *चृ* *ri* belong to nouns of relationship, like *mátri*, 'a mother' (from *má*, 'to create,' 'the producer'); and only differ from *pitri* in Ac. pl., which ends in *s* instead of *n*; thus, *मातृस्*. Compare *μήτηρ*, *μητέρα*, Voc. *μήτηρ*.

a. *स्वसृ* *svasri*, 'a sister,' exceptionally follows *दातृ* *dátri*; but the Ac. pl. is still *स्वसृस्*. The lengthening of the penultimate in the Strong cases is probably caused by the loss of the *t* from *tri*, preserved in the English *sister*. So *soror* for *sostor*.

b. The feminine stem of nouns of agency is formed by adding *ई* *i* to the final *चृ* *ri*; thus, *दातृ* + *ई*, *दात्री* *dátri*, f. 'a giver;' and *कर्तृ* + *ई*, *कर्त्री* f. 'a doer.' Their inflexion follows *nudí* at 105.

130. The neuter stem is thus declined: N. Ac. *दातृ*, *दातृणी*, *दातृणि*; V. *दातृन्* or *दातृ*. The rest may conform to *vári* at 114 or resemble the masc.; thus, I. *दात्रा* or *दातृणा*, &c. But neuter stems in *चृ* *ri* belong generally to nouns of agency or of relationship, when used at the end of compound adjectives, such as *बहुदातृ* *bahu-dátri*, 'giving much,' or *दिव्यमातृ* *divya-mátri*, agreeing with neuter words like *कुलम्*, i. e. 'a family having a divine mother,' or *द्विमातृ* 'having two mothers' (compare *διμήτωρ*). Their declension may resemble that of *vári* at 114, or conform to the masc. in all cases but the N. V. Ac.; thus, N. Ac. *दातृ*, *दातृणी*, *दातृणि*; V. *दातृ* or *दातृन्*, &c.; I. *दातृणा* or *दात्रा*, &c.; D. *दातृणे* or *दात्रे*, &c.; Ab. G. *दातृण्यस्* or *दातृन्*, &c.; L. *दातृणि* or *दातृरि*, &c. N. Ac. -*मातृ*, -*मातृणी*, -*मातृणि*; V. -*मातृ* or -*मातृन्*, &c.; I. -*मातृणा* or -*मात्रा*, &c.

*Nouns ending in ऐ ai, ओ o, औ au.*

131. We may notice here a few monosyllabic nouns in ऐ, ओ, and औ, not sufficiently numerous to form separate classes.

132. रै *rai*, m. f. 'substance,' 'wealth' (Lat. *res*): N. V. रास्, रायौ, रायस्; Ac. रायम्, &c.; I. राया, राभ्याम्, राभिस् (*rebus*); D. राये, राभ्याम्, राभ्यस्; Ab. रायस्, &c.; G. रायस्, रायोस्, रायाम्; L. रायि, रायोस्, रासु.

133. गो *go*, m. f. 'a cow' or 'ox' (*bos*, *βούς*), 'the earth': N. V. गौस्, गावौ, गावस्; Ac. गाम्, गावौ, गास्; I. गवा, गोभ्याम्, गोभिस्; D. गवे, &c.; Ab. गोस्, &c.; G. गोस्, गवोस्, गवाम्; L. गवि (*bovi*), गवोस्, गोषु. Compare गाम् with γᾶν.

a. द्यो *dyo*, f. 'the sky,' follows गो; thus, N. V. द्यौस्, द्यावौ, द्यावस्; Ac. द्याम्, द्यावौ, द्यास्; I. द्यावा, द्योभ्याम्, द्योभिस्; D. द्यवे, &c. The Vedic N. du. is द्यावा.

134. नौ *nau*, f. 'a ship' (cf. *navis*, *ναῦς*), is declined at 94, taking the terminations with perfect regularity. With the N. pl. *nāvas*, compare *naves*, *νᾶες* (*νῆες*). The gen. *νηός* for *νᾶος* or *ναφος* = *nāvas*.

Similarly may be declined मूँ m. 'the moon:' N. *glauś*, *glāvau*, *glāvas*, &c.

a. The above nouns sometimes occur at the end of compounds; as, बहुरै 'rich,' N. m. f. बहुरास्, &c.; बहुनौ 'having many ships,' N. m. f. बहुनौस्, &c. The neuter is बहुरि, बहुनु; of which the Inst. cases will be बहुरिणा, बहुनुना; and so with the other cases: the masc. forms being equally allowable in बहुरि throughout, except in N. Ac. V. sing. du. pl.; e. g. बहुरिणा or बहुराया.

b. In the case of *go*, 'a cow,' the compound seems always formed with *gu*; e. g. *dvi-gu*, *us*, *us*, *u*, 'worth two cows;' *pañca-gu*, 'bought with five cows;' *sata-gu*, 'possessing a hundred cows.'

## SECTION II.—LAST FOUR CLASSES OF NOUNS.

*Inflection of Nouns, Substantive and Adjective, whose stems end in consonants.*

135. The last four classes of nouns, though including substantives, consist chiefly of adjectives, participles, or roots at the end of adjective compounds. All masc. and fem. nouns under these remaining classes regularly take the terminations at 91. Neut. nouns take the substitutions at 97 in N. Ac. du. pl.

a. The case-terminations are here repeated with Bopp's division into Strong, Weaker, and Weakest, as applicable especially to nouns ending in consonants (though not to all of these even). The Strong cases will be here denoted by the letter **S**; the Weaker, sometimes called Middle, will be denoted by **M**; and the Weakest by **w**. In those nouns which distinguish between Strong and Weak cases only, the Weak will be marked by both **M** and **w**.

SINGULAR. M. F.	N.	DUAL. M. F.	N.	PLURAL. M. F.	N.
Nom.Voc. सः (S), (Neut. M)	औ (S), (Neut. w)	सः (S), (Neut. S)			
Acc. अम् (S), (Neut. M)	—au (S), (Neut. w)	—as (w), (Neut. S)			
Inst. आ (w)	भ्याम् (M)	भिसु (M)			
Dat. ए (w)	— bhyám (M)	भ्यसु (M)			
Abl. अस् (w)	— bhyám (M)	— bhyas (M)			
Gen. — as (w)	ओस् (w)	आम् (w)			
Loc. इ (w)	— os (w)	सु (w)			

The Vocative, though identical with the Nom. in the dual and plural, has sometimes a peculiar form of its own in the singular (see 92).

b. Pāṇini always considers the Nom. sing. masc. as having the termination *s*, which is supposed to retain its effect, though it experiences *lopa* (cutting off); but in the N. Ac. Voc. sing. neut. there is *luk* of the terminations *s* and *am*, i. e. these terminations disappear altogether (Pāṇ. VII. 1, 23).

c. The terms *arga*, *padu*, *bhu* (the first two of which have also general meanings, see 74 with note) are applied in a restricted sense to different forms of the Prátipadika or stem as modified by the above terminations or by suffixes; thus, the stem is called *arga* before the terminations of the so-called Strong cases or Pāṇini's *sarva-nāma-sthāna* (viz. the Nom. sing. du. pl., Ac. sing. and du. of masc. and fem. nouns, and the Nom. and Ac. pl. of neuter nouns, see the above table); *pada*\* before the terminations of the Middle cases (viz. *bhyám*, *bhis*, *bhyas*, and *su*), as well as before Taddhita suffixes beginning with any consonant except *y* (Pāṇ. I. 4, 17); *bhu* before the terminations of the Weak cases beginning with vowels (except of course the *arga* terminations mentioned above), as well as before Taddhita suffixes beginning with vowels and *y* (see Pāṇ. I. 4, 18).

d. A stem is made strong by lengthening the vowel of the last syllable, or by inserting a nasal, e.g. *yuvan*, *yuván*; *dhanavat*, *dhanavánt*: and made weak by eliminating one or more letters, e.g. *yuván*, *yún*; *pratyant*, *pratít*.

e. It should be noted that the Ac. pl., and in neuter nouns the

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\* Probably so called because the laws of Sandhi which come into operation at the junction of separate words (*pada*) in a sentence generally hold good before the terminations of the Middle cases.

Inst. sing., is generally the guide to the form assumed before the remaining vowel-terminations.

f. This division of cases has not been noticed before, because it is of no real importance for stems ending in vowels. That it applies to stems ending in *ri* is accounted for by the fact that these originally ended in *ar*.

#### FIFTH CLASS in त् *t* and द् *d*.

This class answers to Latin words like *comes* (stem *comit-*), *eques* (stem *equit-*), *ferens* (stem *ferent-*); and to Greek words like *χάρις* (stem *χαριτ-*), *κέρας* (stem *κερατ-*), *ἐλπίς* (stem *ἐλπιδ-*), *χαρίεις* (stem *χαριεντ-*).

136. Masculine and feminine stems in त् *t* and द् *d*, like हरित् *harit*, m. f. 'green' (declined at 95), and सरित् *sarit*, f. 'a river,' and the compound धर्मविद् *dharma-vid*, m. f. 'knowing one's duty' (see 84. IV).

Observe—The Nom. sing. is properly *harits*, *dharma-vits*, but *s* is rejected by 41. I. The same applies to all nouns ending in consonants. So αἰδήμων for αἰδήμους. Latin and Greek, when the final of the stem refuses to combine with the *s* of the Nom., often prefer rejecting the final of the stem; thus, *χάρις* for *χαριτς*, *comes* for *comits*; and in these languages the final consonant frequently combines with the *s* of the Nom., as in *lex* (for *leks*), *φλόξ* (for *φλοκς*).

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.V.	{ सरित् sarit	{ सरितौ saritau	{ सरितस् saritas	{ -वित् -vit	{ -विदौ -vidau	{ -विदस् -vidas
Ac.	{ सरितम् saritam	{ — saritau	{ — saritas	{ -विदम् -vidam	{ — -vidau	{ — -vidas
I.	{ सरिता saritá	{ सरिद्व्याम् saridbhyám	{ सरिद्विस् saridbhis	{ -विदा -vidá	{ -विद्व्याम् -vidbhyám	{ -विद्विस् -vidbhis
D.	{ सरिते sarite	{ — saridbhyám	{ सरिद्व्यस् saridbhyas	{ -विदे -vide	{ — -vidbhyám	{ -विद्व्यस् -vidbhyas
Ab.	{ सरितस् saritas	{ — saridbhyám	{ — saridbhyas	{ -विदस् -vidas	{ — -vidbhyám	{ — -vidbhyas
G.	{ — saritas	{ सरितोस् saritos	{ सरिताम् saritám	{ — -vidas	{ -विदोस् -vidos	{ -विदाम् -vidám
L.	{ सरिति sariti	{ — saritos	{ सरित्सु saritsu	{ -विदि -vidi	{ — -vidos	{ -वित्सु -vitsu

137. Neuter stems in त् *t* and द् *d*, like हरित् *harit*, n. 'green,' धर्मविद् *dharma-vid*, n. 'knowing one's duty,' and कुमुद *kumud*, n. 'a lotus.'

These only differ from the masculine and feminine in the N. du. pl., Ac. sing. du. and pl., the usual neuter terminations ई, इ, ई (see 97), being required, and *u* being inserted before the final of the stem in N. Ac. pl.; thus,

N. Ac. V. हरिः *harit*, हरिती *haritī*, हरिणि *harinti*; I. हरिता *haritā*, हरिद्वाम् *haridbhyām*, &c., like masc. and fem.

N. Ac. V. धर्मेति, धर्मेदि, धर्मेदिन्दि; I. धर्मेदिदा, &c.

Similarly, N. Ac. V. कुमुत्, कुमुदी, कुमुन्दि; I. कुमुदा, &c.

138. All nouns at 84. II-IV. follow हरिः and धर्मेदि.

139. हृद् *hṛid*, n. 'the heart,' is said to be defective in the first five inflexions, these cases being supplied from *hṛidaya* (see 108. e).

140. Possessive adjectives formed with the suffixes वत् *-vāt* (84. VII) and मत् *-mat* (84. VI), like धनवत् *dhana-vat*, 'rich,' and धीमत् *dhī-mat*, 'wise,' are declined like *harit* for the masculine; but in the Strong cases (see 135. a) *n* is inserted before the final of the stem.

In N. sing. *ghanavān* for *ghanavants*, *ts* is rejected by 41. I, and the final vowel of the stem lengthened by way of compensation.

N. धनवान् *ghanavān* धनवन्तौ *ghanavantau* धनवन्तस् *ghanavantas*  
Ac. धनवानम् *ghanavantam* — *ghanavantau* धनवन्तस् *ghanavatas*  
I. धनवता *ghanavatā*, धनवद्वाम् *ghanavadbhyām*, &c., like *harit*.  
V. धनवन् *ghanavan*, &c.

Similarly, धीमत् 'wise:' N. धीमान्, धीमन्तौ, धीमन्तस्; Ac. धीमन्तम्, धीमन्तौ, धीमन्तस्, &c.; V. धीमन्, &c.

a. Like *dhana-vat* are declined Past Active Participles, such as कृतवत् 'one who has done' (553); thus, N. masc. कृतवान्, कृतवन्तौ, कृतवन्तस्, &c.

b. The feminine stems of adjectives like धनवत् and धीमत्, and Participles like कृतवत्, are formed by adding ई *i* to the Weak form of the masc. stem; as, धनवती, धीमती, कृतवती, declined like नदी at 105; thus, N. धनवती, धनवत्यौ, धनवत्यस्, &c.

c. The neuter is like the neut. of *harit*: N. Ac. V. धनवत्, धनवती, धनवन्ति.

141. Present Participles (524) like पचत् *paṭat*, 'cooking,' and Future Participles (578) like करिष्यत् *karishyat*, 'about to do,' are declined after *ghanavat* (140), excepting in the N. sing. masc., where *a* is not lengthened before *n*; thus,

N. V. sing. पचन् *paṭan* (for *paṭants*), and not पचान् *paṭān*: N. du. pl. पचन्तौ, पचन्तस्; Ac. पचन्म्, पचन्तौ, पचन्तस्; I. पचता, &c. Cf. Latin and Greek Participles like *ferens*, *ferent-is*, *ferent-em*, &c.; *φέρων*, *φέρωντος*, *φέρωντος-α*, &c.

a. Observe, however, that all reduplicated verbs of the 3rd class and Frequentatives (but not Desideratives); a few verbs from polysyllabic roots (75. a), and some few other verbs—such as जश् 'to eat,' शास् 'to rule'—which reject the nasal in the 3rd pl. Pres. of the Parasmai-pada, reject it also in the declension of the Pres. Participle. Hence the Pres. Participle of such verbs is declined like *harit*, the N. sing. being identical with the stem; thus, fr. *dā*, cl. 3, 'to give,' N. V. sing. du. pl. *dadat*, *dadatau*, *dadatas*; Ac. *dadatam*, &c.: fr. *bhṛi*, cl. 3, 'to bear,' N. V. sing. du. pl. *bibhrat*, *bibhratau*, *bibhratas*. So also, *jágrat*, 'watching' (fr. *jágrī*),

*śāsāt*, 'ruling' (fr. *śās*), *jakshat*, 'eating' (fr. *jaksh*). The rejection of the nasal is doubtless owing to the encumbrance of the syllable of reduplication.

Obs. 1. Quasi-reduplicated verbs of cl. 1 and Desideratives do not reject the nasal; e.g. *tishṭhat*, fr. *sthā*, 'to stand,' makes N. sing. du. pl. *tishṭhan*, *tishṭhantau*, *tishṭhantās*, &c. Similarly, *jighrat*, fr. *ghrā*, 'to smell;' *jighrikshat*, Desid. of *grah*, 'to take.'

Obs. 2. The reduplicated verbs of cl. 3, &c., mentioned above, optionally reject the nasal from the N. V. Ac. pl. neut.; thus, *dadati* or *dadanti*, *jakshati* or *jakshanti*.

But *jagat*, n. 'the world,' is only *jaganti* in N. Ac. pl.

b. In Present Participles derived from verbs of cl. 1, 4, 10, a nasal is inserted for the feminine stem; thus, *पचन्ती* fr. *पच्*, cl. 1 (declined like *nadī* at 105); and this nasal is carried through all the inflexions, not merely, as in the masculine, through the first five. So *दीव्यन्ती* fr. *div*, cl. 4; and *चोरयन्ती* fr. *cur*, cl. 10.

Similarly with quasi-reduplicated verbs of cl. 1 and Desideratives; e.g. *tishṭhantī*, fr. *sthā*; *jighrantī*, fr. *ghrā*; *jighrikshantī*, fr. Desid. of *grah* (cf. Obs. 1. above).

The same conjugational classes also insert a nasal in the N. V. Ac. du. neut. as well as the pl.; thus, *पचत्*, *पचन्ती*, *पचन्ति*.

In all verbs of cl. 6, in verbs ending in *ā* of the 2nd, and in all Participles of the 2nd Fut. Parasmai, the insertion of the nasal in the feminine is optional; thus, *tudatī* or *tudantī*, fr. *tud*, cl. 6; *yātī* or *yāntī*, fr. *yā*, cl. 2; *karishyātī* or *karishyantī*, fr. *kṛi*. It is also optional in the N. V. Ac. du. neut., which will resemble the Nom. sing. fem.; thus, *tudantī* or *tudatī*, *yāntī* or *yātī*, *karishyantī* or *karishyātī*.

c. Verbs of cl. 2, 3, 5, 7, 8, 9 follow 140. b. c, and insert no nasal for feminine nor for N. Ac. V. du. neut.; although all but cl. 3 assume a nasal in the first five inflexions in the masculine; thus, *adat* (fr. *ad*, cl. 2); N. V. masc. *adan*, *adantau*, *adantas*; fem. *adatī*: *juhvat* (fr. *hu*, cl. 3); N. V. masc. *juhvat*, *juhvatau*, *juhvatas*; fem. *juhvatī*: *rundhat* (fr. *rudh*, cl. 7); N. V. masc. *rundhan*, *rundhantau*, *rundhantās*; fem. *rundhatī*. The neut. will be N. Ac. V. *adat*, *adatī*, *adanti*; *juhvat*, du. *juhvatī*, but pl. *juhvanti* or *juhvati* (see 141. a).

142. The adjective *महत्*, 'great,' is properly a Pres. Part. fr. *मह्* *mah*, 'to increase;' but its masculine lengthens the *a* of *at* before *n* in the N. Ac. sing., N. V. Ac. du., N. V. pl., and neuter in N. V. Ac. pl.; thus, N. masc. *महान्*, *महानौ*, *महानस्*; Ac. *महानम्*, *महानौ*, *महतस्*; I. *महता*, &c.; V. *महन्*, *महानौ*, &c.; N. fem. *महती*, &c., see 140. a. b: N. V. Ac. neut. *महत्*, *महती*, *महानि*.

a. *वृहत्* m. f. n. 'great,' *जगत्* m. f. n. 'moving,' *पृषत्* m. f. 'a deer,' follow Pres. Participles; e.g. N. V. masc. *वृहन्*, *वृहनौ*, *वृहन्स्*. Fem. *वृहती*. Neut. *वृहत्*, &c.

143. The honorific pronoun *भवत्* (said to be for *भावत्* *bhā-vat*) follows *धनवत्* (at 140), making the *a* of *at* long in the N. sing.; thus, *भवान्* 'your honour,' and not *भवन्*. The V. is *भवन्*. The fem. is *भवती*, see 233.

*भवत्* 'being,' Pres. Part. of *भू* 'to be,' follows of course *पचत्* at 141.

144. *यकृत्* n. 'the liver' (*ἥπαρ*, *jecur*), and *शकृत्* n. 'ordure,' may optionally be declined in Ac. pl. and remaining cases as if their stems were *यकन्* and *शकन्*; thus, N. V. *यकृती*, *यकृती*, *यकृन्ति*; Ac. *यकृत्*, *यकृती*, *यकृन्ति* or *यकानि*; I. *यकृता* or *यक्रा*, *यकृद्भ्याम्* or *यकृभ्याम्*, *यकृद्भिस्* or *यकृभिस्*; D. *यकृते* or *यक्रे*, &c.

a. A defective noun **दन्** is optionally substituted for **दन्त** in Ac. pl. and remaining cases (see 183), and is often used at the end of compounds; e. g. *su-dat*, 'having good teeth,' making N. masc. fem. neut. *su-dan*, *su-datī*, *su-dat*.

145. **पाद्**, 'a foot,' at the end of compounds becomes **पद्** in Ac. pl. and remaining Weakest cases; thus, **सुपाद्**, 'having beautiful feet,' makes in masc. N. V. **सुपाद्**, **सुपादौ**, **सुपादस्**; Ac. **सुपादम्**, **सुपादौ**, **सुपदस्**; I. **सुपदा**, **सुपाभ्याम्**, **सुपाद्भिस्**, &c. The fem. is **सुपदी**, like *nadī* at 105. Neut. N. V. Ac. **सुपाद्**, **सुपदी**, **सुपादि**.

a. Similarly, **द्विपाद्**, but according to Pāṇ. iv. 1, 9, the fem. is *dvi-padā*, if agreeing with *rik*, 'a verse,' *dvi-padī*, if agreeing with *strī*, 'a woman.' So also **त्रिपाद्**, &c.

#### SIXTH CLASS in **अन्** *an* and **इन्** *in*.

This class answers to Lat. and Gr. words like *sermo* (stem *sermon-*), *homo* (stem *homin-*), *δαίμων* (stem *δαίμων-*). Latin agrees with Sanskrit in suppressing the *n* in N. masc. and fem., but not in neut.; thus *homo* is N. of masc. stem *homin*, the stronger vowel *o* being substituted for *i*, just as *ī* is substituted for *i* in Sanskrit; but *nomen* is N. of the neut. stem *nomin*.

146. Masculine and feminine stems in **अन्** *an*, of two kinds, A and B.

A. If *an* be preceded by *m* or *v* at the end of a conjunct consonant, then the model is **आत्मन्** *ātman*, m. 'soul,' 'self.'

B. But if *an* be preceded by *m* or *v* not conjunct, as in **सीमन्** *sīman*, f. (sometimes m.) 'a border,' or by any other consonant, whether conjunct or not, than *m* or *v*, as in **तक्षन्** *takshan*, m. 'a carpenter,' **राजन्** *rājan*, m. 'a king,' then the *a* of *an* is dropped in the Ac. pl. and before all the other vowel-terminations, and the remaining *n* is compounded with the preceding consonant.

Obs.—In the Loc. sing. this dropping of *a* is optional.

All nouns ending in *an*, lengthen the *a* in the Strong cases (V. sing. excepted); and drop the *n* before all the consonantal terminations (see 57). The inflective stem will be *ātman*, *ātmán*, *ātma*; *sīman*, *sīmán*, *sīmn* (see above), *sīma*.

Junction of stem with termination: N. sing. *n* final of stem, and *s* case-termination rejected by 57 and 41. I; V. sing. case-termination rejected.

A.				B.			
	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.	
N.	{ <b>आत्मा</b> <i>ātmá</i>	{ <b>आत्मानौ</b> <i>ātmánau</i>	{ <b>आत्मानस्</b> <i>ātmānas</i>	{ <b>सीमा</b> <i>sīmá</i>	{ <b>सीमानौ</b> <i>sīmánau</i>	{ <b>सीमानस्</b> <i>sīmānas</i>	
Ac.	{ <b>आत्मानम्</b> <i>ātmānam</i>	{ — <i>ātmánau</i>	{ <b>आत्मनस्</b> <i>ātmanas</i>	{ <b>सीमानम्</b> <i>sīmānam</i>	{ — <i>sīmánau</i>	{ <b>सीमन्स्</b> <i>sīmnas</i>	
I.	{ <b>आत्मना</b> <i>ātmáná</i>	{ <b>आत्मभ्याम्</b> <i>ātmabhyám</i>	{ <b>आत्मभिस्</b> <i>ātmabhis</i>	{ <b>सीम्ना</b> <i>sīmná</i>	{ <b>सीमभ्याम्</b> <i>sīmabhyám</i>	{ <b>सीमभिस्</b> <i>sīmabhis</i>	

D.	{	आत्माने	आत्मभ्याम्	आत्मभ्यस्	सीद्धे	सीमभ्याम्	सीमभ्यस्
		<i>ātmane</i>	<i>ātmabhyām</i>	<i>ātmabhyas</i>	<i>śimne</i>	<i>śimabhyām</i>	<i>śimabhyas</i>
Ab.	{	आत्मनस्	—	—	सीद्धस्	—	—
		<i>ātmanas</i>	<i>ātmabhyām</i>	<i>ātmabhyas</i>	<i>śimnas</i>	<i>śimabhyām</i>	<i>śimabhyas</i>
G.	{	—	आत्मनोस्	आत्मनाम्	—	सीद्धोस्	सीद्धान्
		<i>ātmanas</i>	<i>ātmānos</i>	<i>ātmānām</i>	<i>śimnas</i>	<i>śimnos</i>	<i>śimnām</i>
L.	{	आत्मनि	—	आत्मसु	सीद्धि or सीमनि	—	सीमसु
		<i>ātmani</i>	<i>ātmānos</i>	<i>ātmāsu</i>	<i>śimni or śimāni</i>	<i>śimnos</i>	<i>śimāsu</i>
V.	{	आत्मन्	आत्मानौ	आत्मानस्	सीमन्	सीमानौ	सीमानस्
		<i>ātman</i>	<i>ātmānau</i>	<i>ātmānas</i>	<i>śiman</i>	<i>śimānau</i>	<i>śimānas</i>

147. Like आत्मन् are declined यज्वन् *yajvan*, m. 'a sacrificer' (e.g. N. यज्वा, यज्वानौ, यज्वानस्; Ac. यज्वानम्, यज्वानौ, यज्वनस्; I. यज्वना, &c.); पाप्मन् *pāpman*, m. 'sin'; अश्मन् *aśman*, m. 'a stone'; उष्मन् *uśman*, m. 'the hot season'; शुष्मन् *śuśman*, m. 'fire'; ब्रह्मन् *brahman*, m. 'the god Brahman'; अध्वन् *adhvan*, m. 'a road'; दृश्मन् *driśvan*, m. 'a looker.'

Like सीमन् are declined मूर्धन् m. 'head' (I. मूर्ध्ना, &c.; L. मूर्ध्नि or मूर्धनि, &c.); पीषन् m. 'fat' (Ac. pl. पीषस्); वेमन् m. 'a loom'; लघिमन् m. 'lightness' (I. लघिमा, &c.)

148. Similarly, like सीमन्, are declined तक्षन् m. 'a carpenter' and राजन् m. 'a king.'

Obs.—In the inflexion of words like *takshan*, *rājan* (which follow the B form *śinan* in combining *m* and *n*), the dental *n* of the stem being combined with a cerebral or palatal is changed to the cerebral or palatal nasal respectively. See 57. c, 58.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
N.	{ तक्षा	तक्षाणौ	तक्षाणस्		राजा	राजानौ	राजानस्
	<i>takshā</i>	<i>takshāṇau</i>	<i>takshāṇas</i>		<i>rājā</i>	<i>rājānau</i>	<i>rājānas</i>
Ac.	{ तक्षाणम्	—	तक्षणस्		राजानम्	—	राज्ञस्
	<i>takshāṇam</i>	<i>takshāṇau</i>	<i>takshṇas</i> . 58.		<i>rājānam</i>	<i>rājānau</i>	<i>rājṇas</i> . 57
I.	{ तक्ष्णा	तक्षभ्याम्	तक्षभिस्		राज्ञा	राजभ्याम्	राजभिस्
	<i>takshṇā</i> . 58.	<i>takshubhyām</i>	<i>takshabhis</i>		<i>rājñā</i> . 57. c.	<i>rājabhyām</i>	<i>rājabhis</i>
D.	{ तक्ष्णे	—	तक्षभ्यस्		राज्ञे	—	राजभ्यस्
	<i>takshṇe</i>	<i>takshabhyām</i>	<i>takshabhyas</i>		<i>rājñe</i>	<i>rājabhyām</i>	<i>rājabhyas</i>
Ab.	{ तक्ष्णस्	—	—		राज्ञस्	—	—
	<i>takshṇas</i>	<i>takshabhyām</i>	<i>takshabhyas</i>		<i>rājṇas</i>	<i>rājabhyām</i>	<i>rājabhyas</i>
G.	{ —	तक्ष्णोस्	तक्ष्णाम्		—	राज्ञोस्	राज्ञाम्
	<i>takshṇas</i>	<i>takshṇos</i>	<i>takshṇām</i>		<i>rājṇas</i>	<i>rājṇos</i>	<i>rājṇām</i>
L.	{ तक्ष्णि*	—	तक्षसु		राज्ञि†	—	राजसु
	<i>takshṇi</i>	<i>takshṇos</i>	<i>takshasu</i>		<i>rājñi</i>	<i>rājṇos</i>	<i>rājāsu</i>
V.	{ तक्षन्	तक्षाणौ	तक्षाणस्		राजन्	राजानौ	राजानस्
	<i>takshan</i>	<i>takshāṇau</i>	<i>takshāṇas</i>		<i>rājan</i>	<i>rājānau</i>	<i>rājānas</i>

\* Or तक्षणि *takshṇi*.

† Or राजनि *rājani*.



149. Masculine stems in वन्, like पीवन्, दृष्टवन्, यज्जन्, generally form their feminines in वरी (Pāṇ. IV. 1, 7); e. g. पीवरी, दृष्टवरी, यज्जरी, declined like *nadī* at 105.

150. When a feminine stem in ई is formed from words like राजन्, it follows the rules at 146. A. B. for the rejection of the *a* of *an*; thus, राज्ञी *rājñī*, 'a queen.'

151. When *rājan* occurs at the end of a compound, it may be declined like *śiva* (103); as, N. sing. masc. *mahārājas*; Ac. *mahārājām*, &c. (cf. 778): but not necessarily, as *bahu-rājan*, m. f. n. 'having many kings.' The fem. stem of which may be *bahu-rājan* or *bahu-rājā* or *bahu-rājñī*.

152. Neuter stems in अन् *an*, like कर्मन् 'an action' and नामन् 'a name' (*nomen*, *ὄνομα* \*).

Obs.—The retention or rejection of *a* in *an* before the Inst. sing. and remaining vowel-terminations, as well as optionally before the Nom. Acc. du., is determined by the same rule as in masculines and feminines (146. A. B). They only differ from masculine nouns in Nom. Voc. and Acc. sing. du. pl.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
N.	कर्म	कर्मैशी	कर्मैणि		नाम	नाम्नी OR नामनी	नामानि
Ac.	<i>karma</i>	<i>kurmaṇī</i>	<i>karmāṇi</i>		<i>nāma</i>	<i>°mnī</i> or <i>°manī</i>	<i>nāmāni</i>
I.	{ कर्मणा	कर्मभ्याम्	कर्मभिस्		नाम्ना	नामभ्याम्	नामभिस्
	{ <i>karmaṇā</i>	<i>karmabhyām</i>	<i>karmabhis</i>		<i>nāmnā</i>	<i>nāmaḥhyām</i>	<i>nāmaḥbis</i>
D.	{ कर्मणे, &c.	{ like <i>ātman</i> . 146.			नाम्ने, &c.	{ like <i>śīman</i> . 146.	
	{ <i>karmaṇe</i> , &c.				<i>nāmnne</i> , &c.		
V.	{ कर्म or कर्मन्, &c.	{ like N. Ac.			नाम or नामन्, &c.	{ like N. Ac.	
	{ <i>karma</i> or <i>karmān</i> , &c.				<i>nāma</i> or <i>nāman</i> , &c.		

153. Like कर्मन् n. are declined जन्मन् 'birth,' वेष्टमन् 'house,' वर्मन् 'armour,' ब्रधन् 'prayer,' 'the Supreme Spirit,' यत्नन् 'road,' चर्मन् 'leather,' छद्मन् 'pretext,' पर्वन् 'a joint.'

Like नामन् n. are declined दामन् 'string,' सामन् 'conciliation,' धामन् 'mansion,' व्योमन् 'sky,' रोमन् (for रोहन् *rohman*, from *ruh*), 'hair,' प्रेमन् (also m.) 'love.'

154. When nouns in *an*, *man*, and *van* form the last member of adjective compounds, the feminine may be declined like the masc., or its stem may end in *ā*, and be declined like *śivā*; the neuter follows the declension of neuter nouns at 152. Those in *an*, if they follow the declension of *śīman* and *rājan*, may also form their feminine in *ī*, rejecting the *a* of *an*, and be declined like *nadī* (Pāṇ. IV. 1, 28).

155. There are a few anomalous nouns in *an*, as follow:

a. अण् m. 'a dog' (*canis*, *κύων*): N. आ, आनी, आनस्; Ac. आनम्, आनी, शुनस्;  
I. शुना, आभ्याम्, अभिस्; D. शुने, &c.; Ab. शुनस्, &c.; G. शुनस् (*κυνός*), शुनीस्,

\* Greek has a tendency to prefix vowels to words beginning with consonants in the cognate languages. Cf. also *nakha*, 'nail,' *ὄνυξ*; *laghu*, 'light,' *ἐλαχύν*-ς; *भ्रू* 'brow,' *ὀφρύ*-ς.

शुनाम्; L. शुनि, शुनोस्, श्वसु; V. श्वन्, श्वानौ, &c. See 135. a. Fem. शुनौ, &c. (like *nadi* at 105).

b. युवन् m. 'a youth,' 'young:' N. युवा, युवानौ, युवानस्; Ac. युवानम्, युवानौ, यूनस्; I. यूना, युवभ्याम्, युवभिस्; D. यूने, &c.; Ab. यूनस्, &c.; G. यूनस्, यूनोस्, यूनाम्; L. यूनि, यूनोस्, युवसु; V. युवन्, युवानौ, &c. See 135. a. Fem. यूनी (like *nadi*) or युवति (like *mati*). Neut. युव, यूनी, युवानि, &c.

c. मघवन् m. 'a name of Indra:' N. मघवा, -वानौ, -वानस्; Ac. मघवानम्, -वानौ, मघोनस्; I. मघोना, मघवभ्याम्, -वभिस्; D. मघोने, मघवभ्याम्, &c.; Ab. मघोनस्, &c.; G. मघोनस्, मघोनोस्, मघोनाम्; L. मघोनि, मघोनोस्, मघवसु; V. मघवन्, &c. Fem. मघोनी or मघवती.

The last may also be declined like a noun in *vat*: N. मघवान्, -वनी, &c. See 140.

156. अहन् n., 'a day,' forms its N. Ac. V. sing. fr. अहर् *ahar*, and the consonantal middle cases fr. अहस् *ahas*; in the other cases it is like *nāman*; thus,

N. Ac. V. अहर् (41. I), अह्नी or अहनी, अहानि; I. अह्ना, अहोभ्याम्, अहोभिस्; D. अह्ने, अहोभ्याम्, अहोभ्यस्; Ab. अह्स्, &c.; G. अह्स्, अहोस्, अह्नाम्; L. अह्नि or अहनि, अहोस्, अहसु or अहःसु. At the beginning of compounds the form is generally अहर्, as in *ahar-nisam*, 'day and night.' At the end of compounds it may be declined as a masc.; thus, N. दीर्घाहास्, -हाणौ, -हाणस्; Ac. -हाणम्, &c.; V. -हस्, &c., or sometimes becomes अह or अह्.

a. दिवन् m., 'a day,' lengthens the *i* in those cases where the *a* of *an* is rejected; thus, Ac. pl. दीवस्; I. दीव्ना, &c.

b. शीर्षन् n., 'the head,' is said to be defective in N. sing. du. and pl. and Ac. sing. du., these cases being supplied from शिरस् n., or शीर्षे 108. e.

c. यकन् n., 'the liver,' and शक्न् 'ordure,' are said to be defective in the first five inflexions, these cases being supplied from *yakrit* and *śakrit* respectively, see 144.

157. सूर्यमन् m., 'the sun,' does not lengthen *a* of *an* in N. du. pl., Ac. sing. du.; thus,

N. सूर्यमा, सूर्यमणौ, सूर्यमणस्; Ac. सूर्यमणम्, सूर्यमणौ, सूर्यमणस्; I. सूर्यम्या, &c.

a. Similarly, पूषन् 'the sun:' N. पूषा, पूषणौ, &c.; Ac. पूषणम्, &c.; but the Ac. pl., and remaining Weakest cases, may be optionally formed from a stem पूष; thus, Ac. pl. पूषास् or पूषस्.

b. Similarly, compounds having -हन् as the last member, such as ब्रधहन् m. 'the slayer of a Brāhman:' N. ब्रधहा, ब्रधहणौ, &c.; but in Ac. pl. ब्रधमस्; I. ब्रधमा, ब्रधहभ्याम्, &c. (*h* becoming *gh* where the *a* of *han* is dropped).

158. सवैन् m. 'a horse,' or m. f. n. 'low,' 'vile,' is declined like nouns in *vat* at 140, excepting in N. sing.; thus, N. सवौ, सवैनौ, सवैनस्; Ac. सवैनम्, &c.; I. सवैता, सवैभ्याम्, सवैभिस्; V. सवैन्, &c. If the negative अन् precedes, सवैन् is regular; thus, N. अनसवौ, अनसवौ, &c.; Ac. अनसवौ, &c.; I. pl. अनसवैभिस्.

159. Masculine stems in इन् *in*, like धनिन् *dhanin*, m. 'rich.'

In N. sing. *dhanī* for *dhanins*, *n* and *s* are rejected (by 57 and 41. I), and the vowel lengthened by way of compensation.

	SINGULAR.	DUAL.	PLURAL.
N.	धनी <i>dhaní</i>	धनितौ <i>dhaninau</i>	धनिनस् <i>dhaninas</i>
Ac.	धनिनम् <i>dhaninam</i>	— <i>dhaninau</i>	— <i>dhaninas</i>
I.	धनिना <i>dhaniná</i>	धनिभ्याम् <i>dhanibhyám</i> . 57.	धनिभिस् <i>dhanibhis</i> . 57.
D.	धनिने <i>dhanine</i>	— <i>dhanibhyám</i>	धनिभ्यस् <i>dhanibhyas</i> . 57.
Ab.	धनिनस् <i>dhaninas</i>	— <i>dhanibhyám</i>	— <i>dhanibhyas</i>
G.	— <i>dhaninas</i>	धनिनोस् <i>dhaninos</i>	धनिनाम् <i>dhaninám</i>
L.	धनिनि <i>dhanini</i>	— <i>dhaninos</i>	धनिषु <i>dhanishu</i> . 70.
V.	धनिन् <i>dhanin</i> . 92.	धनितौ <i>dhaninau</i>	धनिनस् <i>dhaninas</i>

Obs.—Many adjectives of the forms explained at 85. VI. VIII. IX. are declined in masc. like धनिन्; thus, मेधाविन् *medhāvin*, 'intellectual;' N. मेधावी, -विनौ, -विनस्, &c. Also numerous nouns of agency, like कारिन् 'a doer,' at 85. II; thus, N. कारी, कारिणौ (58), कारिणस्, &c.

160. The feminine stem of such adjectives and nouns of agency is formed by adding ई *i* to the masc. stem; as, fr. धनिन्, धनिनी f.; fr. कारिन्, कारिणी f.; declined like *nadí* at 105; thus, N. धनिनी, -न्यौ, -न्यस्, &c.

161. The neuter is regular, and is like *vári* as far as the Gen. pl.; N. Ac. धनि, धनिनी, धनीनि. But the G. pl. धनिनाम्, not धनीनाम्; V. sing. धनि or धनिन्.

162. पथिन् m. 'a road,' मथिन् m. 'a churning-stick,' and ऋधुधिन् m. 'a name of Indra,' are remarkable as exhibiting both suffixes, *an* and *in*, in the same word. They form their N. V. sing. from the stems पन्थस्, मन्थस्, ऋधुधस्; their other Strong cases, from the stems पन्थन्, मन्थन्, ऋधुधन्; their Ac. pl., and remaining Weak cases, from the stems पथ्, मथ्, ऋधुध्; in their Middle cases they follow *dhanin* regularly; thus,

N. V. पन्थास् (163), पन्थानौ, पन्थानस्; Ac. पन्थानम्, पन्थानौ, पथस्; I. पथा, पथिभ्याम्, पथिभिस्; D. पथे, &c. Similarly, N. V. मन्थास्, &c.; ऋधुधास्, &c.: I. मथा, &c.; ऋधुधा, &c. Observe—The V. is the same as the N.

a. The compound सुपथिन्, 'having a good road,' is similarly declined for the masc.; the N. fem. is सुपथी, -न्यौ, -न्यस्, like *nadí* at 105; the neut. is N. Ac. सुपथि, -पथी, -पन्थानि, &c.; V. सुपथिन् or सुपथि; the rest as the masc.

#### SEVENTH CLASS in ञस् *as*, इस् *is*, and उस् *us*.

This class answers to Gr. and Lat. words like *γάθος*, *μέγας*, *genus*, *scelus*, &c.

163. Masculine and feminine stems in ञस् *as*, like चन्द्रम् *candra-mas*, m. 'the moon.'

In N. sing. *as* is lengthened to compensate for rejection of the termination *s*:

*čandramas* becomes *čandramo* by 64 before the terminations *bhyám*, *bhis*, *bhyas* ; in L. pl. *čandramas*+*su* becomes *čandramahsu* by 63, or *čandramassu* by 62. *a*.

- N. चन्द्रमास् *čandramás* चन्द्रमसौ *čandramasau* चन्द्रमसस् *čandramasas*  
 Ac. चन्द्रमसम् *čandramasam* — *čandramasau* — *čandramasas*  
 I. चन्द्रमसा *čandramasá* चन्द्रमोभ्याम् *čandramobhyám* चन्द्रमोभिस् *čandramobhis*  
 D. चन्द्रमसे *čandramase* — *čandramobhyám* चन्द्रमोभ्यस् *čandramobhyas*  
 Ab. चन्द्रमसस् *čandramasas* — *čandramobhyám* — *čandramobhyas*  
 G. — *čandramasas* चन्द्रमसोस् *čandramasos* चन्द्रमसाम् *čandramasám*  
 L. चन्द्रमसि *čandramasi* — *čandramasos* चन्द्रमःसु *čandramahsu* or -स्  
 V. चन्द्रमस् *čandramas*. 92. चन्द्रमसौ *čandramasau* चन्द्रमसस् *čandramasas*

*a*. Similarly, *अप्सरस्* *apsaras*, f. 'a nymph : ' N. *अप्सरसः*, &c.

164. Neuter stems in *अस्* *as*, like *मनस्* *manas*, n. 'mind' (*μένος*, *mens*).

These differ from the masc. and fem. in the N. Ac. V. The *a* of *as* remains short in N. sing. after the rejection of the case-termination *s*, but is lengthened in N. Ac. V. pl. before inserted Anusvára.

N. Ac. V. मनस् *manas* मनसौ *manasí* मनांसि *manápsi*

I. मनसा *manasá*, मनोभ्याम् *manobhyám*, &c., like the masc. and fem.

*a*. Obs.—Nearly all simple substantives in *as* are neuter like *manas* ; but these neuters, when at the end of compound adjectives, are declinable also in masc. and fem. like *čandramas*. Thus *mahá-manas*, 'magnanimous,' makes in N. (m. f. sing. du. pl.) *mahá-manás*, *mahá-manasau*, *mahá-manasas*. Similarly, *sumanas*, 'well-intentioned ;' *durmanas*, 'evil-minded' (N. m. f. *sumanás*, *durmanás*, &c.) : cf. *εὐ-μενής*, *δυσ-μενής*, m. f., but neut. and stem *εὐ-μενές*, *δυσ-μενές*, derived from *μένος*.

*b*. Where final *as* is part of a root and not a suffix, the declension will follow *पिण्डग्रस्* 'one who devours a mouthful ;' thus, N. V. sing. m. f. *पिण्डग्रस्* ; Ac. -ग्रसम्. N. V. Ac. du. -ग्रसौ, pl. -ग्रसस् ; I. -ग्रसा, -ग्रोभ्याम्, &c. N. V. Ac. neut. -ग्रस्, -ग्रसी, -ग्रंसि. When a root ends in *ás*, *s* will be rejected before *bh* by 66. *a* ; thus, *चकास्*, 'brilliant,' makes in I. du. *चकाभ्याम्*.

*c*. But *सस्* (fr. *संस*) and *ध्वस्* (fr. *ध्वंस*), at the end of compounds, change final *स्* to *त्* before the consonantal terminations, making N. sing. *सत्* and *ध्वत्* ; e. g. *उत्सासत्*, *परिध्वत्* (see Pāṇ. III. 2, 76 ; VII. 1, 70 ; VIII. 2, 72).

165. Neuter stems in *इस्* *is* and *उस्* *us* are declined analogously to *मनस्* *manas* at 164, *i* and *u* being substituted for *a* throughout, *sh* for *s* (70), *ir* or *ur* for *o* (65) ; thus,

*हविस्* *havis*, n. 'ghee : ' N. Ac. V. *हविस्*, *हविषी*, *हवींषि* ; I. *हविषा*, *हविष्मिन्*, *हविभिस्* ; D. *हविषे*, *हविष्मिन्*, *हविर्भ्यस्* ; Ab. *हविषस्*, *हविष्मिन्*, *हविर्भ्यस्* ; G. *हविषस्*, *हविषोस्*, *हविषाम्* ; L. *हविषि*, *हविषोस्*, *हविः* पु or -घ्नु.

*a*. *अक्षुस्* *akshus*, n. 'the eye : ' N. Ac. V. *अक्षुस्*, *अक्षुषी*, *अक्षूंषि* ; I. *अक्षुषा*,

बलुभ्याम्, बलुभिस्; D. बलुभे, बलुभ्याम्, बलुभ्यस्; Ab. बलुयस्, बलुभ्याम्, बलुभ्यस्; G. बलुयस्, बलुयोस्, बलुयाम्; L. बलुभि, बलुयोस्, बलुःपु or -भ्यु.

166. Nouns formed with the suffixes *is* and *us* are generally neuter. In some nouns, however, the final sibilant is part of the root itself, and not of a suffix; such as चाशिस् *śāśis*, f. 'a blessing' (fr. rt. शास्), and सनुस् m. f. 'an associate' (fr. जुष्). These follow the analogy of masc. and fem. nouns in *as* (163) in the N. Ac. cases; and, moreover, before the consonantal terminations, where the final sibilant is changed to *r*, unlike nouns formed with *is* and *us*, lengthen the *i* and *u* (compare nouns in *r* at 180); thus,

N. चाशीस्, -शिषौ, -शिषस्; Ac. -शिषम्, -शिषौ, -शिषस्; I. -शिषा, -शीभ्याम्, -शीभिस्, &c.; L. pl. -शीःपु or -शीभ्यु.

N. सनुस्, -नुषौ, -नुषस्; Ac. -नुषम्, &c.; I. -नुषा, -नूभ्याम्, &c.

a. Nouns formed from Desiderative stems in *ish* (497), such as जिगदिस् (for *jigadish*), 'desirous of speaking,' are similarly declined; thus,

N. V. m. f. जिगदीस्, -दिषौ, &c.; I. du. -दीभ्याम्. The N. V. Ac. neut. pl. is जिगदिप्, the nasal being omitted (cf. 181. d).

So चिकीर्षे, 'desirous of doing,' makes N. V. m. f. चिकीर्, -कीर्षौ, &c.

b. सुतुस् 'well-sounding,' where *us* is radical, makes N. V. sing. m. f. सुतुस्; Ac. सुतुसम्; N. V. Ac. du. सुतुसौ, pl. सुतुसस्; I. सुतुसा, सुतूभ्याम्, सुतूभिस्, &c. N. V. Ac. neut. सुतूस्, सुतुसी, सुतुंसि.

c. Obs.—When neuter nouns in *is* or *us* are taken for the last member of compound adjectives, analogy would require them to be declined in masc. and fem. according to *cāndramas* at 163; but, according to the best authorities, the N. sing. does not lengthen the vowel of the last syllable; thus, उपलक्ष्युस् m. f. n. 'having lotus eyes,' N. masc. and fem. उपलक्ष्युस्, -क्ष्युषौ, &c.; and शुचिरोचिस् m. f. n. 'having brilliant rays,' N. masc. and fem. शुचिरोचिस्, शुचिरोचिषौ, &c.

d. दोस् *dos*, m. 'an arm,' follows the declension of nouns in *is* and *us*; but in Ac. pl., and remaining cases, optionally substitutes *doshan* for its stem (see 184); thus, N. V. दोस्, -षौ, -यस्; Ac. दोषम्, -षौ, -यस् or -षास्; I. दोषा or दोषा, दोभ्याम् or दोषभ्याम्, &c. As a neuter noun it makes in N. Ac. V. दोस्, दोषौ, दोषि.

167. Comparatives formed with the suffix ईयस् *īyas* (192), lengthen the *a* of *as*, and insert *n*, changeable to *Anusvāra* before *s*, in N. sing. du. pl., V. du. pl., Ac. sing. du. masc.; thus, बलीयस् m. f. n., 'more powerful,' makes N. masc. बलीयान् (for बलीयांस, *s* rejected by 41. A), -यांसौ, -यांसस्; Ac. -यांसम्, -यांसौ, -यसस्; I. -यसा, -योभ्याम्, &c., like *cāndramas* at 163. The V. sing. is बलीयन्; du. and pl. like the Nom.

a. The fem. बलीयसी follows *nadī* at 105. The neut. बलीयस् is like *manas*.

168. Perfect Participles, formed with *vas* (see 554), are similarly declined in the Strong cases (135. b). But in Ac. pl., and remaining Weak cases, *vas* becomes *ush*, and in the Middle cases *vat*; so that there are three forms of the stem, viz. in *vāps*, *ush*, and *vat* \*; thus,

\* *Vat* is evidently connected with the Greek *στ*. Compare *tutuvvat* (fr. rt. *tup*) with *τετυφ*-(*F*)*στ*, and *tutuvvatsu* with *τετυφ*-*σ*(*τ*)*σι*.

**विधिद्वस्** (Perf. Part., fr. **विद्** 'to know'): N. विधिद्वान्, विधिद्वंसौ, विधिद्वान्सस्; Ac. विधिद्वान्सम्, विधिद्वान्सौ, विधिद्वान्सस्; I. विधिद्वान्, विधिद्वान्सम्, विधिद्वान्सस्; D. विधिद्वान्स, &c.; V. विधिद्वन्, विधिद्वान्सौ, &c.

The neuter is N. Ac. विधिद्वन्, -द्वान्सि; for fem. see *d* below.

*a.* When this Participle is formed with *ivas* instead of *vas* (see 554), the vowel *i* is rejected in the cases where *vas* becomes *ush*; thus,

**जग्मिवस्** (fr. **गम्** 'to go'): N. masc. जग्मिवान्, &c.; Ac. जग्मिवान्सम्, जग्मिवान्सौ, जग्मिवान्सस्, &c.; I. जग्मिवान्, &c.; V. जग्मिवन्, जग्मिवान्सौ, &c.

*b.* Similarly, **तेनिवस्** (fr. **तन्** 'to stretch'): N. तेनिवान्, तेनिवान्सौ, &c.; Ac. तेनिवान्सम्, तेनिवान्सौ, तेनुवस्, &c.; V. तेनिवन्, -वान्सौ, &c.

*c.* But not when the *i* is part of the root; thus, **चिचिवस्** (fr. **चि**), निनीवस् (fr. **नी**) make in the Ac. pl. चिच्युवस्, निन्युवस्. **चकृवस्** (fr. **कृ**) makes, of course, चक्रुवस्.

*d.* The N. fem. of these Participles is formed from *ush*; and the N. Ac. neut. sing. du. pl. from *vat*, *ush*, and *vas*, respectively; thus, N. fem. विधिद्वसी, &c., declined like *nadī* at 105. Similarly, from the root **तुप्** comes तुतुपुसी (cf. *τετυφύσια*). Those formed with *ivas* do not retain *i* in the feminine; thus, *tenivas* makes N. sing. masc. fem. neut. *teniván*, *tenushí*\*, *tenivat*.

*e.* The root **विद्**, 'to know,' has an irregular Pres. Part. **विद्वस्** *vidvas*, used commonly as an adjective ('learned'), and declined exactly like **विधिद्वस्** above, leaving out the reduplicated *vi*; thus, N. masc. विद्वान्, विद्वान्सौ, विद्वान्सस्; V. विद्वन्, &c. With reference to 308. *a*, it may be observed, that as a contracted Perfect of *vid* is used as a Present tense, so a contracted Participle of the Perfect is used as a Present Participle. The fem. is विद्वसी, and the neut. विद्वन्.

169. **पुंस** m., 'a male,' forms its V. sing. from **पुमस्**, and its other Strong cases (135. *b*) from **पुमांस**; but Ac. pl., and remaining Weakest cases, from **पुंस**; and I. du., and remaining Middle cases, from **पुम्**; thus,

N. पुमान्, पुमांसौ, पुमांसस्; Ac. पुमांसम्, पुमांसौ, पुंसस्; I. पुंसा, पुम्भ्याम्, पुम्भिस्; D. पुंसे, &c.; Ab. पुंसस्, &c.; G. पुंसस्, पुंसोस्, पुंसान्; L. पुंसि, पुंसोस्, पुंसु; V. पुमन्, पुमांसौ, &c.

170. **उशनस्** m., 'a name of the regent of the planet Śukra,' forms N. sing. **उशना** from a stem **उशनन्** (147). Similarly, **पुरुदंशस्** m. 'a name of Indra,' and **अनेहस्** m. 'time.' The other cases are regular; thus, N. du. **उशनसौ**. But **उशनस्** may be optionally in Voc. sing. **उशनस्** or **उशन** or **उशनन्**.

171. **जरस्** f., 'decay' (*γηρας*), supplies its consonantal cases (viz. N. V. sing., I. D. Ab. du. pl., L. pl.) from **जरा** f. Its other cases may be either from **जरस्** or **जरा**; thus, N. sing. **जरा**; V. **जरे**; Ac. **जरस्**† or **जराम्**; I. **जरसा** and **जरया**, **जराभ्याम्**, **जराभिस्**, &c.

\* There seems, however, difference of opinion as to the rejection of *i*; and some grammarians make the feminine *tenyushí*.

† Since **जरस्** certainly occurs, it may be inferred that the N. Ac. V. du. are **जरसौ** or **जरे**; N. Ac. V. pl. **जरस्** or **जरास्**. These forms are given in the grammar of Iśvara-śāndra Vidyā-sāgara, p. 51.

## EIGHTH CLASS.—Stems ending in any consonant except

त t, द d, न n, स s.

172. This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Stems ending in त t or द d, formed in this manner, are of common occurrence; but their declension falls under the fifth class at 136.

With regard to stems ending in other consonants which we place under the eighth class, the only difficulty in their declension arises from their euphonic combination with the consonantal terminations.

173. Whatever change of the final consonant takes place in Nom. sing. is preserved before all the consonantal terminations; provided only, that before such terminations the rules of Sandhi come into operation.

174. Before the vowel-terminations the final consonant of the stem, whatever it may be, is generally preserved. If in some nouns there is any peculiarity in the formation of the Ac. pl., the same peculiarity runs through the remaining Weakest or vowel cases.

The terminations themselves undergo no change, but the s of the Nom. sing. is of course cut off by 41. I (see, however, 135. b). There is generally but one form of declension for both masc. and fem.; the neuter follows the analogy of other nouns ending in consonants.

175. Stems ending in क k, ख kh, ग g, घ g declined.

शक् m. f. 'one who is able' (in *sarva-śak*, 'omnipotent').

N. V.	शक् <i>śak</i>	शकौ <i>śakau</i>	शकस् <i>śakas</i>
Ac.	शकम् <i>śakam</i>	— <i>śakau</i>	— <i>śakas</i>
I.	शका <i>śaká</i>	शग्भ्याम् <i>śagbhyám</i>	शग्भिस् <i>śagbhis</i>
D.	शके <i>śake</i>	— <i>śagbhyám</i>	शग्भ्यस् <i>śagbhyas</i>
Ab.	शकस् <i>śakas</i>	— <i>śagbhyám</i>	— <i>śagbhyas</i>
G.	— <i>śakas</i>	शकोस् <i>śakos</i>	शकाम् <i>śakám</i>
L.	शकि <i>śaki</i>	— <i>śakos</i>	शक्षु <i>śakshu</i>

The neuter is N. Ac. V. शक्, शकी, शङ्कि, &c.; the rest like the masc.

a. Similarly, लिख् 'one who paints' (in *śitra-likh*, 'one who paints a picture'):

N. V. लिक् (41. II, 41. I), लिखौ (174), लिखस्; Ac. लिखम्, &c.; I. लिखा, लिग्भ्याम्, लिग्भिस्, &c.; L. pl. लिक्षु.

The neuter is N. Ac. V. लिक्, लिखी, लिङ्कि, &c.; the rest like the masc.

b. In the same way final ग्, घ् are changed to क्, and when final च्, द्, ध्, भ्, ङ् lose their aspirate form, the aspirate must be transferred to the initial, if that initial be ग्, इ, ह्, or ष् (see 44. c).

c. सुवल् m. f., 'jumping well,' makes N. V. सुवल् (41. I), सुवल्गौ, &c.; Ac. सुवल्गम्, &c.; I. सुवल्गा, सुवल्ग्याम्, &c.; D. सुवल्गो, &c.; Ab. G. सुवल्गास्, &c.; L. सुवल्गि, सुवल्गोस्, सुवल्गु (see 70). Neut. N. Ac. V. सुवल्, सुवल्गौ, सुवल्गि or (see 176. h) सुवल्गि.

176. Stems ending in च् ळ, छ् छh, ज् j, ङ् jh declined.

Final च् is changed to क् or ग्; final छ् is changed to झ्, which becomes द् or इ before the consonantal terminations; final ज् to क् (ग्) or द् (इ); and final ङ्, which is rare, to क् or ग्, before the consonantal terminations (41. IV, 92. a).

वाच् f. 'speech' (fr. rt. वच्): N. V. वाक् (for vaks, 41. I; vox, ὄψ), वाचौ (ὄπες), वाचस् (voces, ὄπες); Ac. वाचम् (vocem), वाची, वाचस् (ὄπας); I. वाचा, वाग्भ्याम्, वाग्भिस्; D. वाचे, वाग्भ्याम्, वाग्भ्यस्; Ab. वाचस्, वाग्भ्याम्, वाग्भ्यस्; G. वाचस्, वाचोस्, वाचाम्; L. वाचि (ὄπῃ), वाचोस्, वाचु. Compare Latin vox, and Greek ὄψ or ὄπ for *for* throughout.

Similarly, मुच् 'a liberator:' N. V. मुक्, मुचौ, मुचस्.

भुज् m. f. 'one who eats:' N. V. भुक्, भुजौ, भुजस्; Ac. भुजम्, &c.; I. भुजा, भुग्भ्याम्, भुग्भिस्, &c.

प्राच् m. f. 'an asker' (fr. rt. प्रह्): N. V. प्राद्, प्राशौ, प्राशस्; Ac. प्राशम्, &c.; I. प्राशा, प्राग्भ्याम्, &c.; L. pl. प्रादसु.

The root भज् becomes भाज् (just as vac becomes vad); e.g. N. V. भाक् m. f. n. 'a sharer.'

a. The neuters are thus formed: N. Ac. V. वाक्, वाची, वाचि, &c. (as in सुवाच् 'speaking well'); भुक्, भुजौ, भुजि, &c.; प्राद्, प्राशौ, प्राश्चि, &c.

b. The root अच् and, 'to go,' preceded by certain prepositions and adverbial prefixes, forms a few irregular nouns (such as प्राच् 'eastern'), and is found at the end of a few compounds after words ending in a; such as अपराच् 'tending downwards,' &c. These all reject the nasal in the Ac. pl. and remaining cases masculine. In Nom. sing. the final च् ळ being changed to क् k, causes the preceding nasal to take the guttural form, and the क् is rejected by 41. I. In the Ac. pl., and remaining Weakest cases, there is a further modification of the stem in the case of प्रत्यच्, &c.

प्राच् m. 'eastern,' 'going before:' N. V. प्राङ्, प्राञ्चौ, प्राञ्चस्; Ac. प्राञ्चम्, प्राञ्चौ, प्राञ्चस्; I. प्राचा, प्राग्भ्याम्, प्राग्भिस्; D. प्राचे, &c.; L. pl. प्राक्षु. Similarly, स्रवाच् m. 'southern.'

प्रत्यच् m. 'western:' N. V. प्रत्यङ्, प्रत्यञ्चौ, प्रत्यञ्चस्; Ac. प्रत्यचम्, प्रत्यञ्चौ, प्रतीचस्; I. प्रतीचा, प्रत्यग्भ्याम्, प्रत्यग्भिस्; D. प्रतीचे, &c. Similarly, सम्यच् 'going with,' 'fit,' and even उद्द्यच् 'northern,' which make in Ac. pl., and remaining Weakest cases, समीचस्, उदीचस्.

So also, विष्वच्, 'going everywhere,' forms its Ac. pl., and remaining Weakest cases, fr. a stem विष्वच्, making विष्वचस्, &c.



Analogously, *तिरिक्* 'going crookedly,' 'an animal,' forms its Weakest cases f. a stem *तिरिक्*, making Ac. pl. *तिरिक्स्*, &c.

The feminine form and the neut. du. of these nouns follow the analogy of the Ac. pl.; thus, N. fem. *प्राची* &c., *अवाची* &c., *प्रतीची* &c., *उदीची* &c., *समीची* &c. *तिरिक्* &c., declined like *नदी*.

The neuter is N. Ac. V. *प्राक्*, *प्राची*, *प्राधि*, &c.; *प्रत्यक्*, *प्रतीची*, *प्रत्यधि*, &c.

c. *प्राक्*, when it signifies 'worshipping,' retains the nasal, which has become guttural, throughout; but *ç*, which has become *k*, is rejected before the consonantal terminations; thus,

N. V. *प्राह्*, *प्राची*, &c.; Ac. *प्राचम्*, &c.; I. *प्राचा*, *प्राङ्भ्याम्*, &c.

Similarly, *कुक्* 'a curlew:' N. V. *कुह्*, *कुचौ*, &c.; Ac. *कुचम्*, &c.; I. *कुचा*, *कुङ्भ्याम्*, &c.; L. pl. *कुह्सु* or *कुङ्सु* (55. b).

d. *असृज्* n., 'blood,' is regular; thus, N. Ac. V. *असृक्*, *असृजी*, *असृजि*, &c.; but it may optionally take its Ac. pl. and remaining inflexions from a defective stem, *असन्* *asan*; thus, N. V. pl. *असृजि*; Ac. pl. *असृजि* or *असानि*; I. *असृजा* or *असा*, *असृङ्भ्याम्* or *असङ्भ्याम्*, &c.; L. *असृजि* or *असनि* or *अधि*, &c.

e. Nouns formed with the roots *यज्* 'to worship,' *राज्* 'to shine,' *मृज्* 'to rub,' *धाज्* 'to shine,' *धृज्* 'to fry,' *व्रज्* 'to wander,' *सृज्* 'to create,' generally change the final *ज्* to *द्* or *इ* before the consonantal terminations; thus,

*देवेज्* m. 'a worshipper of the gods' (*यज्* becoming *इज्*): N. V. sing. *देवेद्*. Similarly, *राज्* m. 'a ruler:' N. sing. *राद्*; I. *राजा*, *राङ्भ्याम्*, &c. So also, *परिमृज्* 'a cleanser:' N. sing. *परिमृद्*. So also, *विधाज्* m. f. 'splendid:' N. sing. *विधाद्*. Similarly, *परिव्राज्* m. 'a religious mendicant' (*व्रज्* becoming *व्राज्*): N. sing. *परिव्राद्*. So also, *विश्वसृज्* m. 'the creator of the world:' N. sing. *विश्वसृद्*.

But *विश्व* when it precedes *राज्*, as in *विश्वराज्* m. 'a universal ruler,' becomes *विश्वी* wherever *ज्* becomes *द्* or *इ*; thus, N. *विश्वाराद्*, *विश्वरानौ*, &c.

*सृत्विज्* m., 'a priest' (*सृत्* + *इज्* for *यज्*), is regular: N. V. *सृत्विक्*.

f. *अवयाज्* m. 'a kind of priest,' 'part of a sacrifice,' forms the consonantal cases from an obsolete stem, *अवयस्*: N. V. sing. du. pl. *अवयास्*, *-याजौ*, *-याजस्*; Ac. *-याजम्*, &c.; I. *-याजा*, *-योभ्याम्*, &c.; L. pl. *अवयस्सु* or *अवयःसु*.

g. *धृज्*, 'one who fries,' may take *भृज्* for its stem, and make N. V. *भृद्*, *भृजौ*, *भृजस्*; Ac. *भृजम्*, &c. Similarly, *व्रध्*, 'one who cuts,' makes, according to some, *वृद्*, &c., and not *व्रद्*, &c.; but others allow *vrať*.

h. *ऊर्ज्* f., 'strength,' makes N. V. *ऊर्क्* (41. I. Obs.), &c.; Ac. *ऊर्जम्*, &c.; I. *ऊर्जा*, *ऊर्ज्याम्*, &c. At the end of a comp. the neuter is N. Ac. V. *úrj*, *úrji*, *úrjī*. But in these cases where a word ends in a conjunct consonant, the first member of which is *r* or *l*, the nasal may be optionally omitted in the plural, so that *úrji* would be equally correct.

i. *खज्*, 'lame,' makes N. *खन्*, *खजौ*, *खजस्*; I. pl. *खनिस्*; L. pl. *खम्सु*.

177. Stems ending in *क्* *th*, *प्* *dh* declined.

The final aspirate is changed to its unaspirated form before the consonantal terminations (41. II, 43), but not before the vowel (43. d). *कप्* m. f. 'one who tells:' N. V. *कन्*, *कपौ*, *कपस्*; Ac. *कपम्*, &c.; I. *कपा*, *कप्ताम्*, &c.

So also, *युध्* f. 'battle:' N. V. *युन्*, *युधौ*, *युधस्*; Ac. *युधम्*, &c.; I. *युधा*, *युधान्*, &c.

In the case of बुध् m. f., 'one who knows,' the initial ब् *b* becomes भ् *bh* wherever the final ध् *dh* becomes *t* or *d*, by 175. *b*. and 44. *c*; thus, N. V. भुत्, बुधौ, बुधस्; Ac. बुधम्, &c.; I. बुधा, भुद्भाम्, &c.; L. pl. भुत्सु.

a. The neuter is N. Ac. V. कत्, कपी, कन्पि, &c.; युत्, युधी, युन्धि, &c.

178. Stems ending in प् *p*, फ् *ph*, ब् *b*, भ् *bh* declined.

गुप् m. f. 'one who defends:' N. V. गुप्, गुपौ, गुपस्; Ac. गुपम्, &c.; I. गुपा, गुन्याम्, गुन्भिस्, &c.

लभ् m. f. 'one who obtains:' N. V. लप्, लभौ, लभस्; Ac. लभम्, &c.; I. लभा, लभ्याम्, लम्भिस्, &c.; L. pl. लप्सु.

a. The neuter is N. Ac. V. गुप्, गुपी, गुन्पि, &c.; लप्, लभी, लम्भि, &c.

b. जप् f. 'water,' declined in the plural only, substitutes *t* (*d*) for its final before *bh*; thus, N. V. जपस्; Ac. जपस्; I. जद्रिस्; D. Ab. जद्भस्; G. जप्ताम्; L. जप्सु. In the Veda it is sometimes singular.

179. Stems ending in म् *m* declined.

The final *m* becomes *n* before the consonantal terminations. शम् *śam*, m. f. 'one who pacifies:' N. V. शन्, शमौ, शमस्; Ac. शमम्, &c.; I. शमा, शन्भ्याम्, शन्भिस्, &c.; L. pl. शन्सु.

a. Similarly, प्रशान् m. f., 'quiet,' makes N. V. प्रशान्, प्रशामौ, प्रशामस्; Ac. प्रशामम्, &c.; I. प्रशामा, प्रशान्भ्याम्, &c.; L. pl. प्रशान्सु or प्रशान्सु. Compare 53. *e*.

b. The neuter is N. Ac. V. शन्, शमी, शनि, &c.; प्रशान्, -शामी, -शानि, &c.

180. Stems ending in र् *r* and व् *v* declined.

If the vowel that precedes final *r* be *i* or *u*, it is lengthened before the consonantal terminations (compare 166); and final *r*, being a radical letter, does not become Visarga before the *s* of the Loc. pl. (71. *b*).

चर् m. f. 'one who goes:' N. V. चर्, चरौ, चरस्; Ac. चरम्, &c.; I. चरा, चर्भ्याम्, चर्भिस्, &c.; L. pl. चर्षु.

द्वार् f. 'a door:' N. V. द्वार्, द्वारौ, द्वारस्, &c.

गिर् f. 'speech:' N. V. गीर्, गिरौ, गिरस्; Ac. गिरम्, &c.; I. गिरा, गोर्भ्याम्, गोर्भिस्, &c.; L. pl. गीर्षु.

a. The neuter is N. Ac. V. चर्, चरौ, चरि, &c.; गीर्, गिरौ, गिरि, &c.

So also, वार् n. 'water:' N. Ac. वार्, वारौ, वारि.

b. One irregular noun ending in व् *v*, viz. दिव् f. 'the sky,' forms its N. V. sing. from द्यौ (133. *a*), and becomes द्यु in the other consonantal cases; thus,

N. V. द्यौस्, दिवौ, दिवस्; Ac. दिवम्, दिवौ, दिवस्; I. दिवा, द्युभ्याम्, &c.

Similarly, सुदिव् m. f. 'having a good sky,' but the neuter is N. Ac. V. सुद्यु, सुदिवौ, सुदीवि.

181. Stems ending in श् *ś* and ष् *śh* declined.

The difficulty in these is to determine which stems change their finals to क् and which to ट् (see 41. V). In the roots दिञ्, दृञ्, मृञ्, स्पृञ्, and भृञ् (the last forming

दधृष् 'impudent') the final becomes क्, and in नञ् optionally क् or द् (नक् or नद्). Otherwise both श् and ष् at the end of stems pass into द्.

विश् m. f. 'one who enters,' or 'a man of the mercantile and agricultural class:' N. V. विद् (41. V), विशौ, विशस्; Ac. विशम्, &c.; I. विशा, विद्भ्याम्, &c. दिश् f. 'a quarter of the sky:' N. V. दिक् (41. V, 24), दिशौ, दिशस्; Ac. दिशम्, &c.; I. दिशा, दिद्भ्याम्, &c. द्विष् m. f. 'one who hates:' N. V. द्विद् (41. V), द्विषौ, द्विषस्; Ac. द्विषम्, &c.; I. द्विषा, द्विद्भ्याम्, &c. मृष् m. f. 'one who endures:' N. V. मृद् (41. V), मृषौ, मृषस्; Ac. मृषम्, &c.; I. मृषा, मृद्भ्याम्, &c. स्पृश् 'one who touches:' N. V. स्पृक्, स्पृशौ, स्पृशस्, &c.

The neuters are N. Ac. V. विद्, विशी, विंशि, &c.; दिक्, दिशी, दिंशि, &c.; द्विद्, द्विषी, द्विंषि, &c.; मृद्, मृषी, मृंषि, &c.

a. पुरोडाश् 'a priest,' in the Veda, makes N. V. sing. पुरोडास्, and forms its other consonantal cases from an obsolete stem, पुरोडस्. Compare 176. f.

b. सुहिंस m. f., 'very injurious,' makes N. V. सुहिन्, सुहिंसौ, &c.; Ac. सुहिंसम्, &c.; I. सुहिंसा, सुहिंभ्याम्, &c. But nouns ending in स्, preceded by vowels, fall under 163.

c. गोरक्ष, 'a cow-keeper,' makes N. V. गोरक् or गोरद्, गोरक्षौ, &c.

d. Similarly, nouns from Desiderative stems, like पिपष् 'desirous of cooking,' and विवक्ष 'desirous of saying,' make N. V. पिपक्, पिपक्षौ, &c.; विवक्, विवक्षौ, &c. (see 166. a).

### 182. Stems ending in ह् h declined.

In stems beginning with ह् d, the final aspirate generally becomes क् k (ग् g), in other stems द् t (ड् d), before the consonantal terminations; and in stems whose initial is ह् d or ग् g, the loss of the h, which disappears as a final, is compensated for by aspirating the initial, which becomes dh or gh wherever final h becomes k (g) or t (d). See 44. c, 175. b. लिह् m. f. 'one who licks:' N. V. लिद् (41. III), लिहौ, लिहस्; Ac. लिहम्, &c.; I. लिहा, लिद्भ्याम्, &c.; L. pl. लिद्सु or लिद्त्सु. दुह् m. f. 'one who milks:' N. V. धुक्, दुहौ, दुहस्; Ac. दुहम्, &c.; I. दुहा, धुग्भ्याम्, धुग्भिस्, &c.; L. pl. धुक्षु.

The neuter is N. Ac. V. लिद्, लिही, लिंहि, &c.; धुक्, दुही, दुंहि, &c.

a. But दुह् m. f., 'injuring,' makes N. धुक् or धुद् (44. c); I. दुहा, धुग्भ्याम् or धुद्भ्याम्, &c.; L. pl. धुक्षु or धुद्सु. Similarly, मुह् m. f. 'infatuating:' N. मुक् or मुद्. The same option is allowed in ब्रिह् 'one who loves' and चुह् 'one who vomits.'

b. उष्णिह् f., 'a kind of metre,' changes its final to k (g) before the consonantal terminations, like stems beginning with d: N. उष्णिक्, उष्णिहौ, &c.

c. वह्, 'bearing' (fr. rt. वह् 'to bear'), changes वा to उ u in Ac. pl. and remaining Weakest cases (and before the ई u of the fem.) if the word that precedes it in the compound ends in a or d; this a or d combining with u into औ au (instead of औ o, by 32); thus,

भारवाह् m. f. 'a burden-bearer:' N. V. masc. भारवाद् भारवाहौ, भारवाहस्; Ac. भारवाहम्, भारवाहौ, भारौहस्; I. भारौहा, भारवाद्भ्याम्, &c. N. fem. भारौही, &c. So ग्रधवाह् m. 'a steer' and विश्ववाह् 'all-sustaining.' Under other circumstances

the change of *vdh* to *ñh* is optional; thus, शालिवाह्, 'bearing rice,' makes in Ac. pl. शाल्यूहस् or शालिवाहस्.

d. श्वेतवाह् m., 'Indra' ('borne by white horses'), may optionally retain वा in Ac. pl. &c.; and in consonantal cases is declined as if the stem were श्वेतवस्; thus, N. V. श्वेतवास, श्वेतवाहौ, श्वेतवाहस्; Ac. श्वेतवाहम्, श्वेतवाहौ, श्वेतौहस् or श्वेतवाहस्; I. श्वेतौहा or श्वेतवाहा, श्वेतवोभ्याम्, श्वेतवोभिस्, &c.

e. In तुरासाह्, 'a name of Indra,' the स् is changed to ष् wherever ह becomes द् or इ: N. तुरापाद्, तुरासाहौ, तुरासाहस्; Ac. तुरासाहम्, &c.; I. तुरासाहा, तुरासाह्य्याम्, &c.

f. अनडुह् m., 'an ox' (for अनोवाह् fr. अनस् 'a cart' and वाह् 'bearing'), forms the N. V. sing. from अनडुत्; the other Strong cases from अनडाह्, and the Middle cases from अनडुत्; thus, N. अनडान्, अनडाहौ, अनडाहस्; Ac. अनडाहम्, अनडाहौ, अनडुहस्; I. अनडुहा, अनडुह्याम्, अनडुभिस्, &c.; L. pl. अनडुत्सु; V. अनडुन्. There is a feminine form अनडाहौ, but at the end of compounds this word makes fem. N. sing. अनडुही; neut. N. V. अनडुत्, अनडुहो, अनडाहि.

183. नह् 'binding,' 'tying,' at the end of compounds, changes the final to त् or द्, instead of द् or इ; thus, उपानह् f., 'a shoe,' makes N. V. उपानत्, उपानहो, उपानहस्; Ac. उपानहम्, &c.; I. उपानहा, उपानह्याम्, &c.; L. pl. उपानत्सु. See 306. b.

### Defective Nouns.

184. The following nouns are said to be defective in the first five inflexions, in which cases they make use of other nouns (see Pāṇ. vi. 1, 63): असन् n. (176. d); आसन् n. (108. e); उदन् n. (108. e); दत् m. (108. e); दोपन् n. m. (166. d); नस् f. (108. e); निश् f. (108. e); पद् m. (108. e); पृत् f. (108. e); मांस n. (108. e); मास् m. (108. e); यक्न् n. (144, 156. c); यूयन् m. (108. e); शक्न् n. (144, 156. c); शीर्षन् n. (156. b); क्षु n. (116. a); दृद् n. (108. e).

185. Examples of nouns defective in other cases are अहन् n. (156); क्रोधु m. (128. c); जरस् f. (171).

### SECTION III.—ADJECTIVES.

186. The declension of substantives includes that of adjectives; and, as already seen, the three examples of substantives, given under each class, serve as the model for the three genders of adjectives falling under the same class. Adjectives may be grouped under three heads, A, B, C, as follow:

A. Simple adjectives, coming immediately from roots, and not derived from substantives. These belong chiefly to the first, second, and third classes of nouns (see 80. A, 81. A, 82. A, 103–115).

B. Adjectives formed from substantives by secondary or Taddhita

suffixes. They belong chiefly to the first, fifth, and sixth classes of nouns (see 80. B, 84. B, 85. B, 103, 140, 159).

C. Compound adjectives, formed by using roots and substantives at the end of compounds. These are common under every one of the eight classes.

187. A. *Examples of Simple Adjectives.*

शुभ *śubha*, 'beautiful,' 'good:.' masc. and neut. stem शुभ *śubha*; fem. stem शुभा *śubhá*.

An example of an adjective of cl. 1 is here given in full, that the declension of the masc., fem., and neut. forms may be seen at once and compared with that of Latin adjectives in *us*, like *bonus*, 'good.' The fem. of some of these adjectives is in *ī*, and then follows *nadī* at 105. In the succeeding examples only the Nom. cases sing. will be given.

SINGULAR.					
MASC.	FEM.	NEUT.	MASC.	DUAL.	NEUT.
N. शुभस्	शुभा	शुभम्	N. Ac. V. शुभौ	शुभे	शुभे
Ac. शुभम्	शुभाम्	—	I. D. Ab. शुभाभ्याम्	शुभाभ्याम्	शुभाभ्याम्
I. शुभेन	शुभया	शुभेन	G. L. शुभयोस्	शुभयोस्	शुभयोस्
D. शुभाय	शुभायै	शुभाय	N. V. शुभास्	शुभास्	शुभानि
Ab. शुभात्	शुभायास्	शुभात्	Ac. शुभान्	—	—
G. शुभस्य	—	शुभस्य	I. शुभैस्	शुभाभिस्	शुभैस्
L. शुभे	शुभायाम्	शुभे	D. Ab. शुभेभ्यस्	शुभाभ्यस्	शुभेभ्यस्
V. शुभ	शुभे	शुभ	G. शुभानाम्	शुभानाम्	शुभानाम्
			L. शुभेषु	शुभासु	शुभेषु

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ प्रिय 'dear'	प्रियस्	प्रिया	प्रियम्
	{ सुन्दर 'beautiful'	सुन्दरस्	सुन्दरा or सुन्दरी. 105.	सुन्दरम्
2.	{ शुचि 'pure'	शुचिस्	शुचिस्	शुचि
3.	{ पाण्डु 'pale'	पाण्डुस्	पाण्डुस्	पाण्डु
	{ साधु 'good'	साधुस्	साधुस् or साध्वी. 105.	साधु
	{ मृदु 'tender'	मृदुस्	मृद्वी	मृदु
	{ भीरु 'timid'	भीरुस्	भीरुस् or भीरुस्. 125.	भीरु

Obs.—The neuter of adjectives in *i* and *u* may in D. Ab. G. L. sing. and G. L. du. optionally follow the masculine form; thus, D. sing. *śucīne* or *śucāye*, *mṛidune* or *mṛidave*; Ab. G. sing. *śucīnas* or *śuces*, *mṛidunas* or *mṛidos*; L. sing. *śucīni* or *śucau*, *mṛiduni* or *mṛidau*; G. L. du. *śucīnos* or *śucyos*, *mṛidunos* or *mṛidvos*. See 119. a.

188. B. *Examples of Adjectives formed from Substantives.*

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ मानुष 'human' धार्मिक 'religious'	मानुषस् धार्मिकस्	मानुषी धार्मिकी	मानुषम् धार्मिकम्
5.	{ बलवत् 'strong' श्रीमत् 'prosperous'	बलवान् श्रीमान्	बलवती. 105. श्रीमती. 105.	बलवत् श्रीमत्
6.	{ सुखिन् 'happy'	सुखी	सुखिनी. 105.	सुखि

189. C. *Examples of Compound Adjectives.*

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ बहुविद्य 'very learned'	बहुविद्यस्	बहुविद्या	बहुविद्यम्
2.	{ दुर्बुद्धि 'foolish'	दुर्बुद्धिस्	दुर्बुद्धिस्	दुर्बुद्धि
3.	{ अल्पतनु 'small-bodied'	अल्पतनुस्	अल्पतनुस्	अल्पतनु
4.	{ बहुदातृ 'very liberal'	बहुदाता	बहुदात्री. 105.	बहुदातृ
5.	{ सर्वजित् 'all-conquering'	सर्वजित्	सर्वजित्	सर्वजित्
6.	{ सुजन्मन् 'well-born'	सुजन्मा	सुजन्मा	सुजन्म
7.	{ गतचेतस् 'deprived of sense'	गतचेतास्	गतचेतास्	गतचेतस्
8.	{ मर्मस्पृश 'piercing the vitals'	मर्मस्पृक्	मर्मस्पृक्	मर्मस्पृक्

190. *Examples of some other Compound Adjectives.*

शङ्खध्मा 'a shell-blower' (108. a).	शङ्खध्मास्	शङ्खध्मास्	शङ्खध्मस्
नष्टश्री 'ruined' (126. h).	नष्टश्रीस्	नष्टश्रीस्	नष्टश्री
खलपू 'a sweeper' (126. b).	खलपूस्	खलपूस्	खलपु
दिव्यमातृ 'having a divine mother' (130).	दिव्यमाता	दिव्यमाता	दिव्यमातृ
बहुरै 'rich' (134. a).	बहुरास्	बहुरास्	बहुरि
बहुनौ 'having many ships' (134. a).	बहुनौस्	बहुनौस्	बहुनु

## DEGREES OF COMPARISON.

191. The degrees of comparison are formed in two ways:

1st, by adding to the stem तार *tara* (= Gr. -τερο-s) for the comparative (see 80. LXI), and तम *tama* (= Lat. -timu-s, Gr. -τατο-s) for the superlative (see 80. LIX), both of which suffixes are declined in m. f. n. like *śubha* at 187; thus,

पुण्य *punya*, 'holy,' पुण्यतर *punya-tara* (Nom. m. f. n. *as, ā, am*), 'more holy,' पुण्यतम *punya-tama* (Nom. m. f. n. *as, ā, am*), 'most holy.' Similarly, धनवत् *dha-*

*navat*, 'wealthy,' धनवत्तर *dhanavat-tara*, 'more wealthy,' धनवत्तम *dhanavat-tama*, 'most wealthy.'

a. A final *n* is rejected; as, धनिन् *dhanin*, 'rich,' धनितर *dhani-tara*, 'more rich,' धनित्तम *dhani-tama*, 'most rich.'

b. विद्वस्, 'wise,' makes विद्वत्तर, विद्वत्तम. Compare 168. e.

192. 2ndly, by adding ईयस् *íyas* (Nom. m. f. n. *-íyán*, *-íyasí*, *-íyas*, see declension below, cf. Gr. *ῖων*) for the comparative (see 86. V), and इश् *ishṭha* (Nom. m. f. n. *-ishṭhas*, *-ishṭhá*, *-ishṭham*, declined like *śubha* at 187, cf. Gr. *-ιστος*) for the superlative (see 80. XLVIII).

Obs.—The difference in the use of *tara*, *tama*, and *íyas*, *ishṭha*, seems to be this—that *íyas* and *ishṭha*, being of the nature of primary suffixes, are generally added to roots or to modifications of roots (the root being sometimes weakened, sometimes gunated), while *tara* and *tama* are of more general application.

a. Note, that while the Sanskrit comparative suffix ends in *n* and *s* (*íyans*) for the Strong cases, the Greek has adhered to the *n* throughout (N. *íyán* = *ῖων*, Voc. *íyan* = *ῖων*); and the Latin has taken the *s* for its neuter (*íyas* = *ius*, neuter of *ior*; *s* being changed to *r*, in the masc. and oblique cases). Cf. Sk. *garíyas* with Lat. *gravius*.

193. Before *íyas* and *ishṭha*, the stem generally disburdens itself of a final vowel, or of the more weighty suffixes *in*, *vin*, *vat*, *mat*, and *tri*; thus, बलिन् 'strong,' बलीयस् 'more strong,' बलिष्ठ 'strongest,' पापिन् 'wicked,' पापीयस् 'more wicked,' पापिष्ठ 'most wicked,' लघु 'light,' लघीयस् 'lighter,' लघिष्ठ 'lightest,' मेधाविन् 'intelligent,' मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent.' Similarly, महत् 'great,' महतीयस् 'greater,' महिष्ठ 'greatest.'

a. Compare स्वादीयान् (N. of *svádíyas*) from *svádu*, 'sweet,' with ῥῖδ-ῖων from ῥῖδός; and स्वादिष्ठस् with ῥῖδ-ιστος.

The declension of बलीयस् masc. is here given in full (see 167).

	SINGULAR.	DUAL.	PLURAL.
N.	बलीयान् <i>balíyán</i>	बलीयांसौ <i>balíyánsau</i>	बलीयांसस् <i>balíyánsas</i>
Ac.	बलीयांसम् <i>balíyánsam</i>	— <i>balíyánsau</i>	बलीयसस् <i>balíyاسas</i>
I.	बलीयसा <i>balíyasá</i>	बलीयोभ्याम् <i>balíyobhyám</i>	बलीयोभिस् <i>balíyobhis</i>
D.	बलीयसे <i>balíyase</i>	— <i>balíyobhyám</i>	बलीयोभ्यस् <i>balíyobhyas</i>
Ab.	बलीयसस् <i>balíyاسas</i>	— <i>balíyobhyám</i>	— <i>balíyobhyas</i>
G.	— <i>balíyاسas</i>	बलीयसोस् <i>balíyاسos</i>	बलीयसाम् <i>balíyاسám</i>
L.	बलीयसि <i>balíyاسi</i>	— <i>balíyاسos</i>	बलीयःसु <i>balíyाhsu</i>
Y.	बलीयन् <i>balíyan</i>	बलीयांसौ <i>balíyánsau</i>	बलीयांसस् <i>balíyánsas</i>

बलीयसी fem. is like *nadí* (105), and बलीयस् neut. like *manas* (164).

194. Besides the rejection of the final, the stem often undergoes change, as in Greek (cf.  $\acute{\epsilon}\chi\theta\acute{\iota}\omega\nu$ ,  $\acute{\epsilon}\chi\theta\iota\sigma\tau\omicron\varsigma$ , fr.  $\acute{\epsilon}\chi\theta\rho\acute{o}\varsigma$ ); and its place is sometimes supplied by a substitute (cf.  $\beta\epsilon\lambda\tau\acute{\iota}\omega\nu$ ,  $\beta\acute{\epsilon}\lambda\tau\iota\sigma\tau\omicron\varsigma$ , fr.  $\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$ ).

The following is a list of the substitutes :

POSITIVE.	SUBSTITUTE.	COMPARATIVE.	SUPERLATIVE.
अनिक <i>antika</i> , 'near'	नेद <i>neda</i> (rt. निद्)	नेदीयस्	नेदिष्ठ
अल्प <i>alpa</i> , 'little' *	कन <i>kana</i> (rt. कन्)	कनीयस्	कनिष्ठ
उरु <i>uru</i> , 'large' ( $\epsilon\upsilon\rho\acute{\upsilon}\varsigma$ )	वर <i>vara</i> (rt. वृ)	वरीयस्	वरिष्ठ
चञ्चु <i>riju</i> , 'straight' *	चञ्ज <i>rija</i> (rt. चञ्ज)	चञ्जीयस्	चञ्जिष्ठ
कृश <i>kṛśa</i> , 'thin,' 'lean'	क्रश <i>kraśa</i> (rt. कृश्)	क्रशीयस्	क्रशिष्ठ
क्षिप्र <i>kshipra</i> , 'quick'	क्षेप <i>kshepa</i> (rt. क्षिप्)	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र <i>kshudra</i> , 'small,' 'mean'	क्षोद <i>kshoda</i> (rt. क्षुद्)	क्षोदीयस्	क्षोदिष्ठ
गुरु <i>guru</i> , 'heavy' ( $\beta\alpha\rho\acute{\upsilon}\varsigma$ )	गर <i>gara</i> (rt. गृ)	गरीयस्	गरिष्ठ
तृप्त <i>tripra</i> , 'satisfied'	तप <i>trapa</i> (rt. तृप्)	तपीयस्	तपिष्ठ
दीर्घ <i>dīrgha</i> , 'long'	द्राघ <i>drāgha</i> (rt. द्राघ्)	द्राघीयस्	द्राघिष्ठ
दूर <i>dūra</i> , 'distant'	दव <i>dava</i> (rt. दु)	दवीयस्	दविष्ठ
दृढ <i>drīḍha</i> , 'firm'	द्रढ <i>draḍha</i> (rt. दृढ्)	द्रढीयस्	द्रढिष्ठ
परिवृढ <i>parivṛidha</i> , 'eminent'	परिव्रढ <i>parivraḍha</i>	परिव्रढीयस्	परिव्रढिष्ठ
पृथु <i>prithu</i> , 'broad' ( $\pi\lambda\alpha\tau\acute{\upsilon}\varsigma$ )	प्रथ <i>pratha</i> (rt. प्रथ्)	प्रथीयस्	प्रथिष्ठ
प्रशस्य <i>praśasya</i> , 'good'	{ अ† <i>śra</i> (rt. श्री)	श्रेयस्	श्रेष्ठ
प्रिय <i>priya</i> , 'dear'	{ ज्या† <i>jyá</i> (rt. ज्या)	ज्यायस्	ज्येष्ठ
बहु <i>bahu</i> , 'much,' 'frequent'	प्र† <i>pra</i> (rt. प्री)	प्रेयस्	प्रेष्ठ
बहुल <i>bahula</i> , 'much'	भू† <i>bhú</i> (rt. भू)	भूयस्	भूयिष्ठ
भृश <i>bhṛśa</i> , 'excessive'	बंह <i>baṅha</i> (rt. बंह्)	बंहीयस्	बंहिष्ठ
मृदु <i>mṛidu</i> , 'soft'	भ्रश <i>bhraśa</i> (rt. भृश्)	भ्रशीयस्	भ्रशिष्ठ
युवन् <i>yuvan</i> , 'young' ( <i>juvenis</i> )	म्रद <i>mrada</i> (rt. म्रद्)	म्रदीयस्	म्रदिष्ठ
वाढ <i>vāḍha</i> , 'firm,' 'thick'	यव <i>yava</i> (rt. यु)	यवीयस्	यविष्ठ
वृद्ध <i>vṛiddha</i> , 'old'	साध <i>sādha</i> (rt. साध्)	साधीयस्	साधिष्ठ
वृन्दार <i>vṛindāra</i> , 'excellent'	{ वर्ष <i>varsha</i> (rt. वृष्)	वर्षीयस्	वर्षिष्ठ
स्थिर <i>sthira</i> , 'firm,' 'stable'	{ ज्या† <i>jyá</i> (rt. ज्या)	ज्यायस्	ज्येष्ठ
स्थूल <i>sthūla</i> , 'gross,' 'bulky'	वृन्द <i>vṛinda</i>	वृन्दीयस्	वृन्दिष्ठ
स्फिर <i>sphira</i> , 'turgid'	स्थ <i>stha</i> (rt. स्था)	स्थेयस्	स्थेष्ठ
ह्रस्व <i>hrasva</i> , 'short'	स्थव <i>sthava</i> (rt. स्थ्)	स्थवीयस्	स्थविष्ठ
	स्फ <i>spha</i> (rt. स्फाय्)	स्फेयस्	स्फेष्ठ
	ह्रस्व <i>hrasa</i> (rt. ह्रस्)	ह्रसीयस्	ह्रसिष्ठ

\* अल्प may be also regularly अल्पीयस्, अल्पिष्ठ; and चञ्चु may be रञ्जीयस्, &c.

† In the case of अ and प्र the final vowel is not rejected, but combines with *īyas*, and *ishṭha* agreeably to Sandhi. In ज्या and भू, *yas* is affixed in place of *īyas*.



195. *Tara* and *tama* may be added to substantives; as, fr. राजन्, 'a king,' राजन्तर, &c.; fr. दुःख, 'pain,' दुःखन्तर, &c. If added to a word like सपिस्, 'clarified butter,' the usual euphonic changes must take place; thus, सपिष्टर, &c. (70).

These suffixes are also added to inseparable prepositions; as, उत् 'up,' उत्तर 'higher,' उत्तम 'highest' (cf. Lat. *ex-timns*, *in-timns*, &c.); also to pronominal stems (236); and *tama* is added to numerals (209, 211).

196. *Tard* and *tamd* may sometimes be added to feminine stems ending in *i* and *u* (like स्त्री 'a woman,' सती 'a faithful wife,' विदुषी 'a wise woman'), which may optionally be retained or shortened; e.g. स्त्रीतरा, स्त्रीतमा, or स्त्रितरा, स्त्रितमा; सतीतरा, सतीतमा, or सतितरा, सतितमा; विदुषीतमा or विदुषितमा (Pāp. VI. 3, 44. 45).

But if the feminine be the feminine of a masculine substantive, as ब्राह्मणी of ब्राह्मण, the shortening is compulsory, as ब्राह्मणितरा (Pāp. VI. 3, 42).

197. *Tara* and *tama* may even be added, in conjunction with the syllable आम् *ām*, to the inflexions of verbs; as, जल्पतितराम् 'he talks more than he ought.' See 80. LIX, LXI.

a. Sometimes *tyas* and *tara*, *ishtha* and *tama* are combined together in the same word (just as in English we say *lesser*); thus, श्रेयस्तर, श्रेष्ठतम; ज्येष्ठतम; नेदिष्ठतम, &c.: and *tara* may be even added to *ishtha*; thus, ज्येष्ठतर.

#### SECTION IV. — NUMERALS.

##### CARDINALS.

198. The cardinals are, एक m. f. n. 1, १; द्वि m. f. n. 2, २; त्रि m. f. n. 3, ३; चतुर् m. f. n. 4, ४; पञ्च m. f. n. 5, ५; षष् m. f. n. 6, ६; सप्त m. f. n. 7, ७; अष्ट m. f. n. 8, ८; नवन् 9, ९; दशन् 10, १०; एकादशन् 11, ११; द्वादशन् 12, १२; त्रयोदशन् 13, १३; चतुर्दशन् 14, १४; पञ्चदशन् 15, १५; षोडशन् 16, १६; सप्तदशन् 17, १७; अष्टादशन् 18, १८; नवदशन् or जनविंशति 19, १९; विंशति f. 20, २०; एकविंशति 21; द्वाविंशति 22; त्रयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षड्विंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or जनत्रिंशत् 29; त्रिंशत् f. 30; एकत्रिंशत् 31; द्वित्रिंशत् 32; त्रयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or जनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्वाचत्वारिंशत् 42; त्रिचत्वारिंशत् or त्रयश्चत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टाचत्वारिंशत् or अष्टचत्वारिंशत् 48; नवचत्वारिंशत् or जनपञ्चाशत् 49; पञ्चाशत् 50; एकपञ्चाशत् 51; द्विपञ्चाशत् or द्वापञ्चाशत् 52; त्रिपञ्चाशत् or त्रयःपञ्चाशत् 53; चतुःपञ्चाशत् 54; पञ्चपञ्चाशत् 55; षट्पञ्चाशत् 56; सप्तपञ्चाशत् 57; अष्टपञ्चाशत् or अष्टापञ्चाशत् 58; नवपञ्चाशत् or जनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or त्रयःषष्टि\* 63; चतुःषष्टि\* 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टषष्टि or अष्टाषष्टि

\* These may also be written त्रयष्षष्टि, चतुष्षष्टि. See 62. a. and 63.

68; नवषष्टि or जनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; तिसप्तति or त्रयःसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टसप्तति or अष्टासप्तति 78; नवसप्तति or जनाशीति 79; अशीति 80; एकाशीति 81; द्वाशीति 82; त्र्यशीति 83; चतुरशीति 84; पञ्चाशीति 85; षडशीति 86; सप्ताशीति 87; अष्टाशीति 88; नवाशीति or जननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वानवति 92; त्रिनवति or त्रयोनवति 93; चतुर्नवति 94; पञ्चनवति 95; षण्वति 96 (43.f); सप्तनवति 97; अष्टनवति or अष्टानवति 98; नवनवति or जनशत n. (m.) 99; शत n. (also m.\*) or एकं शतम् 100; एकशत n. 101; द्विशत n. 102; त्रिशत 103; चतुःशत 104; पञ्चशत 105; षट्शत 106; सप्तशत 107; अष्टशत 108; नवशत 109; दशशत 110; द्विशतम् (nom. sing. n.) or द्वे शते (nom. du. n.) or शते (nom. du. n.) 200; त्रिशतम् (nom. sing. n.) or त्रीणि शतानि (nom. pl. n.) 300; चतुःशतम् or चत्वारि शतानि (nom. pl. n.) 400; पञ्चशतम् or पञ्च शतानि 500; षट्शतम् or षट् शतानि 600; and so on up to सहस्र n. (also m.) 1000, which is also expressed by एकं सहस्रम् or by दश शतानि or by दशशती f.; द्वे सहस्रे 2000; त्रीणि सहस्राणि 3000; चत्वारि सहस्राणि 4000, &c.†

199. The intervening numbers between 100 and 1000, those between 1000 and 2000, and so on, may be expressed by compounding the adjective अधिक *adhika* (or occasionally उत्तर *uttara*), 'more,' 'plus,' with the cardinal numbers; thus 101 is एकशतम् (see above) or एकाधिकं शतम् (or occasionally एकोत्तरं शतम्), i.e. 'a hundred plus one,' or compounded thus, एकाधिकशतम्. Similarly, द्वाधिकं शतम् or द्वाधिकशतम् 102; त्र्यधिकं शतम् or त्र्यधिकशतम् 103; सप्ताधिकं शतम् or सप्तोत्तरं शतम् 107; त्रिंशदधिकशतम् 130; पञ्चाशदधिकशतम् 150 (also expressed by सार्धशतम् 'one hundred and a half'); षड्विंशत्यधिकद्विशतम् 226; अशीत्यधिकत्रिशतम् 383; पञ्चाशीत्यधिकचतुःशतम् 485; षण्वत्यधिकपञ्चशतम् 596; षट्षत्यधिकषट्शतम् 666; षष्ठ्यधिकसहस्रम् or षष्ठ्युत्तरसहस्रम् 1060; षोडशशतम् or षड्शताधिकसहस्रम् 1600; षट्षत्यधिकषोडशशतम् 1666 ‡.

\* I have found शतं शताः 'a hundred hundred' and सप्तशताः 'seven hundred' (agreeing with चाणाः) in the Mahā-bhārata.

† चतुःसहस्रम् is used in Rīg-veda V. 30, 15 for 4000; and on the same principle द्विसहस्रम् might stand for 3000, and द्विसहस्रम् for 2000, &c.; but it is a question whether these might not also stand for 1004, 1003, 1002 respectively.

‡ Similarly 2130 may be expressed by त्रिंशदधिकैकविंशतिशतम् or -शतानि or by using पर; thus, त्रिंशदधिकैकशतपरे द्वे सहस्रे. Other forms of expressing numerals are also found; e.g. 21,870 सहस्राण्येकविंशतिः शतान्यष्टौ भूयश्च सप्ततिः; 109,350 शतसहस्रं नव सहस्राणि पञ्चाशच्छतानि त्रीणि. According to Pāṇ. vi. 3, 76, एकाच may be prefixed to a number in the sense 'by one not,' 'less by one,' e.g. एकाच-विंशति 'by one not twenty,' 'one less than twenty,' i.e. 19.

In the same way the adjective ऊन 'less,' 'minus,' is often placed before a cardinal number, to denote one less than that number, एक 'one' being either expressed or understood; thus, ऊनविंशति or एकोन-विंशति 'twenty minus one' or 'nineteen' (cf. Lat. *undeviginti*, i. e. *unus de viginti*). And other cardinals, besides एक 'one,' are sometimes prefixed to ऊन, to denote that they are to be subtracted from a following number; as, पञ्चोनं शतम् or पञ्चोनशतम् 'a hundred less five' or 'ninety-five.'

a. Again, the ordinals are sometimes joined to the cardinals to express III and upwards; thus, एकादशं शतम् or एकादशशतम् III; पञ्चदशं शतम् 115; विंशं शतम् 120; त्रिंशं शतम् or त्रिंशशतम् 130; पञ्चाशं शतम् 150; चतुर्थैवतं शतम् 194; पञ्चदशं द्विशतम् 215; विंशं सहस्रम् or विंशसहस्रम् 1020.

b. There are single words for the highest numbers; thus, अयुत n. (also m.) 'ten thousand;' लक्ष n. or लक्षा f. or नियुत n. (also m.) 'a lac,' 'one hundred thousand' (शतसहस्र); प्रयुत n. (also m.) 'one million;' कोटि f. 'a crore,' 'ten millions;' अर्बुद m. n. 'one hundred millions;' महाबुद m. n. or पद्म n. or अञ्ज n. 'one thousand millions;' खर्वे n. 'ten thousand millions;' निखर्वे n. 'one hundred thousand millions;' महापद्म n. 'a billion;' शङ्खु m. (or महाखर्वे n.) 'ten billions;' शङ्ख m. n. or समुद्र m. 'a hundred billions;' महाशङ्ख m. n. or सन्ध 'a thousand billions;' हाहा m. or मय्य 'ten thousand billions;' महाहाहा m. or परार्थ m. 'one hundred thousand billions;' पुन n. (धुल) 'one million billions;' महापुन n. (महाधुल) 'ten million billions;' अक्षौहिणी f. 'one hundred million billions;' महाक्षौहिणी 'one thousand million billions.'

Note—Some variation occurs in some of the above names for high numbers, according to different authorities.

#### DECLENSION OF CARDINALS.

200. एक 1, द्वि 2 (*duo, dúo*), त्रि 3 (*tres, treís, tríá*), चतुर् 4 (*quatuor*), are declined in three genders.

एक *eka*, 'one' (no dual), follows the declension of the pronominals at 237: Nom. m. एकस् *ekas*; Dat. m. एकस्मै *ekasmai*; Nom. f. एका *eká*; Dat. f. एकस्मै *ekasyai*; Nom. n. एकम् *ekam*; Nom. pl. m. एके *eke*, 'some.' It may take the suffixes *tara* and *tama*; thus, *eka-tara*, 'one of two;' *eka-tama*, 'one of many;' which also follow the declension of pronominals; see 236, 238.

201. द्वि *dvi*, 'two' (dual only), is declined as if the stem were द्व *dva*, like *śiva*; thus, N. Ac. V. m. द्वौ *dvau*, f. n. द्वे *dve*; I. D. Ab. m. f. n. द्वाभ्याम्; G. L. द्वयोस्.

202. त्रि *tri*, 'three' (pl. only), is declined in the masculine like

the plural of nouns whose stems end in इ i at 110, except in Gen.; thus, N. V. masc. त्रयस्; Ac. त्रीन्; I. त्रिभिस्; D. Ab. त्रिभ्यस्; G. त्रयाणाम् (Ved. त्रीणाम्); L. त्रिषु. The feminine forms its cases from a stem तिसृ; thus, N. Ac. V. fem. तिस्रस्; I. तिसृभिस्; D. Ab. तिसृभ्यस्; G. तिसृणाम्; L. तिसृषु. The N. Ac. V. neut. is त्रीणि; the rest like masc.

203. चतुर् *catúr*, 'four' (plural only), is thus declined: N. V. masc. चत्वारस् (*tétrapes, téssapes*); Ac. चतुरस्; I. चतुर्भिस्; D. Ab. चतुर्भ्यस्; G. चतुर्णाम्; L. चतुर्षु. N. Ac. V. fem. चतस्रस्; I. चतसृभिस्; D. Ab. चतसृभ्यस्; G. चतसृणाम्; L. चतसृषु. N. Ac. V. neut. चत्वारि; the rest like the masculine.

a. In *catúr, shash, pañcán*, &c., an augment *n* is inserted before *ám*, the termination of Gen., by Pān. vii. 1, 55.

204. पञ्चन् *pañcán*, 'five' (plural only), is the same for masc., fem., and neut. It is declined in I. D. Ab. L. like nouns in *an* (146). The Gen. lengthens the penultimate; thus, N. Ac. V. पञ्च (*pañc*); I. पञ्चभिस्; D. Ab. पञ्चभ्यस्; G. पञ्चानाम्; L. पञ्चसु.

Like पञ्चन् are declined, सप्तन् 'seven' (*septem, éptá*), नवन् 'nine' (*novem*), दशन् 'ten' (*decem, déka*), एकादशन् 'eleven' (*undecim*), द्वादशन् 'twelve' (*duodecim*), and all other numerals ending in *an*, excepting अष्टन् 'eight.'

205. षष् *shash*, 'six,' is the same for masc., fem., and neut., and is thus declined: N. Ac. V. षट्; I. षड्भिस्; D. Ab. षड्भ्यस्; G. षष्णाम् *shannám* (43. f); L. षट्सु.

a. Similarly without distinction of gender, अष्टन् *ashṭan*, 'eight:' N. Ac. V. अष्टौ or अष्ट (*octo, októ*); I. अष्टाभिस् or अष्टभिस्; D. Ab. अष्टाभ्यस् or अष्टभ्यस्; G. अष्टानाम्; L. अष्टासु or अष्टसु.

b. The numerals from पञ्चन् 'five' to नवदशन् 'nineteen' have no distinction of gender, but agree in number and case with the nouns to which they are joined; thus, पञ्चभिर् नारीभिः 'by five women.'

206. All the remaining cardinal numbers, from जनविंशति 'nineteen' to शत 'a hundred,' सहस्र 'a thousand,' and upwards, may be declined in the *singular*, even when joined with masculine, feminine, or neuter nouns in the plural. Those ending in ति *ti* are feminine, and declined like मति *matī* at 112; and those in त् *t* are also feminine, and declined like सरित् *sarīt* at 136; thus, विंशत्या पुरुषैः 'by twenty men;' विंशतिं नरान् acc. pl. 'twenty men;' त्रिंशता पुरुषैः 'by thirty men;' त्रिंशतं नरान् acc. pl. 'thirty men.' शत 'a hundred' and सहस्र 'a thousand' and all the higher numbers are declined according to their final

vowels, whether *a*, *ā*, *i*, *ī*, or *u*; thus, शतं पितरः 'a hundred ancestors;'  
शतात् पितृभ्यः 'from a hundred ancestors;'  
एकाधिकशतं पितरः 'a hundred and one ancestors;'  
सहस्रेण पितृभिः 'with a thousand ancestors;'  
प्रयुतं नराः 'a million men;'  
कोट्या पुरुषैः 'with ten million men,' &c.

207. Although these numerals, from ऊनविंशति 'nineteen,' when joined with plural nouns, may be declined in the singular, yet they may take a dual or plural when used alone and in particular constructions; as, विंशती 'two twenties;'  
त्रिंशतौ 'two thirties;'  
विंशतस् 'many thirties;'  
शते 'two hundred;'  
शतानि 'hundreds;'  
सहस्राणि 'thousands;'  
षष्टिः पुत्रसहस्राणि.

The things numbered are often put in the genitive; thus, द्वे सहस्रे रथानाम् 'two thousand chariots;'  
सप्तशतानि नागानाम् 'seven hundred elephants;'  
एकविंशतिः शराणाम् 'twenty-one arrows.' See other examples in Syntax at 835.

#### ORDINALS.

208. The ordinals are, प्रथम 'first'\* (cf. *πρῶτος*, *primus*); द्वितीय 'second' (*δευτερο-*); तृतीय 'third' (*tertiu-*); which three are all declined like *śiva* and *śubha* at 187; but the first may optionally follow *sarva* at 237 in N. V. pl. m. (प्रथमे or प्रथमास्); and the other two the pronominals at 237, 238 in D. Ab. L. sing. m. f. n.; thus, D. द्वितीयस्यै or द्वितीयाय m. n., द्वितीयस्यै or द्वितीयायै f. See also 239.

209. चतुर्थ 'fourth'† (*τέταρτος*); पञ्चम 'fifth;'  
षष्ठ 'sixth;'  
सप्तम 'seventh' (*septimus*); अष्टम 'eighth;'  
नवम 'ninth' (*nonus*); दशम 'tenth' (*decimus*); declined like *śiva* and *śubha* for masc. and neut., and like *nadī* at 105 for feminine; thus, Nom. m. चतुर्थस्य, f. चतुर्थी. (In पञ्चम &c. the old superlative suffix *ma* may be noted.)

210. The ordinals from 'eleventh' to 'nineteenth' are formed from the cardinals by rejecting the final *n*; thus, from एकादशन् 'eleven,' एकादश 'eleventh' (Nom. m. f. n. एकादशस्, -शी, -शम्, 103, 105, 104).

211. 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth' are formed either by adding the superlative suffix *tama* (195) to the cardinal, or by rejecting the final syllable or letter of the cardinal; as, from विंशति 'twenty,' विंशतिन्तम or विंश 'twentieth' (Nom. m. f. n. -मस्, -नी, -मम्; -शस्, -शी, -शम्, 103, 105, 104). Similarly, त्रिंशत्तम or त्रिंश 'thirtieth,' पञ्चाशत्तम or पञ्चाश 'fiftieth,' &c. The intermediate ordinals are formed by prefixing the numeral, as in the cardinals; thus, एकविंशतिन्तम or एकविंश 'twenty-first,' &c.

\* Other adjectives may be used to express 'first;'  
as, आद्यस्, -द्या, -द्यम्; आदिमस्, -मा, -मम्; अग्रस्, -ग्रा, -ग्रम्; अग्रिमस्, -मा, -मम्.

† तुरीयस्, -या, -यम्; तुर्थस्, -र्या, -र्यम् are also used for 'fourth.'

212. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed by adding *tama*; also by changing *ti* to *ta* in the case of another numeral preceding, but not otherwise; thus, from षष्टि 'sixty,' षष्टितम 'sixtieth;' but षष्ट for 'sixtieth' can only be used when another numeral precedes, as एकषष्ट or एकषष्टितम 'sixty-first,' त्रिषष्ट or त्रिषष्टितम 'sixty-third;' from नवति 'ninety,' नवतितम 'ninetieth;' but नवत for 'ninetieth' can only be used when another numeral precedes (see Pāṇ. v. 2, 58).

213. 'Hundredth' and 'thousandth' are formed by adding *tama* to शत and सहस्र, declinable in three genders; thus, शततम 'hundredth' (Nom. m. f. n. शततमस्, -मी, -मम्). Similarly, सहस्रतमस्, -मी, -मम्, 'thousandth.'

214. The aggregation of two or more numbers is expressed by modifications of the ordinal numbers; thus, द्वयम् 'a duad,' त्रयम् 'a triad,' चतुष्टयम् 'the aggregate of four.'

215. There are a few adverbial numerals; as, सकृत् 'once,' द्विस् 'twice,' त्रिस् 'thrice,' चतुस् 'four times.' कृत्वस् may be added to cardinal numbers, with a similar signification; as, पञ्चकृत्वस् 'five times.' The neuter of the ordinals may be used adverbially; as, प्रथमम् 'in the first place.'

For a table of the numerical symbols see page 3.

## CHAPTER V.

### PRONOUNS.

216. PRONOUNS (*sarva-nāman*) have no one stem equally applicable to all the cases. In the 1st personal pronoun, the stem of the sing. is practically अह् *ah* in Nom., and in the oblique cases म *ma*. In the 2nd, the stem of the sing. is practically त्व *tva* or तु *tu*, while that of the dual and plural is यु *yu*. The 3rd has स *sa* for the stem of the Nom. sing., and त *ta* for the other cases.

217. Nevertheless the form of the pronoun used in derivative and compound words is regarded by grammarians as expressive of its most general and comprehensive state, and this in the pronouns of the first and second persons, corresponds with the Ablative cases, singular and plural, and in the other pronouns, with the Nominative and Accusative cases singular neuter.

## DECLENSION OF THE PERSONAL PRONOUNS.

Obs.—In Sanskrit, as in other languages, the general and indefinite character of the first two personal pronouns is denoted by the fact that no distinction of gender is admitted. For the same reason, the termination of the Nom. case of some pronouns is made to resemble the neuter, as the most general state. This may also be the reason why the 3rd pronoun *sa* drops the *s* of the Nom. case before all consonants. There is no Vocative case.

218. मद् *mad*, sing. 'I,' अस्मद् *asmad*, pl. 'we.'

N. अहम् <i>aham</i> , 'I'	आवाम् <i>ávám</i> , 'we two'	वयम् <i>vayam</i> , 'we'
Ac. माम् <i>mám</i> or मा <i>má</i> , 'me'	— <i>ávám</i> or नौ <i>nau</i> , 'us two'	अस्मान् <i>asmán</i> or नस् <i>nas</i> , 'us'
I. मया <i>mayá</i>	आवाभ्याम् <i>ávábhyám</i>	अस्माभिस् <i>asmábbhis</i>
D. मयम् <i>mahyam</i> or मे <i>me</i>	— <i>ávábhyám</i> or नौ <i>nau</i>	अस्मभ्यम् <i>asmabhyam</i> or नस् <i>ni</i>
Ab. मत् <i>mat</i> *	— <i>ávábhyám</i>	अस्मत् <i>asmat</i>
3. मम <i>mama</i> or मे <i>me</i>	आवयोस् <i>ávayos</i> or नौ <i>nau</i>	अस्माकम् <i>asmákam</i> or नस् <i>nas</i>
L. मयि <i>mayi</i>	— <i>ávayos</i>	अस्मासु <i>asmásu</i>

219. त्वद् *tvad*, sing. 'thou,' युष्मद् *yushmad*, pl. 'you.'

N. त्वम् <i>tvam</i> , 'thou'	युवाम् <i>yuvám</i> , 'you two'	यूयम् <i>yúyam</i> , 'you' or 'ye'
Ac. त्वाम् <i>tvám</i> or त्वा <i>tvá</i>	— <i>yuvám</i> or वाम् <i>vám</i>	युष्मान् <i>yushmán</i> or वस् <i>vas</i>
I. त्वया <i>tvayá</i>	युवाभ्याम् <i>yuvábhyám</i>	युष्माभिस् <i>yushmábbhis</i>
D. तुभ्यम् <i>tubhyam</i> or ते <i>te</i>	— <i>yuvábhyám</i> or वाम् <i>vám</i>	युष्मभ्यम् <i>yushmabhyam</i> or वस् <i>va</i>
Ab. त्वत् <i>tvat</i> *	— <i>yuvábhyám</i>	युष्मत् <i>yushmat</i>
3. तव <i>tava</i> or ते <i>te</i>	युवयोस् <i>yuvayos</i> or वाम् <i>vám</i>	युष्माकम् <i>yushmákam</i> or वस् <i>vas</i>
L. त्वयि <i>tvayi</i>	— <i>yuvayos</i>	युष्मासु <i>yushmásu</i>

Obs.—The alternative forms *má*, *me*, *nau*, &c., have no accent, and cannot be used at the beginning of sentences, nor before the particles *ca*, 'and,' *vá*, 'or,' *eva*, 'indeed,' &c.

220.

तद् *tad*, 'he,' 'that.'

## MASCULINE.

N. सस् <i>sas</i> (usually स <i>sa</i> †), 'he'	तौ <i>tau</i> , 'they two'	ते <i>te</i> , 'they,' 'those'
Ac. तम् <i>tam</i>	— <i>tau</i>	तान् <i>tán</i>
I. तेन <i>tena</i>	ताभ्याम् <i>tábhyám</i>	तैस् <i>tais</i>

\* As the stems *mad* and *tvad* are generally used in compounds, *mat-tas* and *tvat-tas* more commonly stand for the Ablative; see 719. Similarly, the Ablative plural may be *yushmat-tas*, *asmat-tas*; but these very rarely occur.

† By 67, स will be the usual form. सस् usually exists as सो, see 64. a.

D. तस्मै <i>tasmai</i>	ताभ्याम् <i>tābhyām</i>	तेभ्यस् <i>tebhyas</i>
Ab. तस्मात् <i>tasmāt</i>	— <i>tābhyām</i>	— <i>tebhyas</i>
G. तस्य <i>tasya</i>	तयोस् <i>tayos</i>	तेषाम् <i>teshām</i>
L. तस्मिन् <i>tasmīn</i>	— <i>tayos</i>	तेषु <i>teshu</i>

## FEMININE.

N. सा <i>sá</i> , 'she'	ते <i>te</i> , 'they two' (fem.)	तास् <i>tás</i> , 'they' (fem.)
Ac. ताम् <i>tām</i>	— <i>te</i>	— <i>tás</i>
I. तया <i>tayá</i>	ताभ्याम् <i>tābhyām</i>	ताभिस् <i>tābhis</i>
D. तस्यै <i>tasyai</i>	— <i>tābhyām</i>	ताभ्यस् <i>tābhyas</i>
Ab. तस्यास् <i>tasyás</i>	— <i>tābhyām</i>	— <i>tābhyas</i>
G. — <i>tasyás</i>	तयोस् <i>tayos</i>	तासाम् <i>tásām</i>
L. तस्याम् <i>tasyám</i>	— <i>tayos</i>	तासु <i>tásu</i>

## NEUTER.

N. Ac. तत् *tat*, ते *te*, तानि *táni*; the rest like the masculine.

a. Observe the resemblance of the Sanskrit personal pronouns to those of the dead and living cognate languages. *Aham* or *ah* is the Greek ἔγω (Æolic ἔγῳ), Latin *ego*, German *ich*, English 'I'; *mám* or *má* (the latter being the oldest form found in the Vedas) equals ἐμέ, *me*; *māhyam*=*mihi*; *mayi*=*mei*; the *mat* of the Abl. sing. and of *asmat*, *yushmat*, corresponds to the Latin *met* in *memet*, *nosmet*, &c.: *vayam* or *va* is the English 'we'; *asmán*=*us*; *nas*=*nos*; *tvam*=*tu*, 'thou'; *tvám* or *tvá*=*te*, 'thee'; *tubhyam*=*tibi*; *tvayi*=*tui*; *yúyam*=ὑμεῖς, English 'you'; *vas*=*vos*. The 3rd personal pronoun corresponds to the Greek article; thus, *tau*=τὸ, *tam*=τόν; *tābhyām*=τοῖν, ταῖν, &c.

## DEMONSTRATIVE PERSONAL PRONOUNS.

221. The third personal pronoun तद् *tád*, 'he,' declined above, is constantly used in a demonstrative sense, to signify 'that' or 'this.'

a. It is sometimes used *emphatically* with other pronouns, like *ille* and *ipse*: thus, सोऽहम् 'ille ego;,' ते वयम् 'illi nos;,' स त्वम् 'ille tu;,' सा त्वम् 'illa tu;,' ते यूयम् 'illi vos;,' स एषः 'ille ipse;,' तद् एतत् 'id ipsum.'

222. It is also combined with the relative *ya* to form another demonstrative pronoun (rarely used except in the Veda), of which the stem is *tyad*: N. स्यस् (67), तौ, ते; Ac. त्वम्, &c. Fem. स्या, ते, त्यास्, &c. Neut. तत्, ते, तानि, &c.

223. By prefixing *et* to तद्, another common pronoun is formed, more proximately demonstrative; thus,



एतद् *etad*, 'this.'

MASCULINE.

N. एषस् <i>eshas</i> (usu. एष <i>esha</i> ). 70. एतौ <i>etau</i>	एते <i>ete</i>
Ac. एतम् <i>etam</i> or एनम् <i>enam</i> — <i>etau</i> or एनौ <i>enau</i>	एतान् <i>etán</i> or एनान् <i>en</i>
I. एतेन <i>etena</i> or एनेन <i>enena</i> एताभ्याम् <i>etábhyaṁ</i>	एतैस् <i>etais</i>
D. एतस्मै <i>etasmai</i> — <i>etábhyaṁ</i>	एतेभ्यस् <i>etebhyaḥ</i>
Ab. एतस्मात् <i>etasmát</i> — <i>etábhyaṁ</i>	— <i>etebhyas</i>
G. एतस्य <i>etasya</i> एतयोस् <i>etayos</i> or एनयोस् <i>enayos</i>	एतेषाम् <i>eteshám</i>
L. एतस्मिन् <i>etasmín</i> — <i>etayos</i> or — <i>enayos</i>	एतेषु <i>eteshu</i>

The feminine is N. एषा *eshá*, एते *ete*, एतास् *etás*; Ac. एताम् or एनाम्, एते or एने, एतास् or एनास्; I. एतया or एनया, एताभ्याम्, एताभिस्; D. एतस्यै, &c.

The neuter is N. एतत्, एते, एतानि; Ac. एतत् or एनत्, एते or एने, एतानि or एनानि, &c.

a. The alternative forms एनम्, एनेन, एनाम्, &c. are, like those of the 1st and 2nd person, enclitic, and ought not to be used at the beginning of a sentence. Moreover, they can only be used with reference to some one or something mentioned in a previous sentence (see Syntax 836).

With *etad* cf. Lat. *iste, ista, istud*; *etam* = *istum*, *etasya* = *istius*, *etat* = *istud*.

224. There is another common demonstrative pronoun, of which इदम् *idam*, 'this,' the N. neuter, is supposed to represent the most general state (cf. Lat. *is, ea, id*), though there are really two stems—the vowels *a* and *i* (cf. *a-tas, i-tas*, 719). The latter serves also as the stem of certain pronominals, such as इतर, ईदृश, इयत्. See 234, 234. *b*, and 236.

MASCULINE.

N. अयम् <i>ayam</i> , 'this'	इमौ <i>imau</i> , 'these two'	इमे <i>ime</i> , 'these'
Ac. इमम् <i>imam</i> — <i>imau</i>	इमान् <i>imán</i>	
I. अनेन <i>anena</i> आभ्याम् <i>ábhyaṁ</i>	एभिस् <i>ebhis</i> *	
D. अस्मै <i>asmai</i> — <i>ábhyaṁ</i>	एभ्यस् <i>ebhyas</i>	
Ab. अस्मात् <i>asmát</i> — <i>ábhyaṁ</i>	— <i>ebhyas</i>	
G. अस्य <i>asya</i> अनयोस् <i>anayos</i>	एषाम् <i>eshám</i>	
L. अस्मिन् <i>asmin</i> — <i>anayos</i>	एषु <i>eshu</i>	

\* This is an example of the old form for the Inst. pl. of masculine nouns of the first class, common in the Vedas.

## FEMININE.

N. इयम् <i>iyam</i>	इमे <i>ime</i>	इमास् <i>imás</i>
Ac. इमाम् <i>imám</i>	— <i>ime</i>	— <i>imás</i>
I. अनया <i>anayá</i>	आभ्याम् <i>ábhyám</i>	आभिस् <i>ábhis</i>
D. अस्यै <i>asyai</i>	— <i>ábhyám</i>	आभ्यस् <i>ábhyas</i>
Ab. अस्यास् <i>asyás</i>	— <i>ábhyám</i>	— <i>ábhyas</i>
G. — <i>asyás</i>	अनयोस् <i>anayos</i>	आसास् <i>ásám</i>
L. अस्याम् <i>asyám</i>	— <i>anayos</i>	आसु <i>ásu</i>

## NEUTER.

N. Ac. इदम् <i>idam</i>	इमे <i>ime</i>	इमानि <i>imáni</i>
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225. There is another demonstrative pronoun (rarely used, excepting in Nom. sing.), of which अदस्, 'this' or 'that,' is supposed to represent the most general state, though the stem is अमु *amu*, and in N. sing. असु *asu*. It is thus declined: Masc. N. असौ, अमू, अमी; Ac. अमुम्, अमू, अमून्; I. अमुना, अमूभ्याम्, अमीभिस्; D. अमुष्मै, अमूभ्याम्, अमीभ्यस्; Ab. अमुष्मात्, अमूभ्याम्, अमीभ्यस्; G. अमुष्, अमुयोस्, अमीषाम्; L. अमुष्मिन्, अमुयोस्, अमीषु. Fem. N. असौ, अमू, अमूस्; Ac. अमूम्, अमू, अमूस्; I. अमुया, अमूभ्याम्, अमूभिस्; D. अमुष्यै, अमूभ्याम्, अमूभ्यस्; Ab. अमुष्पात्, &c.; G. अमुष्पास्, अमुयोस्, अमूषाम्; L. अमुष्पाम्, अमुयोस्, अमूषु. Neut. N. Ac. अदस्, अमू, अमून्.

## RELATIVE PRONOUN.

226. The relative is formed by substituting य *y* for the initial letter of the pronoun *tad* at 220; thus,

यद् *yad*, 'who,' 'which.'

## MASCULINE.

N. यस् <i>yas</i>	यौ <i>yan</i>	ये <i>ye</i> , 'who' or 'which'
Ac. यम् <i>yam</i>	— <i>yan</i>	यान् <i>yán</i>
I. येन <i>yena</i>	याभ्याम् <i>yábhyám</i>	यैस् <i>yais</i>
D. यस्यै <i>yasmai</i>	— <i>yábhyám</i>	येभ्यस् <i>yebhyas</i>
Ab. यस्मात् <i>yasmát</i>	— <i>yábhyám</i>	— <i>yebhyas</i>
G. यस्य <i>yasya</i>	ययोस् <i>yayos</i>	येषाम् <i>yeshám</i>
L. यस्मिन् <i>yasmin</i>	— <i>yayos</i>	येषु <i>yeshu</i>

The feminine and neuter follow the fem. and neut. of *tad* at 220. Fem. N. या *yá*, ये *ye*, यास् *yás*; Ac. याम् *yám*, &c. &c. Neut. N. Ac. यत् *yat*, ये *ye*, यानि *yáni*; the rest like the masculine.

With *yas*, *yá*, *yat*, &c., cf. Gr. *ὃς*, *ἡ*, *ὅ*, &c., Sk. *y* corresponding to *spiritus asper* in Gr. (see 25).

## INTERROGATIVE PRONOUNS.

227. The interrogative differs from the relative in substituting *k* instead of *y* for the initial letter of the pronoun *tad* at 220; and in making the N. Ac. sing. neut. क्किम् instead of कत्\* ; thus, N. masc. कस् *kas*, कौ *kau*, के *ke*, 'who?' 'which?' 'what?' Ac. कम् *kam*, 'whom?' &c. N. fem. का *ká*, के *ke*, कास् *kás*, &c. The N. Ac. neut. are किम् *kim*, के *ke*, कानि *kāni*. Although the real stem of this pronoun is *ka*, yet *kim* is taken to represent the most general state, and occurs in a few compounds; such as किमर्थम् 'on what account?' 'why?'

a. To the true stem *ka* may be affixed *ti*, to form कति *katī* (*quot*), 'how many?' The same suffix is added to *ta* and *ya*, the proper stems of the third personal and relative pronouns, to form तति *tati*, 'so many' (*tot*), and यति *yati*, 'as many.' These are thus declined in pl. only :

N. Ac. V. कति; I. कतिभिस्; Dat. Ab. कतिभ्यस्; G. कतीनाम्; L. कतिषु.

Note—The Latin *quot* and *tot*, which drop the final *i*, take it again in composition; as, *quotidie*, *totidem*, &c.

## INDEFINITE PRONOUNS.

228. The indeclinable suffixes *cid*, *api*, and *āna* (718), affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, कश्चिद् *kaścid*, 'somebody,' 'some one,' 'any one,' 'a certain one.'

## MASCULINE.

N. कश्चित् <i>kaścit</i> . 62.	कौचित् <i>kauçit</i>	केचित् <i>keçit</i> , 'some persons'
Ac. कश्चित् <i>kañcit</i> . 59.	— <i>kauçit</i>	काञ्चित् <i>kāñcit</i> . 53.
I. केनचित् <i>kenaçit</i>	काभ्याञ्चित् <i>kābhyāñcit</i>	कैश्चित् <i>kaiścit</i> . 62.
D. कस्मैचित् <i>kasmāçit</i>	— <i>kābhyāñcit</i>	केभ्यश्चित् <i>kebhyaścit</i>
Ab. कस्माञ्चित् <i>kasmāñcit</i> . 48.	— <i>kābhyāñcit</i>	— <i>kebhyaścit</i>
G. कस्यचित् <i>kasyaçit</i>	कयोश्चित् <i>kayościt</i> . 62.	केषाञ्चित् <i>keshāñcit</i>
L. कस्मिञ्चित् <i>kasmīñcit</i> . 53.	— <i>kayościt</i>	केषुचित् <i>keshuçit</i>

Similarly, Fem. Nom. काचित्, केचित्, काञ्चित्; Ac. काचित्, &c.: and Neut. Nom. Ac. किञ्चित् 'something,' 'anything,' केचित्, कानिचित्, &c.

229. So also by affixing अपि; as, Nom. masc. कोऽपि (64. a) 'some one,' 'a certain one,' कावपि, केऽपि (37, 35); Ac. क्वपि, &c.; I. केनापि, &c. (31); D. कस्मा-

\* *Kat* (or *kad*), however (= Latin *quod*), was the old form, and is, like *kim*, found at the beginning of compounds; such as *kaścid*, 'perhaps;' *kad-ārtha*, 'useless' ('of what use?'); *kad-adhvan*, 'a bad road' ('what sort of a road?').

यपि, &c. (37); Ab. कस्मादपि, &c.; G. कस्यापि, &c.; L. कस्मिन्नपि, &c. (52). Nom. fem. कापि, &c.; Ac. कामपि, &c.; I. कयापि, &c. &c. Nom. neut. किमपि 'something,' 'anything,' &c. The suffix *āna* is rarely found, except in Nom. masc. कश्चन 'some one,' 'any one;' and in Nom. neut. किञ्चन 'something.'

230. In the same way interrogative adverbs are made indefinite; thus, from *kati*, 'how many?' *katicīd*, 'a few;' from *kadā*, 'when?' *kadācīd* or *kadācāna* or *kadāpi*, 'at some time;' from *katham*, 'how?' *kathañcāna*, 'some how;' from *kva*, 'where?' *kvačīd* or *kvāpi*, 'somewhere.'

a. 'Whosoever,' 'whatsoever' are expressed by prefixing the relative to the indefinite; thus, यः कश्चित् or यः कोऽपि 'whosoever,' यत् किञ्चित् 'whatsoever;' or sometimes to the interrogative; as, येन केन उपायेन 'by any means whatsoever;' or sometimes by repeating the relative; as, यो यः, यद् यत्.

## POSSESSIVE PRONOUNS.

231. Possessive pronouns (Pāṇ. iv. 3, 1-3) are mostly formed by affixing *īya* (80. L) to those forms of the personal pronouns, ending in *d*, which are used as stems; thus, fr. मद् 'I,' मदीय *madīya*, 'mine;' fr. अस्मद् 'we,' अस्मदीय *asmadīya*, 'our;' fr. त्वद् 'thou,' त्वदीय *tvadīya*, 'thine;' fr. तद् 'he,' तदीय *tadīya*, 'his.' Similarly, भवदीय 'yours' (Pāṇ. iv. 2, 115) is formed from *bhavad*, and not from the regular stem *bhavat* (see 233). They are declined like *śubha* at 187; e.g. Nom. m. मदीयस्, f. मदीया, n. मदीयम्.

a. Other possessive pronouns differently formed are *māmaka* (fem. *akī*, but generally *ikā*) and *māmakīna* (fem. *ā*), 'mine;' *tāvaka* (fem. *akī*) and *tāvakīna* (fem. *ā*), 'thine;' *āsnāka* (fem. *akī*) and *āsnākīna* (fem. *ā*), 'our;' *yaushnāka* (fem. *akī*) and *yaushnākīna* (fem. *ā*), 'your.' *Māmaka* and those formed with the suffix *īna* (80. XLIX) make their feminines in *ā*, and are declined like *śubha* at 187; the others follow *śiva* or *śubha* for masc. and neut., and *nadī* (105) for fem.

Obs.—The genitive case of the personal pronouns is often used as a possessive; thus, तस्य पुत्रः 'his son;' मम पुत्री 'my daughter.'

## REFLEXIVE PRONOUNS.

232. The oblique cases sing. of आत्मन् *ātman*, 'soul,' 'self' (declined at 146), are used reflexively, in place of the three personal pronouns, like the Latin *ipse*.

Thus, *ātmānam* (me ipsum) *anāhāreṇa* *hamishyāmi*, 'I shall kill myself by fasting;' *ātmānam* (te ipsum) *mṛitavad darśaya*, 'show thyself as if dead;' *ātmānam* (se ipsum) *nindati*, 'he blames himself.' It is used in the singular, even when it refers to a plural; as, *ātmānam punīmahe*, 'we (will) purify ourselves;' *abudhair ātmā paropakaraṇīkṛitah*, 'foolish people make themselves the tools of others.'

a. The indeclinable pronoun स्वयम् *svayam* is sometimes joined,

in the sense of 'self,' to the three personal pronouns; thus, **अहं स्वयम्** 'I myself,' &c.

b. **स्व** *sva* (*suus*) is used reflexively, with respect to all three persons, and may stand for 'my own' (*meus*), 'thy own' (*tuus*), 'his own,' 'our own,' &c. (cf. *σφός, σφής, σφόν*). It often occupies the first place in a compound, e.g. **स्वगृहं गच्छति** 'he goes to his own house.'

The Gen. case of **आत्मन्** *átman*, or often the simple stem, is used with the same signification; as, **आत्मनो गृहं** or **आत्मगृहं गच्छति**. It is used in the singular even when it refers to more than one\*. In the most modern Sanskrit, **निज** *nija* is often used in place of **स्व** and **आत्मन्**, and from it transferred to Bengálí.

**स्व**, in the sense of 'own,' is declined like *sarva* at 237; as a pronominal the Ab. L. sing. masc. neut. and N. pl. masc. may optionally follow *śubha* at 187; thus, N. pl. m. *svē* or *svás* in the sense of 'own;' but used substantively in the sense of 'kinsmen' or 'property,' *sva* can only follow *śiva* or *śubha* (N. pl. m. *svás*).

c. **स्वीय** (f. *á*), **स्वकीय** (f. *á*), and **स्वक** (f. *aká* or *iká*), declinable like *śubha*, sometimes take the place of **स्व** in the sense of 'own,' 'one's own.'

#### HONORIFIC OR RESPECTFUL PRONOUN.

233. **भवत्** *bhavat*, 'your Honour,' requiring the 3rd person of the verb, is declined like *dhanavat* at 140; thus, N. masc. **भवान्** *bhuván*, **भवन्तो** *bhavantau*, **भवन्तस्** *bhavantus*; V. **भवन्**; N. fem. **भवती** *bhavatí*, **भवत्यौ** *bhavatyau*, **भवत्यस्** *bhavatyas*, &c.; V. **भवति**. It is constantly used to denote 'respect,' in place of the 2nd personal pronoun; thus, **भवान् गृहं गच्छतु** 'let your Honour go home' for 'go thou home.'

#### PRONOUNS OF QUANTITY AND SIMILITUDE.

234. Modifications of the demonstrative, relative, and interrogative pronouns may take the suffix **वत्** *vat* to express 'quantity,' and **दृश्** *dṛiśa*, **दृक्ष** *dṛiksha* or **दृश्** *dṛiś* (Nom. masc. neut. *dṛik*, fem. *dṛiśí*) to express 'similitude,' frequently used as correlative pronouns; thus,

**तावत्** *távat*, **एतावत्** *etávat*, 'so many,' 'so much' (*tantus*); **यावत्** (*quantus*) 'as many,' 'as much' (declined like *dhanavat* at 140); **तादृश्** *tádṛiśa* or **तादृक्ष** *tádṛiksha* or **तादृश्** *tádṛiś*, 'such like' (*talís, τηλίκος*); **एतादृश्** *etádṛiśa* or **एतादृक्ष** *etádṛiksha*, 'like this or that,' following *śubha* (187) for masc. and neut. of those ending in *śa* and *ksha*; and *diś*, at 181, for masc. and neut. of those in *ś*; and *nadi*.

\* Lassen cites an example (*Rámáyana* II. 64, 28) in which *átman* refers to the dual: *Putram átmanah sprishtvá nipetatuh*, 'they two fell down after touching their son.'

at 105, for the fem. of all three. Similarly, the correlatives यादृश् or यादृक्ष or यादृश् 'as like,' 'how like' (*qualis*, ἡλίκος); ईदृश् or ईदृक्ष or ईदृश् 'so like;,' कीदृश् or कीदृक्ष or कीदृश् 'how like?' (*qualis*?)

a. Note, that दृश् is derived from the root *dṛś*, 'to see,' 'appear,' and is in fact our English 'like,' *d* being interchangeable with *l*, and *ś* with *k*.

b. कियत् 'how much,' and इयत् 'so much,' are declined like धनवत् (140).

c. A few peculiar pronouns of quantity, some of which are of the nature of ordinals, are formed with the suffix *tha* (*iṭha*), thought by some to be an old superlative, or *titha* (80. LXIII); e.g. *yadvatitha*, *as, í, am*, 'to whatever stage or degree advanced,' 'how-manieth,' 'as-manieth;,' *katitha*, *as, í, am*, 'to whatever degree,' 'how-manieth;,' *katitho divasaḥ*, 'what day of the month is it?' *katipayatha*, *as, í, am*, 'advanced to a certain degree.'

## PRONOMINALS.

235. There are certain common adjectives, called *pronominals*, which partake of the nature of pronouns, and follow the declension of *tad* at 220; but may also take a vocative case.

236. These are, इतर 'other' (but in Veda the neut. may be *itaram* as well as *itarat*, Pāp. VII. 1, 26, cf. Latin *iterum*); कतर 'which of the two?' (πότερος for κότερος); कतम 'which of many?' ततर 'that one of two;,' ततम 'that one of many;,' यतर 'who or which of two;,' यतम 'who or which of many' (formed by adding the comparative and superlative suffixes to the various pronominal stems, 195); अन्य 'other,' 'another;,' अन्यतर 'one of two;,' and एकतम 'one of many.' They are declined like तद्, and make the N. V. Ac. neut. sing. in *at*; thus, *anyat*, *ilarat*, *anyatarat*, *katarat*, *katamat*, &c.; but they have a vocative, viz. V. masc. *anya*, V. fem. *anye*, V. neut. *anyat*, &c.; the V. du. and plural is like the Nom.

a. With regard to *itara*, it loses its pronominal declension at the end of Dvandva compounds, but at the end of Dvandvas (748) it may optionally follow *tad* in the Nom. pl.; e.g. *varṇāśrametarás* (or *-re*), 'classes, orders, and others.'

237. There are other pronominals, which make *am* instead of *at* in the N. Ac. neuter. The model of these is सर्व *sarva*, 'all;,' thus,

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. सर्वस् <i>sarvas</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
Ac. सर्वम् <i>sarvam</i>	— <i>sarvau</i>	सर्वान् <i>sarvān</i>
I. सर्वेण <i>sarveṇa</i>	सर्वोभ्याम् <i>sarvābhyām</i>	सर्वेस् <i>sarvaiś</i>
D. सर्वेस्ते <i>sarvasmai</i>	— <i>sarvābhyām</i>	सर्वेभ्यस् <i>sarvebhyas</i>
Ab. सर्वेस्मात् <i>sarvasmāt</i>	— <i>sarvābhyām</i>	— <i>sarvebhyas</i>
G. सर्वस्य <i>sarvasya</i>	सर्वयोस् <i>sarvayos</i>	सर्वेषाम् <i>sarveshām</i>
L. सर्वस्मिन् <i>sarvasmin</i>	— <i>sarvayos</i>	सर्वेषु <i>sarveshu</i>
V. सर्वे <i>sarva</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>

	FEMININE.		
	SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वा <i>sarvā</i>	सर्वास् <i>sarvās</i>
Ac. सर्वाम् <i>sarvām</i>	— <i>sarve</i>	— <i>sarvā</i>	— <i>sarvās</i>
I. सर्वया <i>sarvayā</i>	सर्वाभ्याम् <i>sarvābhyām</i>	सर्वाभिस् <i>sarvābhis</i>	सर्वाभ्यस् <i>sarvābhyas</i>
D. सर्वस्यै <i>sarvasyai</i>	— <i>sarvābhyām</i>	सर्वाभ्यस् <i>sarvābhyas</i>	— <i>sarvābhyas</i>
Ab. सर्वस्यास् <i>sarvasyās</i>	— <i>sarvābhyām</i>	सर्वाभ्यस् <i>sarvābhyas</i>	— <i>sarvābhyas</i>
G. — <i>sarvasyās</i>	सर्वयोस् <i>sarvayos</i>	सर्वासाम् <i>sarvāsām</i>	सर्वासु <i>sarvāsu</i>
L. सर्वस्याम् <i>sarvasyām</i>	— <i>sarvayos</i>	सर्वासु <i>sarvāsu</i>	सर्वासु <i>sarvāsu</i>
V. सर्वे <i>sarve</i>	सर्वे <i>sarve</i>	सर्वास् <i>sarvās</i>	सर्वास् <i>sarvās</i>
NEUTER.			
N. Ac. सर्वम् <i>sarvam</i>	सर्वे <i>sarve</i>	सर्वाणि <i>sarvāṇi</i>	सर्वाणि <i>sarvāṇi</i>
V. सर्व <i>sarva</i>	— <i>sarve</i>	— <i>sarvāṇi</i>	— <i>sarvāṇi</i>

The other cases like the masculine.

238. Like *sarva* are declined उभय 'both' (properly only found in sing. and pl., *ubha* being used in du.; the fem. of *ubhaya* is *ubhayī*, like *nadī*); विश्व 'all'; एकतर 'one of two' (ἑκάτερος); अन्यतम 'one of many'; सम meaning 'all,' but not when it signifies 'equal'; सिम 'the whole'; त्व 'other'; नेम 'half.' The N. Ac. sing. neuter of these will end in *am*, but त्व is optionally त्वत्. In N. V. pl. masc. नेम is नेमे or नेमास्.

Obs.—उभ, 'both' (*ambo*, ἄμφω), is declined like *sarva*, but only in du.; thus, N. Ac. V. masc. उभौ, fem. and neut. उभे; I. D. Ab. उभाभ्याम्; G. L. उभयोस्.

a. अधर 'inferior,' पर 'other,' अपर 'other,' स्वर 'posterior,' 'west,' उच्चर 'superior,' 'north,' दक्षिण 'south,' 'right,' पूर्व 'east,' 'prior,' अन्तर meaning either 'outer' or 'inner' (as applied to a garment), स्व 'own' (232), follow *sarva*, and optionally *śubha*, at 187, in Abl. Loc. sing. masc. and neut., and Nom. Voc. pl. masc.; as, अधरस्मात् or अधरात्, &c. They can only be declined like pronominals when they denote relative position; hence *dakṣiṇā* (not *dakṣiṇe*) *kavayā*, 'clever poets.' Moreover, the pronominal inflexion is optional in certain compounds.

239. एक, 'one,' follows *sarva*, see 200; द्वितीय 'second,' तृतीय 'third,' follow *śubha* (187), and optionally *sarva* in certain cases, see 208; they make their fem. in *ā*.

240. अल्प 'a few,' अर्ध or अर्द्ध 'half,' कतिपय (fem. *ā* or *ī*) 'several,' 'few,' 'some,' प्रथम 'first,' चरम 'last,' द्वय (fem. *ī*), द्वितय (fem. *ī*) 'twofold,' पञ्चतय (fem. *ī*) 'fivefold,' and all in *-ya* and *-taya*, properly follow *śiva* at 103; but may make their Nom. V. pl. masc. in *e*; as, अल्पे or अल्पास् 'few,' &c. (see Pāṇ. 1. 1, 33).

a. अन्योन्य, इतरेतर, 'one another,' 'mutual,' make their Nom. Ac. sing. neut. in *am*, not *at*; and V. in *a*.

b. In some pronouns the syllable *ka* or *ak* is introduced, generally before the last vowel or syllable, to denote contempt, in the same way that *ka* is added to nominal stems; e.g. मयका for मया 'by me,' युष्मकाभिस् for युष्माभिस् 'by you.' Similarly, सर्वके, विश्वके, for सर्वे, विश्वे 'all' (see Pāṇ. v. 3, 71).

## CHAPTER VI.

## VERBS.

## GENERAL OBSERVATIONS.

241. ALTHOUGH the Sanskrit verb (*ákhyáta*, *kriyá*) offers many striking and interesting analogies to the Greek, yet our explanations of its structure are not likely to fall in with the preconceived notions of the student of Greek grammar.

There are ten tenses and moods (*kála*). Seven of them are of common occurrence; viz. 1. the Present (technically called लट् *laṭ*, which, with the other technical names, is applicable also to the terminations of each tense respectively); 2. the Imperfect, sometimes called the First Preterite (लङ् *lan*); 3. the Potential or Optative (लिट् *lin*); 4. the Imperative (लोट् *lot*); 5. the Perfect, sometimes called the Second Preterite (लिट् *liṭ*); 6. the First Future (लुट् *luṭ*); 7. the Second Future (लृट् *lṛiṭ*). Three are not so commonly used; viz. 8. the Aorist, sometimes called the Third Preterite (लुङ् *luṅ*); 9. the Precative, also called the Benedictive (आशिर् लृङ् *ásir lṛiṅ*); 10. the Conditional (लृङ् *lṛiṅ*). There is also an Infinitive, and several Participles. Of these, the Present, the three Past tenses, and the two Futures belong to the Indicative mood. The Imperative, Potential, Precative, and Conditional (see 242) are moods susceptible of various times; but, as there is only one form for each, it can lead to no embarrassment to call them tenses, and to arrange them indiscriminately with the tenses of the Indicative.

The first four tenses, viz. the Present, Imperfect, Potential, and Imperative, are frequently called *Special tenses*\*, because in these each of the ten classes of roots has a special structure of its own (as will be explained at 248).

a. Obs.—The ancient Sanskrit of the Veda is more rich in grammatical forms than the later or classical Sanskrit. There is a Vedic Subjunctive mood, technically called लृट् *lṛiṭ*, which comprises under it a Present, Imperfect, and Aorist; moreover, the Vedic Potential and Imperative are thought to have distinct forms for various tenses. The Vedic Infinitive, too, has ten or eleven different forms (see 459. a).

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\* In the previous editions of this Grammar these tenses were called 'Conjugalional.' I have thought it better to bring the present edition into harmony with other Grammars by adopting Bopp's designation of 'Special.'



242. Although the three past tenses are used without much distinction, yet it should be observed, that they properly express different degrees of past time. The Imperfect (*anadyatana-bhūta*) corresponds in form to the Imperfect of Greek verbs, and properly has reference to an event done at some time recently past, but before the current day. It may denote action past and continuing, or it may be used like the Greek Aorist. The Perfect (*paroksha-bhūta*) is said to have reference to an event completely done before the present day at some remote period, unperceived by or out of sight of the narrator; it answers in form to the Greek Perfect, but may also be used like the Aorist. The Aorist refers to an event done and past at some indefinite period, whether before or during the current day; it corresponds in form and sense to the Greek 1st and 2nd Aorist, and sometimes to the Pluperfect\*. Again, the two Futures properly express, the First, definite, the Second, indefinite futurity†: the Second, however, is the most used, and answers to the Greek Future. The Potential or Optative may generally be rendered in English by some one of the auxiliaries 'may,' 'can,' 'would,' 'should,' 'ought.' It is said to denote 'command,' 'direction,' 'expression of wish,' 'enquiry,' 'condition,' 'supposition' (*sambhāvana*, Pāṇ. III. 3, 161). See Syntax, 879. The Conditional (or Imperfect of the Future) is occasionally used after the conjunctions *yadi* and *ēd*, 'if:' it has an augment like the Imperfect and Aorist, and ought on that account to be classed with the tenses of the Indicative (see 891). The Precative or Benedictive is a tense sometimes used in praying and blessing (*śīshi*). It is a modification of the Potential. There is no tense exactly equivalent to the Pluperfect in Sanskrit, although the form of some Aorists (in a few primitive verbs, and in verbs of Cl. 10 and Causals) resembles that of the Greek Pluperfect by taking both augment and reduplication: the sense of this tense, however, may often be expressed by the Past Indeclinable Participle or by the Past Passive Participle; as, *tasminn apakrānte*, 'after he had departed.' See Syntax, 840, 899. a.

a. According to some, the form of the Imperfect and Aorist, which remains after rejecting the augment of these tenses in the Indicative, and which is especially used after the particles *मा मु* and *मा स्म* *mā sma* (see 884. Obs. and 889), ought to be called the Subjunctive Imperfect and Subjunctive Aorist.

b. The Infinitive generally has an Active, but is capable of a Passive signification (see Syntax, 867–872).

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\* The fact is, that the three past tenses are not very commonly used to represent the completeness of an action. This is generally done by employing the Past Passive Participle with an inst. case; or by adding *vat* to the Past Pass. Part., and combining it with the Present tense of *as*, 'to be;' as, *uktavān asmi*, 'I have said.' See Syntax, 897.

† The First Future (*lut*) is said to be *an-adyatane*, i. e. to be so far definite as to denote what will happen at a future period, not in the course of the current day; as, *शुभो गन्तामि* 'to-morrow I shall go' (Pāṇ. III. 3, 15); whereas the Second Future may refer to immediate futurity; as, *शुभं सायंकाले शुभो वा गमिष्यामि* 'this very evening or to-morrow I shall be going.'

243. Every tense has three numbers, singular, dual, and plural.

To each tense belong two sets of Active terminations; one for the Active voice (properly so called), the other for a kind of Middle or Reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* ('word\* directed to another'), because the action is supposed to be Transitive, or to pass *parasmai*, 'to another (object);' the latter is called *Ātmane-pada* ('word\* directed to one's self'), because the action is supposed to refer *ātmane*, 'to one's self.' This distinction, however, is not always observed, and we often find both *Parasmai* and *Ātmane* employed indifferently for Transitive verbs.

Some verbs, however, are conjugated only in the *Ātmane-pada*, especially when they are Intransitive, or when the direct fruit of the action accrues to the agent (see the distinction of *Udāttetaḥ* and *Anudāttetaḥ* at 75. c), or when particular prepositions are used; thus,

*Mud* and *rué* meaning 'to be pleased,' 'please one's self;' *bhuj* meaning 'to eat' (not 'to protect'); *dā*, 'to give,' with *á* prefixed, meaning 'to give to one's self,' 'to take,' are restricted to the *Ātmane-pada*. Sometimes, when a verb takes both *Padas*, the *Ātmane*, without altering the idea expressed by the root, may be used to direct the action in some way towards the agent; thus, *paṭati* means 'he cooks,' but *paṭate*, 'he cooks for himself;' *yajati*, 'he sacrifices;' *yajate*, 'he sacrifices for himself;' *namati*, 'he bends;' *namate*, 'he bends himself;' *darśayati* (Causal), 'he shews;' *darśayate*, 'he shews himself,' 'appears;' *kārayati*, 'he causes to make;' *kārayate*, 'he causes to be made for himself;' and *yáé*, 'to ask,' although employing both *Padas*, is more commonly used in the *Ātmane*, because the act of asking generally tends to the advantage of the asker. (See this subject more fully explained at 786.)

a. Passive verbs are conjugated in the *Ātmane-pada*. Indeed, in all the tenses, excepting the first four, the Passive is generally undistinguishable from the *Ātmane-pada* of the primitive verb. But in the four Special tenses, viz. the Present, Imperfect, Potential, and Imperative (unlike the Greek, which exhibits an identity between the Middle and Passive voices in those tenses), the Sanskrit Passive, although still employing the *Ātmane-pada* terminations, has a special

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\* *Pada* is an inflected word as distinguished from an uninflected root (पङ्. १. 4, 14). The term *pada* has here reference to the scheme of terminations only; so that in this sense there are only two voices in Sanskrit, and they are often used indiscriminately. Although the *Ātmane-pada* has occasionally a kind of Middle signification, yet it cannot be said to correspond entirely to the Greek Middle.

structure of its own, common to all verbs, and distinct from the conjugational form of the *Ātmane-pada* in all but the fourth class\*.

Thus the Greek *ἀκούω* makes for both the Middle and Passive of those four tenses, 1st sing. *ἀκούομαι*, *ἠκούεμην*, *ἀκουοίμην*, *ἀκούου* (2nd sing.) But the Sanskrit *śru*, 'to hear,' makes for the conjugational form of the *Ātmane*, *शृण्वे*, *अशृण्वि*, *शृण्वीय*, *शृण्वै*; while for the Passive it is *श्रूये*, *अश्रूये*, *श्रूयेय*, *श्रूये*.

244. As in nouns the formation of a nominal stem out of a root precedes declension, the root generally requiring some change or addition before the case-terminations can be affixed, so in verbs the formation of a verbal stem out of a root must precede conjugation. Again, as in nouns every case has its own proper termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (*vibhakti*), one for the *Parasmai-pada*, and one for the *Ātmane-pada*, which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with servile or indicatory letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2nd, and 3rd persons of the Present tense, *Parasmai-pada*, respectively, are *mi*, *si*, *ti*; and these are combined with the letter P (*miP*, *siP*, *tiP*), to indicate that roots belonging to the second and third groups of classes (see 258, 259, and 290) must be modified in a particular way, before these terminations are affixed.

The annexed tables exhibit, 1st, the scheme of terminations for *Parasmai* and *Ātmane-pada*, with the most useful indicatory letters (denoted by Roman capitals), in all the tenses, the four Special tenses being placed first; 2ndly, the same scheme with the substitutions required by certain classes of roots (the numerical figures denoting the classes in which these substitutions occur, see 257).

#### 245. TERMINATIONS OF SPECIAL TENSES.

##### PARASMAI-PADA.

##### ĀTMANE-PADA.

##### Present tense.

PERS.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1.	मिप <i>miP</i>	वस् <i>vas</i>	मस् <i>mas</i>	ए <i>e</i>	वहे <i>vahe</i>	महे <i>mahe</i>
2.	सिप <i>siP</i>	यस् <i>thas</i>	थ <i>tha</i>	से <i>se</i>	सापे <i>āthe</i>	ध्वे <i>dhve</i>
3.	तिप <i>tiP</i>	तस् <i>tas</i>	अन्ति <i>anti</i>	ते <i>te</i>	आते <i>āte</i>	अन्ते <i>ante</i>

\* For this reason we prefer to regard the Passive, not as a Voice, but as a distinct derivative from the root. See 461. a.

*Imperfect or First Preterite* (requiring the augment *a*, 251).

1. अमप् <i>amAP</i>	व <i>va</i>	म <i>ma</i>	इ <i>i</i>	वहि <i>vahi</i>	महि <i>mahi</i>
2. सिप् <i>sIP</i>	तम् <i>tam</i>	त <i>ta</i>	थास् <i>thás</i>	आयाम् <i>áthám</i>	ध्वम् <i>dhvam</i>
3. दिप् <i>dIP</i>	ताम् <i>tám</i>	अन् <i>an</i>	त <i>ta</i>	आताम् <i>átám</i>	अन्त <i>anta</i>

*Potential or Optative.*

1. याम् <i>yám</i>	याव <i>yáva</i>	याम <i>yáma</i>	ईय <i>íya</i>	ईवहि <i>ívahi</i>	ईमहि <i>ímahi</i>
2. यास् <i>yás</i>	यातम् <i>yátam</i>	यात <i>yáta</i>	ईथास् <i>íthás</i>	ईयायाम् <i>íyáthám</i>	ईध्वम् <i>ídhvam</i>
3. यात् <i>yát</i>	याताम् <i>yátám</i>	युस् <i>yus</i>	ईत <i>íta</i>	ईयाताम् <i>íyátám</i>	ईरन् <i>íran</i>

*Imperative.*

1. अनिप् <i>ániP</i>	आवप् <i>ávaP</i>	आमप् <i>ámaP</i>	ऐप् <i>aiP</i>	आवहैप् <i>ávahaiP</i>	आमहैप् <i>ámahaiP</i>
2. हि <i>hi</i>	तम् <i>tam</i>	त <i>ta</i>	स्व <i>sva</i>	आयाम् <i>áthám</i>	ध्वम् <i>dhvam</i>
3. तुप् <i>tuP</i>	ताम् <i>tám</i>	अन्तु <i>antu</i>	ताम् <i>tám</i>	आताम् <i>átám</i>	अन्ताम् <i>ántám</i>

TERMINATIONS OF GENERAL TENSES.

*Perfect or Second Preterite* (requiring reduplication, 252).

1. णप् <i>ṆaP</i>	व <i>va</i>	म <i>ma</i>	ए <i>e</i>	वहे <i>vahe</i>	महे <i>mahe</i>
2. थप् <i>thaP</i>	अथुस् <i>athus</i>	अ <i>a</i>	से <i>se</i>	आथे <i>áthe</i>	ध्वे <i>dhve</i> (द्धे)
3. णप् <i>ṆaP</i>	अतुस् <i>atus</i>	उस् <i>us</i>	ए <i>e</i>	आते <i>áte</i>	इरे <i>ire</i>

*First Future or Definite Future.*

1. तास्मि <i>tásmi</i>	तास्वस् <i>tásvas</i>	तास्मस् <i>tásmas</i>	ताहे <i>táhe</i>	तास्वहे <i>tásvaha</i>	तास्महे <i>tásmah</i>
2. तासि <i>tási</i>	तास्यस् <i>tásthas</i>	तास्य <i>tástha</i>	तासे <i>táse</i>	तासाथे <i>tásáthe</i>	ताध्वे <i>tádhwē</i>
3. ता <i>tá</i>	तारौ <i>tárau</i>	तारस् <i>táras</i>	ता <i>tá</i>	तारौ <i>tárau</i>	तारस् <i>táras</i>

*Second Future or Indefinite Future.*

1. स्यामि <i>syámi</i>	स्यावस् <i>syávas</i>	स्यामस् <i>syámas</i>	स्ये <i>sye</i>	स्यावहे <i>syávaha</i>	स्यामहे <i>syámah</i>
2. स्यसि <i>syasi</i>	स्यथस् <i>syathas</i>	स्यथ <i>syatha</i>	स्यसे <i>syase</i>	स्यथे <i>syethe</i>	स्यध्वे <i>syadhve</i>
3. स्यति <i>syati</i>	स्यतस् <i>syatas</i>	स्यन्ति <i>syanti</i>	स्यते <i>syate</i>	स्येते <i>syete</i>	स्यन्ते <i>syante</i>

*Aorist or Third Preterite* (requiring the augment *a*, 251).

1. सम् <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
2. सोस् <i>sís</i>	स्तम् <i>stam</i>	स्त <i>sta</i>	स्यास् <i>sthás</i>	सायाम् <i>sáthám</i>	ध्वम् <i>dhvam</i> (द्धम्)
3. सीत् <i>sít</i>	स्ताम् <i>stám</i>	सुस् <i>sus</i>	स्त <i>sta</i>	साताम् <i>sátám</i>	सत <i>sata</i>

*Precative or Benedictive.*

1. यासम् <i>yásam</i>	यास्व <i>yásva</i>	यास्म <i>yásma</i>	सीय <i>siya</i>	सीवहि <i>sívahi</i>	सीमहि <i>símahi</i>
2. यास् <i>yás</i>	यास्तम् <i>yástam</i>	यास्त <i>yásta</i>	सीष्टास् <i>sísthás</i>	सीयास्थाम् <i>siyásthám</i>	सीध्वम् <i>sídhvam</i>
3. यात् <i>yát</i>	यास्ताम् <i>yástám</i>	यासुस् <i>yásus</i>	सीष्ट <i>síshṭa</i>	सीयास्ताम् <i>siyástám</i>	सीरन् <i>síran</i>

*Conditional* (requiring the augment *a*, 251).

1. स्याम् <i>syam</i>	स्याव <i>syáva</i>	स्याम <i>syáma</i>	स्ये <i>sye</i>	स्यावहि <i>syávahi</i>	स्यामहि <i>syámah</i>
2. स्यास् <i>syas</i>	स्यातम् <i>syatam</i>	स्यात <i>syata</i>	स्याथास् <i>syathás</i>	स्येयायाम् <i>siyéthám</i>	स्यध्वम् <i>syadhva</i>
3. स्यात् <i>syat</i>	स्याताम् <i>syatám</i>	स्यान् <i>syān</i>	स्यात <i>syata</i>	स्येताम् <i>siyétám</i>	स्यान्त <i>syanta</i>



In cl. 9, *hi* is dropped after *ána*, substituted for the conjugational *ní* of the 2nd sing. Impv., Parasmai, in the case of roots ending in consonants. A form  $\pi\tau\eta$  *tát* (cf. Latin *to*, Greek  $\tau\omega$ ) may be substituted for *hi* and *tu*, and even for *ta*, to imply benediction, chiefly used in the Vedas.

## TERMINATIONS OF GENERAL TENSES.

*Perfect or Second Preterite* (requiring reduplication, 252).

1. <i>aP</i>	<i>*iva</i>	<i>*ima</i>	<i>e</i>	<i>*ivahe</i>	<i>*imahe</i>
2. <i>itha or thaP</i>	<i>athus</i>	<i>a</i>	<i>*ishe</i>	<i>átthe</i>	<i>*idhve or *idhve</i>
3. <i>aP</i>	<i>atus</i>	<i>us</i>	<i>e</i>	<i>áte</i>	<i>ire</i>

\* Only eight roots, viz. *śru*, *stu*, *dru*, *sru*, *kri*, *bhri*, *sri*, *vri*, reject the initial *i* from the terminations marked with \*; and of these eight all but *vri* (meaning 'to cover') necessarily reject it also in the 2nd sing. Parasmai. See 369–372.

*First Future or Definite Future.*

1. <i>tásmi</i>	<i>tásvas</i>	<i>tásmas</i>	<i>táhe</i>	<i>tásvahe</i>	<i>tásmahe</i>
2. <i>tási</i>	<i>tásthas</i>	<i>tástha</i>	<i>táse</i>	<i>tástthe</i>	<i>tádhe</i>
3. <i>tá</i>	<i>tárau</i>	<i>táras</i>	<i>tá</i>	<i>tárau</i>	<i>táras</i>

Many roots prefix *i* to the above terminations; thus, 1. *itásmi*, 2. *itási*, &c.  $\text{यङ्}$  lengthens this *i*;  $\text{वृ}$  *vri* and all roots in long *rí* optionally do so.

*Second Future or Indefinite Future.*

1. <i>syámi</i>	<i>syávas</i>	<i>syámas</i>	<i>syē</i>	<i>syávahe</i>	<i>syámahe</i>
2. <i>syasi</i>	<i>syathas</i>	<i>syatha</i>	<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
3. <i>syati</i>	<i>syatas</i>	<i>syanti</i>	<i>syate</i>	<i>syete</i>	<i>syante</i>

Many roots prefix *i* to the above terminations; thus, 1. *ishyámi* (70), 2. *ishyasi*, &c.  $\text{यङ्}$  lengthens this *i*;  $\text{वृ}$  and all roots in long *rí* optionally do so.

*Aorist or Third Preterite* (requiring the augment *a*, 251).

## FORM I.—Regular terminations of the scheme.

1. <i>sam</i>	<i>sva</i>	<i>sma</i>	<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>sís</i>	<i>stam or tam</i>	<i>sta or ta</i>	<i>sthás or thás</i>	<i>sáthám</i>	<i>dhvam</i>
3. <i>sít</i>	<i>stám or táam</i>	<i>sus</i>	<i>sta or ta</i>	<i>sátám</i>	<i>sata</i>

$\text{द्वन्}$  *dhvam* is used for *dhvam* after any other vowel but *a* or *á*, or after  $\text{इ}$  *i* immediately preceding.

The same terminations with *i* prefixed, except in 2nd and 3rd sing., where initial *s* is rejected.

1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>	<i>ishi</i>	<i>ishvahi</i>	<i>ishmahi</i>
2. <i>ís</i>	<i>ishám</i>	<i>ishá</i>	<i>ishthás</i>	<i>isháthám</i>	<i>idhvam</i>
3. <i>ít</i>	<i>ishám</i>	<i>ishus</i>	<i>ishá</i>	<i>ishátám</i>	<i>ishata</i>

$\text{इद्वन्}$  *idhvam* may be used for *idhvam* when a semivowel or *h* immediately precedes.  $\text{यङ्}$  lengthens the *i* throughout;  $\text{वृ}$  and all roots in long *rí* optionally do so in Átm.

FORM II.—Terminations resembling those of the Imperfect.

1. <i>am</i>	<i>áva</i> or <i>va</i>	<i>áma</i> or <i>ma</i>	<i>e</i> or <i>i</i>	<i>ávahi</i>	<i>ámahi</i>
2. <i>as</i> or <i>s</i>	<i>atam</i> or <i>tam</i>	<i>ata</i> or <i>ta</i>	<i>athás</i>	<i>ethám</i> or <i>úthám</i>	<i>adhvam</i>
3. <i>at</i> or <i>t</i>	<i>atám</i> or <i>tám</i>	<i>an</i> or <i>us</i>	<i>ata</i>	<i>etám</i> or <i>átám</i>	<i>anta</i> or <i>ata</i>

*Precative* or *Benedictive*.

1. <i>yásam</i>	<i>yáva</i>	<i>yásma</i>	<i>síya</i>	<i>sívahi</i>	<i>símahi</i>
2. <i>yás</i>	<i>yástam</i>	<i>yásta</i>	<i>sísthás</i>	<i>síyásthám</i>	<i>sídhvam</i>
3. <i>yát</i>	<i>yástám</i>	<i>yásus</i>	<i>síshja</i>	<i>síyástám</i>	<i>síran</i>

Many roots prefix *i* to the *Átmane*, but not to the *Parasmai*, of the above; thus, 1. *ishíya*, &c. *ग्रह्* lengthens the *i* in this tense also, but no other root can do so.

*सीदुम् sídhvam* is used for *सीध्वम् sídhvam* after any other vowel but *a* or *á*, and optionally after the prefixed *i*, when immediately preceded by a semivowel or *h* (see 442).

*Conditional* (requiring the augment *a*, 251).

1. <i>syam</i>	<i>syáva</i>	<i>syáma</i>	<i>sye</i>	<i>syávahi</i>	<i>syámahi</i>
2. <i>syas</i>	<i>syatam</i>	<i>syata</i>	<i>syathás</i>	<i>syethám</i>	<i>syadhvam</i>
3. <i>syat</i>	<i>syatám</i>	<i>syān</i>	<i>syata</i>	<i>syetám</i>	<i>syanta</i>

Many roots prefix *i* to the above terminations throughout; thus, 1. *ishyam*, 2. *ishyas*, &c. *ग्रह्* lengthens this *i*; *वृ* and all roots in long *rí* optionally do so.

247. Those terminations which are marked with P will be called the P terminations. They are technically designated *Pit* (i.e. having P for their *it*), and are as follow:

*Present*, *Parasmai*, 1, 2, 3 sing. *Impf.*, *Par.*, 1, 2, 3 sing. *Impv.*, *Par.*, 1, 3 sing., 1 du., 1 pl.; *Átm.*, 1 sing., 1 du., 1 pl. In these, however, the P is indicative only with reference to certain classes of roots (see 244), but in *Perf.*, *Par.*, the indicative P in 1, 2, 3 sing. applies to all the classes.

Obs.—Instead of *NaP*, *thaP*, *NaP* (which are from *Vopa-deva*), Pāṇini gives *NaL*, *thaL*, *NaL*; and this *L*, like the P, has reference to accent.

a. Sometimes, however, it will be convenient to adopt Bopp's expression, 'Strong forms,' in speaking of the form assumed by the stem before the P terminations, these terminations being themselves called Weak.

b. In fact the P or *Pit* terminations are *an-udátta*, 'unaccented;' and when these are added, the stem on which the accent falls is called Strong. In other cases the accent is on the terminations, and the stem is then Weak and unaccented.

c. The terminations of the first four or Special tenses are called by Pāṇini *sárva-dhátuka*, 'belonging to the full form of the verbal stem,' which name is also applied to suffixes like *śánaç* (i.e. *-ána*), *śatṛi* (i.e. *-at*), having an indicative *ś* (but not to *Vikaraṇas* like *śap*, &c.) The term *áráhadhátuka*, 'belonging to the half or shorter

form of the verbal stem,' is given to the terminations of the Perfect (*lit*), and Precative (*ásir lin*), as well as to certain distinctive additions to the root before the terminations of the remaining four tenses (such as *tás* and *sya* in the Futures and Conditional, *s* in the Aorist, *yás* and *sý* in the Precative), and therefore practically to the terminations of all the six General tenses.

*d.* If we examine these terminations, we shall find that they are composed of two distinct elements, one marking person, number, and voice; the other, mood and tense. The terminations in which the former element prevails may be called simple, and belong to the Present, Imperfect, Imperative, Perfect, and 2nd form of the Aorist; those which include the second may be called compound, and are peculiar to the other tenses. Thus the terminations of the Potential consist of *i* or *t* or *yá* as characterizing the mood, and of *am*, *s*, *t*, *va*, *tam*, *tám*, &c., as marking person, number, and voice. So, also, in the 2nd Future the syllable *sya* prefixed to all the terminations, characterizes the Future tense, while the *mi*, *si*, *ti*, *vas*, *thas*, *tas*, &c., mark person, number, and voice. If, then, such initial parts of every termination as mark mood or tense were left out, an examination of the remaining parts would shew that the Present and Imperfect are the prototypes of the terminations of all the other tenses, that is to say, that the formation of the terminations of every other tense may be referred back to one or other of these two. The Present tense may in this way be connected with the two Futures. These three tenses agree in shewing a certain fulness of form, which is wanting in most of those connected with the Imperfect. The terminations of the Perfect, however, partake of the character of both the Present and Imperfect. In the *Ātmane-pada* they very closely resemble the Present. Many of them exhibit the same fulness as that tense, while some of the other terminations of the Perfect shew even more lightness than those of the Imperfect\*. It should be observed, too, that the terminations of the Imperative, though evidently connected with the Imperfect, are in some instances even more full than those of the Present.

*e.* Although comparative grammarians have bestowed much labour on investigating the origin of Sanskrit verbal terminations, the only point that may be asserted with probability is, that they stand in a certain relationship to the pronominal stems *ma*, *tva*, *sa*, *ta*. The *m* of the first persons is related to the stem *ma* (*mad*, 218); the *t*, *th*, *sv*, *s*, of the second persons, to the stem *tva* of the second personal pronoun (Gr. *σε*); and the *t*, of the third person, to the stem *ta*. We may also observe a community of character between the termination *nti* of the 3rd pl. and the plural of neuter nouns like *dhanavat* (*dhanavanti*). But whether the *v* in the dual is related to a pronominal stem *va* occurring in *á-vám*, *va-yam*; whether the *s* of the dual and plural terminations is the result of blending different pronominal stems (e.g. *vas*=*va-si*, *mas*=*ma-si*, 'I and thou'); whether the terminations of the *Ātmane-pada* are formed from those of the *Parasmai-pada* by gunation or by composition of the latter with other stems,—these are questions which

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\* Comparative grammar, however, has established that these terminations are to be referred to the same source as the fuller ones.



cannot be determined with actual certainty. The subject, however, is fully and ably discussed in Schleicher's Compendium of Comparative Grammar, §§ 268-286.

f. Whatever the exact state of the case may be, the student may aid his memory by noting that the letter *m* generally enters into the 1st sing. Par.; *s* into the 2nd sing. Par. and Átm.; and *t* into the 3rd sing. du. and pl. Par. and Átm. of all the tenses. Moreover, that the letter *v* occurs in the 1st du., *m* in the 1st pl. of all the tenses, and *dhv* in every 2nd pl. Átmane. In the Impf. and Pot. Átm., and in the Perf. Par., *th* is admitted, instead of *s*, into the 2nd sing.; and in the 2nd pl. of the last tense, *th* has been dropped, owing to the influence of the heavy reduplication. For the same reason the *m* and *t* are dropped in the 1st and 3rd sing. Perf. Observe also—When the 1st du. Par. is *vas*, the 2nd and 3rd end in *as* (except the 3rd du. 1st Fut.), and the 1st pl. is *mas*. When the 1st du. Par. is *va*, the 2nd and 3rd end in *tam*, *tám* (except in the Perf.), and the 1st pl. in *ma*. When the 1st du. Átm. is *vaha*, the 1st pl. is *mahe*, and the last letter of the remaining terminations is generally *e*. When the 1st du. Átm. is *vahi*, the 2nd and 3rd end in *ám*; the 1st pl. is *mahi*, and the 2nd pl. is *dhvam*.

g. The frequent occurrence of *m* in the 1st sing., of *s* in the 2nd, of *t* in the 3rd, of *mas* and *ma* in the 1st pl., of *ta* in the 2nd pl., and of *ant* in the 3rd pl., suggests a comparison with the Gr. and Lat. verb. We may remark, that *m*, the characteristic of the 1st per. sing., is suppressed in the Pres. Indic. Act. of all Gr. verbs except those in *μι* (*asmi*=*εἰμί*, Dor. *ἐμμί* for *εσμι*, *dadámi*=*δίδωμι*), and also in Lat. verbs (except *sum* and *inquam*); but *ω* and *ο* answer to the Sk. *á* of *bharámi*=*φέρω*, *fero*. In the Gr. Middle and Passive, the *μι*, which originally belonged to all Active verbs, becomes *μαι*; while the Sanskrit, on the other hand, here suppresses the *m*, and has *e* for *αι*; *bhare* (for *bhara-me*)=*φέρμαι*. In the Impf., Gr. has *ν* for Sk. and Lat. mute *m*, because *μ* is not allowed to be final in Greek; *atarpam*=*ἔτερον*, *adadám*=*ἐδίδων*, *astirṇavam*=*ἑστόρνυν*, *avaham*=*vehēbam*. Gr. has *μι* in the 1st sing. Opt.; and in verbs in *μι*, *ν* takes the place of the mute *m* of Sk. and Lat.; thus, *bhareyam*=*φέροιμι*, *feram*; *dadyám*=*διδόην*, *dem*; *tishtheyam*=*ἵσταίνην*, *stem*. In the Gr. First Aorist, *m* is suppressed, so that Sanskrit *adiksham* (Aor.)=*εἰξά*; but not in the 2nd Aor., so that *adám*=*ἔδων*. In the Perf., Sk. *a*=Gr. *α*, *tutopa*=*τέτυφα*. In the Gr. Middle and Passive Futures, *m* is retained, but not in the Active; *dásyámi*=*δώσω*, *dekshyámi*=*δείξω*, *dásye*=*δώσομαι*. As to the 1st per. pl., Sk. *mas* of the Pres. is *μεν* (for *μες*) in Gr., and *mus* in Lat.; *tarpá-mas*=*τέρπομεν*, *sarpá-mas*=*έρπομεν*, *serpi-mus*; *dad-mas*=*δίδομεν*, *damus*; *tishthá-mas*=*ἵσταμεν*, *sta-mus*. The Átmane *mahe* answers to Gr. *μεθα*; *dad-mahe*=*διδόμεθα*. As to the other tenses, in Impf. 1st pl. *abhará-ma*=*ἐφέρομεν*, *ferēba-mus*; *avahá-ma*=*vehēba-mus*; *adad-ma*=*ἐδίδομεν*; *abhará-mahi*=*ἐφερόμεθα*. In the Pot. 1st pl. *bhare-ma*=*φέροιμεν* (-*μες*), *fera-mus*; *dadyáma*=*διδοίμεν* (-*μες*), *demus*; *dadt-mahi*=*διδόιμεθα*. In 2nd Fut. *dásyá-mas*=*δώσομεν*, *dekshyá-mas*=*δείξομεν*. In 2nd pers. sing. Act., the characteristic *s* has been preserved in all three languages; thus, in the Present, Sk. *asi* (for original *assi*)=*εσσί*, *es*; *dadá-si*=*δίδως*, *das*; *bhara-si*=*φέρεις*, *fers*; *vahasi*=*vehis*. In the Átmane, Sk. *se* (for *sa i*, by 32) answers exactly to Gr. *σαι* of verbs in *μι* (*tishhá-*

*se=ἵστα-σαι*). In other Gr. verbs, *σ* has been rejected, and *εαι* contracted into *η*, something in the way of Sk. (τύπτῃ for τύπτε-σαι). In 2nd du. *thas*=Gr. *τον*, and in 2nd pl. *tha*=τε and *tis*; *bhara-thas*=φέρε-τον; *tishṭha-tha*=ἵστα-τε, *sta-tis*; *bhara-itha*=φέρε-τε, *fer-tis*. In 2nd pl. *Ātm. bhara-dhve*=φέρε-σθε. As to the other tenses, in the 2nd sing. Impf. *atarpas*=ἔτερπες, *avahas*=vehebas, &c. So also, *tam*=τον, *adat-tam*=ἐδίδο-τον, *ta*=τε, *adat-ta*=ἐδίδο-τε. In *Ātm. thás* is found for *sás* in 2nd sing. Impf. and Pot.; hence *abhara-thás*=ἐφέρε-σο, *adat-thás*=ἐδίδο-σο, *dad-úthás*=δίδο-σι(σ)ο. In 2nd sing. Pot. *tishṭhes*=ἵσταίης, *stes*; *dadyás*=διδοίης, *des*; *vahes*=vehas; *bhares*=φέροις, *feras*: in 2nd du. *bhare-tam*=φέροι-τον; in 2nd pl. *tishṭheta*=ἵσταίητε, *stetis*; *dadyáta*=διδοίητε, *detis*; *bhareta*=φέροιτε, *feratis*. In 2nd sing. Impv. *hi* and *dhi* answer to Gr. *θι*. *Dhi* was originally universal in Sk. (see 291), as in Gr. verbs in *μυ*; *e-dhi*=ἔσ-θι, *vid-dhi*=ἴσ-θι, *de-hi*=δίδο-θι, *śru-dhi*=κλῦ-θι. Many verbs drop the termination *hi* both in Gr. and Sk.; as, *ἄτ=φέρε*, and compare *δείκνυ* with *εἶνυ*, &c. In 2nd du. Impv. *tam*=τον, and *ta*=τε. In Impv. *Ātm. sva*=the old form *σο*; *bhara-sva*=φέρε-σο (old form of *φέρου*); *dat-sva*=δίδο-σο; *áthám*=εσθον, &c. In Perf. the *tha* of the 2nd sing.=Latin *sti*; *dad-itha*=dedi-*sti*, *tasthi-tha*=steti-*sti*, *tutodi-tha*=tutudi-*sti*. In the Aor. *adás*=ἔδωξ, *avákshís*=vexisti. In the 3rd pers. sing. Active, Gr. has dropped the characteristic *t* (except in *ἔστί*=Sk. *asti*, Lat. *est*); *bharati*=φέρε(τ)ι, *fert*; *vahati*=vehit. Verbs in *μυ* have changed *t* to *s*; *dadāti*=δίδωσι (for *δίδωτι*). In *Ātm. bharate*=φέρεται. In Impf. *avahat*=vehebat, *abharata*=ἐφέρετο. In Pot. *bharet*=φέροι, *dadyát*=διδοίη. In Impv. *bhara-tu* or *bhara-tát*=φερέ-τω, *fer-to*. In Perf. *tutopa*=τέτυφε. In Aor. *avákshát*=vexit, *adikshata*=ἐδείξατο. As to 3rd pl., in the above tenses, *bharanti*=φέρουσι, *ferunt*; *vahanti*=vehunt; *bharante*=φέρονται; *dadati*=διδούσι; *tishṭhanti*=stant; *bhareyus*=φέροιεν; *bharantu*=ferunto; *abharan*=ἔφερον; *abharanta*=ἐφέροντο; *ásan*=ἤσαν; *atarpishus*=ἔτερψαν; *dasyante*=δώσονται.

248. The terminations exhibited in the preceding tables are supposed to be applicable to all verbs, whether Primitive or Derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed, a stem must be developed out of a root, according to certain rules which vary for the first four tenses in ten different ways, according as a root belongs to one or other of ten classes. Accordingly, ten special rules are propounded for forming verbal stems out of roots in the first four tenses, which are therefore called the four *Special* tenses; while all verbs are arranged under ten classes, according to the form of the stem required by one or other of these rules. In the other tenses there is one general rule for forming the stem, applicable to all verbs of whatever class, and these tenses are therefore called *General*.

Hence the ten classes of roots are sometimes regarded as following one or other of *ten conjugations*; and the four tenses, which alone are affected by these conjugational rules (viz. the Present, Imperfect, Potential, and Imperative), are sometimes called *the conjugational tenses*. It is evident, however, that all Sanskrit roots, of whatever class, follow one general conjugation for the majority of the tenses of the Primitive verb, although they require a special formation of stem depending on the class of each root for four of the tenses.

249. We begin by giving a brief summary of the ten rules for the forming the stem of the four Special tenses in the ten classes of roots, according to the Indian order of the ten classes.

Obs.—Native grammarians distinguish the ten classes of verbs by the name of the first root in their lists; e. g. cl. 1. *Bhv-ádi*, i. e. Bhú, &c., or the class of roots beginning with *bhú*. Similarly, cl. 2. *Ad-ádi*; cl. 3. *Juhoty-ádi* (i. e. the IIu class); cl. 4. *Div-ádi*; cl. 5. *Sv-ádi* (i. e. the Su class); cl. 6. *Tud-ádi*; cl. 7. *Rudh-ádi*; cl. 8. *Tan-ádi*; cl. 9. *Kry-ádi* (i. e. the Kri class); cl. 10. *Ćur-ádi*.

Cl. 1. Gunate the vowel of the root (unless it be ञ *a*, or a long vowel *not final*, or a short vowel followed by a double consonant, 28) before *every termination of the four Special tenses*, and affix ञ *a*—lengthened to ञा *á* before initial *m\** and *v*—to the root thus gunated.

The accent is on the vowel of the root, unless it be thrown on the augment.

Cl. 2. Gunate the vowel of the root (if capable of Guṇa, as in the last) before those terminations only which are marked with P in the scheme at 246. Before all the other terminations the original vowel of the root must be retained.

The accent rests on the vowel of the root, but only when the P terminations are added. In other cases it rests on the first vowel of the Non-P terminations.

Cl. 3. Reduplicate the initial consonant and vowel (see 252) of the root, and gunate the radical but not the reduplicated vowel before the P terminations only, as in cl. 2.

The accent rests on the first syllable of the stem before the Non-P terminations, and before the P terminations beginning with a vowel.

Cl. 4. Affix य *ya*—lengthened to या *yá* before initial *m\** and *v*—to the root, the vowel of which is generally left unchanged.

The accent is on the vowel of the root, not on the *ya* (cf. 461).

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\* But not before *m* final, the termination of the 1st sing. Impf. Parasmai.

Cl. 5. Affix नु *nu* to the root, and gunate this *nu* into *no* before the P terminations only.

In this class, as well as in cl. 8 and 9, the accent is on the inserted Vikarāṇa (250. *b*) before the P terminations, and in other cases it rests on the first vowel of the Non-P terminations.

Cl. 6. Affix अ *a*—lengthened to आ *á* before initial *m*\* and *v*—to the root, which in other respects generally remains unchanged.

The absence of gunation of the radical vowel results from the accent being on the Vikarāṇa *a* (250. *b*).

Cl. 7. Insert न *na* between the vowel and final consonant of the root before the P terminations, and न् *n* before the other terminations.

Observe the peculiarity of this conjugation—that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

The accent is on the inserted *na* before the P terminations; in other cases it rests on the Non-P terminations.

Cl. 8. Affix उ *u* to the root, and gunate this *u* into *o* before the P terminations only.

Obs.—As nine out of the ten roots in this class end in *n* or *ṇ*, cl. 8 will resemble cl. 5.

Cl. 9. Affix ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is affixed.

Cl. 10. Gunate the radical vowel (if capable of Guṇa) throughout all the persons of all the tenses, and affix अय *aya*—lengthened to आया *ayá* before initial *m*\* and *v*—to the root thus gunated.

The accent rests on the first vowel of the inserted *aya*.

250. It will appear, from a cursory examination of the above rules, that the object of nearly all of them is to insert either a vowel—sometimes alone, sometimes preceded by *y* or *n*—or a letter of some kind between the modified root and the terminations. The 1st, 4th, 6th, and 10th agree in requiring that the vowel, which is immediately to precede the terminations, shall be *a* or *á*. The 2nd, 3rd, and 7th agree in inserting no vowel between the final of the root and the terminations. The 5th, 8th, and 9th agree in interposing either *u*, *á*, or *í* after the letter *n*.

*a*. Any letters or syllables required to be inserted by the above

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\* But not before *m* final, the termination of the 1st sing. Impf. Parasmai.

ten rules, are inserted only in the four Special tenses (except only in the case of cl. 10). In the other six tenses the stem is formed according to one general rule for all roots of whatever class, whence their name of General tenses. But in these also, some letter or syllable has to be inserted (the only exception being in the Perfect).

*b.* This inserted conjugational vowel, consonant, or syllable is usually called the *vikarāṇa*. Pāṇini's technical names for the ten insertions between the modified root and terminations under each of the ten classes, in regular order, are *śap*, *śapo luk*, *ślu*, *śyan*, *śnu*, *śa*, *śnam*, *u*, *śnā*, *ñic*; the last, however, does not strictly contain the *vikarāṇa*, the real insertion in cl. 10 (and in Causals) being *aya* (represented by the *i* of *ñic*). The above *Vikarāṇas* (with *ñic*) hold good before *Kṛit* suffixes containing an indicatory *ś* (such as *śatṛi* or *śūnaś*, see 247. c). In Passives and Neuters the insertion is technically called *yak* (leaving *ya*), to distinguish it from the *Vikarāṇa śyan* of cl. 4. With regard to the six General tenses, the Perfect has strictly no *vikarāṇa* (the almost universally inserted *i* of *iṭ* being called an augment). But in verbs belonging to cl. 10, in Derivative verbs (such as Causals), and in a few Primitive verbs like *iksh*, the syllable *ām* is added to the verbal stem. With regard to the other General tenses the *Āgama iṭ* (or inserted *i*) is by no means universally interposed, but certain letters or syllables are regarded as additions to the root distinct from the terminations; that in the 1st Future is technically called *tāsi* (= *tās*); that in the 2nd Future and Conditional is *śya*; that in the Aorist is called *eli* (for which either *śic* or *ksu* or *ēan* or *an* or *ēn* are always substituted); that in the Precative is *yāsuṭ* (= *yās*) for Par., and *śiyuṭ* (= *śiy*) for *Ātm.*; that in the Vedic Let is called *sip*.

#### THE ĀGAMA OR AUGMENT अ a.

251. In classical Sanskrit (but not always in Vedic) the augment अ *a* (called *āgama*, 'increase') is prefixed to the stems of the Imperfect, Aorist, and Conditional tenses, and when the stem begins with अ *a* or आ *ā*, the augment blends with these vowels into आ *ā* by 31. (So in Gr. *ε* and *ε* become *η* in *ἡγερον*, &c.)

*a.* But when the augment *a* is prefixed to stems beginning with the vowels इ *i*, उ *u*, and ऊ *ū* (short or long), it blends with them into ऐ *ai*, औ *au*, आ *ā* (against 32, which would require the result to be *e*, *o*, *ar*).

Thus the stem इच्छ *ićcha* (fr. rt. *ish*, 'to wish') in 3rd sing. Impf. becomes ऐच्छत् *aićchat*; the stem ऊह *ūha* becomes औहत *auhata* (Impf. *Ātm.*); the stem ऊर्मो *ūrmō* becomes और्मोत् *aurmot*; the stem ओख *okha* becomes औखत् *aukhat*.

*b.* When a root is compounded with one or more prepositions, the augment is placed between the preposition or prepositions and

the root, c. g. *anv-atishṭham* (fr. *anu-sthā*), *upa-sam-aharat* (fr. *upa-sam-hri*).

When **स** *s* is prefixed to the root **कृ** *kṛi*, after certain prepositions (see 53. c), the augment is placed before the *s*, e. g. *sam-askurot*.

Obs.—The augment *a* is thought by some to have been originally a kind of demonstrative particle denoting past time (probably connected with the stem *ā* of the demonstrative pronoun *idam*, see 224), while the separable particle *sma* (thought to be an abbreviation of another demonstrative pronominal stem *sa-ma*), also denoting past time, and often discharging the function of the augment *a* (see 878), has remained a detached particle.

## REDUPLICATION.

252. After explaining the augment it will be convenient to specify the rules of reduplication (*abhyāsa*), as these have to be applied in the Special tenses of Primitive verbs of cl. 3, in the Perfect tense of all Primitive verbs, in the Aorist of a few Primitive verbs, and of verbs of cl. 10, and of some Nominals (521), as well as in Desideratives and in Frequentatives.

In reduplication the initial consonant and first vowel of a root are doubled, as in *lilip* fr. *rt. lip*, *dadaridrá* fr. *daridrá*. There are, however, special rules, as follow:

1st, as to consonants, thus:

*a.* A corresponding unaspirated letter is substituted for an aspirate, as **द** *d* for **ध** *dh*, in *dadhá* fr. *dhá*. (So in Gr., **τ** is repeated for **θ**, as *θύω*, *τέθυκα*, &c.)

*b.* The hard palatal **च** *ç* is substituted for the hard gutturals **क** *k* or **ख** *kh*, as in *çakhan* fr. *khan*; and the soft palatal **ज** *j* for the soft gutturals **ग** *g*, **घ** *gh*, or **ङ** *h*, as in *jagam* fr. *gam*, *jaghas* fr. *ghas*, *juhu* fr. *hu*.

Obs.—**हन्** *han*, ‘to kill,’ and **हि** *hi*, ‘to go,’ substitute **घ** *gh* for **ह** *h* when reduplicated; as, *jaghan* fr. *han*.

*c.* If a root begin with a double consonant, the first consonant only or its substitute is repeated; as, **क्** *ç* for **क्श्** *ksh*, in *çikship* fr. *kship*; **स** *s* for **स्स** *sy*, in *sasyand* fr. *syand*; **ज** *j* for **ज्ञ** *hr*, in *jahras* fr. *hras*.

But if with a double consonant whose first is a sibilant, and whose second is hard, the second or its substitute is reduplicated; as, **क्** *ç* for **स्क्** *sk*, as in *çaskand* fr. *skand*; **त्** *t* for **स्त** *sth*, as in *tasthá* fr. *sthá*; **प्** *p* for **स्प** *sp*, as in *paspris* fr. *spris*.

2ndly, as to vowels, thus:

*d.* A short vowel is repeated for a long, and diphthongal sounds are represented by their second element; e. g. **अ** *a* is reduplicated for **आ** *ā*; **इ** *i* for **ई** *ī*, **उ** *u*, **ऋ** *ṛi*, **ॠ** *ṛī*, **ए** *e*, and **ऐ** *ai*; **उ** *u* for **ऊ** *ū*, **ओ** *o*, and **औ** *au*.

Obs.—In certain cases **इ** *i* is also repeated for *a* and *ā*, as being a lighter vowel, and *dyut*, ‘to shine,’ makes *didyut* for *dydyut*.

e. In fact it may be observed, that when a long vowel causes too great weight in the radical syllable, it is generally lightened in the reduplicated syllable.

f. When a form has once been reduplicated, it is never reduplicated again in forming other Derivatives from it (see 517. a); and when roots which have to be reduplicated have any changed form, this modified form is taken in the reduplication; thus, स्मृ *smṛi*, 'to remember,' being changed to स्मृ in the Desiderative, the vowel of the root does not appear in the reduplication (मुस्मृ).

VERBS PRIMITIVE, PASSIVE, CAUSAL, DESIDERATIVE, &c.

253. In conjugating a verb, then, two things have to be done : 1st, to form the stem from the root according to ten rules for four of the tenses, and one general rule for the other six ; 2ndly, to join the stem so formed with the terminations, according to the regular rules of Sandhi or euphonic *conjugation*. As yet, however, we have only given a general explanation of the formation of the verbal stem of the *Simple* or *Primitive* verb under the ten classes of roots.

There are four other kinds of verbs deducible from all roots, whatever be their class.

254. In fact, every Sanskrit root serves as a kind of stock out of which the inflective stems of five kinds of verbs may be evolved : 1. of a Primitive, Transitive or Intransitive ; 2. of a Passive ; 3. of a Causal, having often a Causal and often merely a Transitive signification ; 4. of a Desiderative, giving a sense of wishing to the root ; and 5. of a Frequentative (or Intensive), implying repetition, or heightening the idea contained in the root (see, however, 507).

255. The first, or Primitive verb, is formed from the root, according to the ten different rules, already given, for the formation of the stem in the first four tenses.

The second, or Passive, is formed according to the rule for the change of the root, required by the 4th class ; viz. the addition of *ya* in the first four tenses.

The third, or Causal, is formed according to the rule for the change of the root required by the 10th class ; viz. the addition of *aya* to the root in all the tenses excepting the Aorist.

The fourth, or Desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication.

The fifth, or Frequentative, is formed like the Passive, according to the rule required by cl. 4, and is, in fact, a reduplicated passive verb. It may also be formed analogously to the rule for cl. 3.

Thus, if we take the root शुभ् *śubh*, conveying the idea of 'shining'—from this are developed, 1st, the Primitive verbal stem, *śobha*, 'to shine;' 2ndly, the Passive, *śubhya*, 'to be bright;' 3rdly, the Causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the Desiderative, *śuśobhisha*, 'to desire to shine;' 5thly, the Frequentative or Intensive, *śośubhya* or *śośubh*, 'to shine very brightly.'

a. And as every root is the source of five different kinds of Derivative verbs, so there are secondary Derivative verbs developed out of nouns called *Nominal verbs*. An explanation of these will be found after Frequentatives at 518.

256. The subject of verbs, therefore, as of nouns, will divide itself into two heads :

A. The formation of the stem ; 1st of Primitive, 2ndly of Passive, 3rdly of Causal, 4thly of Desiderative, 5thly of Frequentative verbs ; with their respective Participles.

B. The exhibition of the stem, united to its terminations, under each of the five forms of verbs consecutively.

## PRIMITIVE VERBS.

### FORMATION OF THE STEM OF THE FIRST FOUR TENSES, IN THE TEN CLASSES.

A brief summary of the ten rules for the formation of the stem of the four Special tenses—viz. the Present, Imperfect, Potential, and Imperative—in the ten classes of roots, has already been given at 249. These ten rules may be collected into three groups, which form three distinct general conjugations, as follow :

257. GROUP I. Conjugation I. This (like the declension of the first class of nouns whose stems end in *a* and *á*) is by far the most important, as comprising roots of the 1st, 4th, 6th, and 10th classes, which agree in making their stems end in *a* (liable to be lengthened to *á*). These also resemble each other in taking substitutions for some of the terminations, after the analogy of the stems of nouns ending in *a* and *á* at 97. (See the substitutions indicated in the table at 246.)

Note—Of about 2000 roots belonging to the Sanskrit language, nearly 1300 belong to this 1st conjugation. Besides which, every root in the language may take a Passive and Causal form, and so be conjugated as if it belonged to the 4th and 10th classes.

258. GROUP II. Conjugation II. This comprises verbs of the 2nd, 3rd, and 7th classes, which agree in affixing the regular terminations



(at 246) to the final letter of the root, without the intervention of a vowel, after the analogy of the last four classes of nouns whose stems end in consonants.

259. GROUP III, Conjugation III, comprising verbs of the 5th, 8th, and 9th classes, also affixes the regular terminations (at 246) to the root; but after the intervention of either *u*, *á*, or *í*, preceded by the consonant *n*.

260. In comparing Sanskrit verbs with Greek and Latin, it might be shewn that group I, comprising the 1st, 4th, 6th, and 10th classes, answers to the Gr. 1st conjugation in *ω*, the conjugational *α* being represented in Gr. by *ο* or *ε* (*tarpámas* = *τέρπομεν*, *tarpatha* = *τέρπετε*); and although the Gr. 1st conjugation contains more subdivisions than the first group in Sk., yet the inflexion of these subdivisions is similar. As to the Sk. 10th class, however, it appears to correspond to Gr. verbs in *αζω* and *ιζω*, which, like the 10th, are generally found in company with other verbs from the same root; thus, *καθαρίζω*, 'I make pure' (*καθαίρω*), *στενάζω*, 'I groan' (*στένω*), where *ζ* corresponds to *γ*, as in *ζεά* and *σγ* 'barley.' To this class also may be referred verbs in *αω*, *εω*, *οω*; thus *párayámi* = *περάω*, where the *y* has been dropped, and the two *a*'s combined. Lat. verbs in *io*, like *audio* &c., seem to be related to the Sk. 4th class, as well as to the 10th; thus *cupio* answers to *κupyámi*; and the *i* of *audiebam* answers to the *aya* of the 10th, just as in Prákrit *aya* is contracted into *ए*. The second and third groups of classes in Sk. (viz. the 2nd, 3rd, 7th, 5th, 8th, and 9th) answer to Gr. verbs in *μι*; thus *emi* cl. 2 = *εἶμι*, *dadámi* cl. 3 = *δίδωμι*. Class 7, however, has no exact parallel in Gr., but many Gr. and Lat. verbs resemble it in inserting a nasal into the middle of the root; see 342. *a*. The 5th and 8th classes answer to Gr. verbs like *δείκ-νυ-μι*, *ζεύγ-νυ-μι*, which agree in inserting *νυ* between the root and termination; in Gr. the vowel *υ* is lengthened before certain terminations, just as *υ* is gunated into *ο* in Sk.; thus *strīnomi* = *στόρνῶμι*, *strīnoshi* = *στόρνῶς*, *strīnoti* = *στόρνῶσι* (for *στόρνντι*), *strīnumas* = *στόρνῶμεν* (for *στόρννμες*), &c. The 9th class answers to Gr. verbs in *νᾶ* (*νη*); thus *kríṇámi* = *πέρνᾶμι* (*πέρννημι*), *kríṇmas* = *πέρνᾶμεν*. Cf. also Lat. forms in *ni*; thus *sterninus* = Sk. *strīṇmas*, fr. *stri*, cl. 9.

#### GROUP I.—FORMATION OF STEM IN ROOTS OF CLASSES I, 4, 6, 10.

261. CLASS I (containing about 1000 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Gunate the vowel of the root (except when debarred by 28) before every termination of all the four tenses, and affix the vowel *अ* *a* to the root so gunated. Remember, that this *अ* *a* is lengthened into *आ* *á* before the initial *m* and *v* of a termination, but not when *m* is final, as in the 1st sing. Impf.

262. Thus, fr. root *बुध्* *budh*, 'to know,' is formed the stem *बोध* *bodha*, lengthened

into **बोधा** *bodhá* before *m* and *v* (Pres. 1. \* *bodhá + mi* = **बोधामि** *bodhámi*, *bodha + si* = **बोधसि** *bodhasi*, *bodha + ti* = **बोधति** *bodhati*; Du. 1. *bodhá + vas* = **बोधावस्** *bodhávas*, &c.; Átm. Pres. *bodha + i* = **बोधे** *bodhe* by 32, *bodha + se* = **बोधसे** *bodhase*, &c.) See table at 583.

263. Similarly, fr. **जि** *ji*, 'to conquer' (see 590), comes the stem **जय** *jaya* (i. e. *je + a*, see 36. a), liable to be lengthened into **जया** *jayá*, as explained above; fr. **नो** *ní*, 'to lead,' the stems *naya* and *nayá*; fr. **भू** *bhú*, 'to be' (*φύω*, Lat. *fu*), the stems *bhava* (i. e. *bho + a*, 36. a) and *bhavá* (Pres. 1. **भवामि** *bhavámi*; 2. **भवसि** *bhavasi*, *φύεις*, &c., see 584); fr. **सृप्** *srip*, 'to creep,' the stems **सर्प** *sarpa* and *sarpá* (see 27); fr. **कृप्** *klrip*, 'to fashion,' the stems **कल्प** *kalpa* and *kalpá*.

Obs.—**भू**, 'to be' or 'to become,' is one of the commonest verbs in the language, and like *as*, 'to be,' at 584, 327, is sometimes used as an auxiliary. *Bhú* is conjugated in full at 585.

264. The stem of the Imperfect has the augment **अ** *a* prefixed by 251 (Impf. 1. *abodha + m* = **अबोधम्** *abodham*, 2. *abodha + s* = **अबोधस्** *abodhas*, &c.)

265. In the Potential the final *a* of the stem blends with the initial *i* of the termination into *e* by 32 (Pot. 1. *bodha + iyam* = **बोधेयम्** *bodheyam*). So also in the Pres. Átm. (**बोधे** &c.) See table at 583.

266. In the Imperative the termination is rejected in the 2nd sing. (Impv. 1. *bodha + áni* = **बोधानि** *bodháni*, 2. **बोध** *bodha*, 3. *bodha + tu* = **बोधतु** *bodhatu*).

267. Roots like **पक्** 'to cook,' **भिच्छ** 'to beg,' **जीव्** 'to live' (603), cannot change their radical vowels (see 27. a, 28), but, as before, affix **अ** *a*, liable to be lengthened to **आ** *á*. (Pres. 1. **पचामि** &c.; Pres. Átm. 1. **भिच्छे** &c.; Pres. 1. **जीवामि** &c.)

268. Some roots ending in the Viddhi **ऐ** *ai* cannot be gumated, but suffer the usual change of Sandhi before **अ** *a* and **आ** *á* by 37; as, from **गै** 'to sing,' **ग्लै** 'to be weary,' **तै** Átm. 'to preserve†,' **धै** 'to meditate,' **ह्लै** 'to fade,' are formed the stems *gáya*, *gláya*, *tráya*, *dhyáya*, *mláya*. See 595. a. b.

269. Some roots of cl. 1 form their stems in the first four tenses by a change peculiar to themselves, which change is of course discarded in the other tenses; thus, from **स्था** *sthá*, 'to stand' (587), **ग्रा** *ghrá*, 'to smell' (588), **पा** 'to drink' (589), **ध्वा** 'to blow,' **स्म्रा** 'to repeat' or 'think over,' come the bases **तिष्ठ** *tishtha*, **जिघ्र** *jighra*, **पिव** *piva*, **धम** *dhama*, **मन** *mana*, the final *a* being, as before, liable to be lengthened.

a. It should be noted that **स्था** *sthá* and **ग्रा** *ghrá* are properly reduplicated verbs of cl. 3 at 330. The reduplicated stem, by 252, would be *tasthá*, *jaghrá*; but as the reduplication is irregular, and the radical *á* gives way to the conjugational *a*,

\* 1. stands for 1st person singular; Du. 1. for 1st dual; Pl. 1. for 1st plural, &c.

† A form **त्ताहि**, as well as **त्तायस्**, is found in Epic poetry for the 2nd sing. Impv. of this root.

grammarians place these roots under cl. 1. The Greek ἵστημι, on the other hand, has not shortened its radical vowel in the singular.

270. Aguin, दृश् 'to see,' गम् 'to go,' यम् 'to restrain,' क्षु 'to go,' सद् 'to sink,' शद् (Ātm. in Special tenses, Par. in others) 'to fall,' 'to perish,' form their stems पश्य *paśya*, गच्छ *gaccha*, यच्छ *yačcha*, क्षुच्छ *ṛiccha*, सोद *sīda*, शीय *śīya*: (Pres. 1. पश्यामि *paśyāmi*, &c.)

a. According to Pāṇini (vii. 3, 78), दा 'to give' may sometimes substitute the stem यच्छ *yačcha*; and सु 'to go,' the stem धाव *dhāva*.

b. गुह् 'to conceal' forms गूह; छिब् 'to spit,' छीव; मृज् 'to cleanse,' मार्ज: (Pres. 1. गूहामि &c.)

c. क्रम् 'to step,' कृम् 'to tire,' चम् (with षा) 'to rinse the mouth,' lengthen their medial vowels, but the first only in Parasmai: (Pres. 1. क्रामामि &c., but Ātm. क्रमे.)

d. दंश् 'to bite,' रञ्ज् 'to colour,' सञ्ज् 'to adhere,' स्खञ्ज् 'to embrace,' drop their nasals: (Pres. 1. दशामि &c., रजामि &c.)

e. जम् Ātm. 'to yawn' makes its stem जम्भ, and even लभ् Ātm. 'to receive' sometimes becomes लम्भ in Epic poetry.

271. कम् Ātm. 'to love' forms its stem after the analogy of cl. 10 (Pres. 1. कामये &c.), and some other roots add *āya*; thus, fr. गुप् 'to protect,' गोपाय *gopāya*; fr. भूप् 'to fumigate,' भूपाय; fr. विह् 'to go,' विच्चाय; fr. पण् Ātm. (meaning 'to praise,' not 'to wager'), पणाय; fr. यत् Ātm. 'to praise,' पनाय.

a. कुर्द् Ātm. 'to play,' like all roots containing *ir* and *ur* compounded with another consonant, lengthens the vowel (Pres. 1. कूर्दे &c.)

272. CLASS 4 (containing about 130 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Affix य *ya* to the root. The vowel of the root is not gunated, and generally remains unchanged. Remember, that the inserted य *ya* is liable to become या *yā* before an initial *m* and *v* of the terminations (but not before the *m* of the 1st sing. Impf. Par.), as in cl. 1 at 261.

273. Thus, fr. सिध् *sidh*, 'to succeed,' is formed the stem सिध्य *sidhya* (Pres. 1. *sidhyā* + *mi* = सिध्यामि *sidhyāmi*, 2. सिध्यसि *sidhyasi*, &c.; Impf. *asidhya* + *m* = असिध्यम् *asidhyam*, &c.; Pot. 1. *sidhya* + *iyam* = सिध्ययम् *sidhyeyam*, 2. सिध्येस् *sidhyes*, &c.; Impv. 1. *sidhya* + *ni* = सिध्यानि *sidhyāni*, &c. Pres. Ātm. 1. *sidhya* + *i* = सिध्ये *sidhye*, *sidhya* + *se* = सिध्यसे *sidhyase*, &c.) See 616.

274. Similarly, fr. मा *mā*, 'to measure,' the stem माय *māya* (Pres. 1. Ātm. *māya* + *i* = माये *māye*, &c.); fr. क्षिप् *kship*, 'to throw,' क्षिपयम् *kshipyam*; fr. नृत् *nr̥it*, 'to dance,' नृत्य *nr̥itya*; fr. डी *ḍi*, 'to fly,' डीय *ḍīya* (Pres. Ātm. 1. डीये).

275. Roots ending in *am* and *iv*, and one in *ad*, lengthen the vowel; as, fr. दिव् *div*, 'to play,' दीव्य *dīvyā*; fr. भ्रम् *bhr̥am* (also cl. 1), 'to wander,' भ्राम्य *bhrāmya*; fr. मद् *mad*, 'to be mad,' माद्य *mādyā*. Similarly, क्रम् (also cl. 1) 'to step,' क्षम् 'to endure,' कृम् 'to grow weary,' तम् 'to be afflicted,' दम् 'to be tamed,' but *bhr̥am* may optionally form भ्रम्य *bhrāmya*.

276. If a root contain a nasal it is generally rejected; as, from भंश् 'to fall,' भ्रश्य *bhraśya*; from रञ् 'to colour,' रज्य; जन् 'to be born' makes जाय *jāya* (Pres. 1. *Ātm.* जाये), lengthening the vowel, to compensate for the loss of *n*.

a. Roots ending in ओ *o* drop this *o* before the conjugational *ya*; thus, सो *so*, 'to end,' makes its stem *syā*. Similarly, हो 'to cut,' शो 'to sharpen,' दो 'to divide.'

277. The following are anomalous. From जृ 'to grow old,' जीवे *jīrya*; fr. व्यध् 'to pierce,' विध्य *vidhya* (cf. 472); fr. मिद् 'to be viscid,' मेद्य *medya*.

Obs.—Although this class includes only 130 Primitive verbs (generally Intransitive in signification), yet every one of the 2000 roots in the language may have a Passive form which follows the *Ātmāne-pada* of this class, differing from it only in the position of the accent, see 461.

278. CLASS 6 (containing about 140 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Affix the vowel अ *a* to the root, which is not gunated, and in other respects generally remains unchanged. Remember, that the inserted अ *a* becomes आ *ā* before an initial *m* and *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. Impf.), as in cl. 1 and 4 at 261 and 272.

279. Thus, fr. क्षिप *kship*, 'to throw,' comes the stem क्षिप *kshipa* (Pres. 1. *kshipā* + *mi* = क्षिपामि *kshipāmi*, 2. *kshipa* + *si* = क्षिपसि *kshipasi*; Pot. 1. *kshipa* + *iyam* = क्षिपेयम् *kshipēyam*, &c. *Ātm.* Pres. 1. *kshipa* + *i* = क्षिपे *kshipē*; see 635).

Similarly, fr. तुद् *tud*, 'to strike,' तुद् *tuda*; fr. दिश् *diś*, 'to point out,' दिश् *diśā*.

280. Roots in इ *i*, उ *u* or ज *ū*, चृ *ri* and चृ *ri*, generally change those vowels into इय *iy*, उव *uv*, रिय *riy*, and इर *ir* respectively; as, fr. रि, 'to go,' comes the stem रिय *riya*; fr. नु 'to praise,' नुव *nuva*; fr. धू 'to agitate,' धुव *dhuva*; fr. मृ 'to die,' म्रिय *mriya* (626); fr. कृ *krī*, 'to scatter,' किर *kira* (627).

a. गृ 'to swallow' makes either गिर or गिल.

281. A considerable number of roots of the sixth class, ending in consonants, insert a nasal before the final consonant in the four tenses; as, fr. मुच् 'to let go,' comes the stem मुच्च *muñcā*; fr. लिप् 'to anoint,' लिम्प *limpā*; fr. कृत् 'to cut,' कृन् *krīntā*; fr. सिच् 'to sprinkle,' सिच्च *siñcā*; fr. लुप् 'to break,' लुम्प *lumpā*; fr. पिश 'to form,' पिंश. Similarly, विद् 'to find,' खिद् 'to trouble.'

282. The following are anomalous. From इप् 'to wish,' comes the stem इच्छ *ičcā*; fr. प्रह् 'to ask,' पृच्छ *pričcā*; fr. भ्रज् 'to fry,' भृज् *bhrijā*; fr. व्यच् 'to deceive,' विच *vičā*; fr. वृश् 'to cut,' वृश्च *vrišcā*. Cf. 472.

a. The roots शद् and सद् are sometimes regarded as falling under this class; see their stems at 270.

283. CLASS 10 (containing a few Primitive verbs, all Causals, and some Nominal verbs, see 521).—Rule for forming the stem in the four Special tenses.

Gunate the vowel of the root throughout every person of all the

four tenses (except when debarred by 28), and affix **अय** *aya* to the root so gunated. This **अय** *aya* becomes **अया** *ayá* before initial *m* and *v* of the terminations of the four tenses, but not before *m* of the 1st sing. Impf.

284. Thus, from **चुर** *cur*, 'to steal,' is formed the stem **चोरय** *coraya* (Pres. 1. *corayá + mi = चोरयामि* *corayámi*, 2. *coraya + si = चोरयसि* *corayasi*, &c.; Impf. 1. *a'coraya + m = अचोरयम्* *acorayam*, &c., see 638; Pot. 1. *coraya + iyam = चोरयेयम्* *corayeeyam*; Impv. 1. *coraya + áni = चोरयाणि* *corayáni*, &c., see 58).

285. Roots ending in vowels generally take Vridhhi instead of Guṇa (481); as, fr. **प्रो** 'to please,' **प्रायय** *práyaya* (cf. 485. a); fr. **धृ** 'to hold,' **धारय** *dháraya*. But **वृ** 'to choose' makes **वरय** *varaya*. This last, however, is generally regarded as a Causal.

286. Roots containing the vowel **अ** before a single consonant generally lengthen this vowel; as, fr. **ग्रस्** 'to swallow,' **ग्रासय** *grásaya*: but not before a conjunct consonant; as, fr. **अङ्क** 'to mark,' **अङ्कय**; fr. **दण्ड** 'to punish,' **दण्डय**.

a. The following, however, do not lengthen the medial *a*, though followed by a single consonant: **कप्** 'to say' (**कयय**); **गण्** 'to count'; **अप्** 'to sin'; **खप्** 'to tie'; **रच्** 'to arrange'; **पट्** Átm. in the sense of 'to surround'; **रट्** 'to scream'; **व्रण्** 'to wound'; **अय्** and **अय्** in the sense of 'to be lax or weak'; **रह्** 'to quit'; **पट्** Átm. 'to go'; **गद्** 'to sound'; **ध्वन्**, **स्तन्**, **खन्**, 'to sound'; **कल्** 'to count' (also lengthened in Epic poetry); **व्यप्** 'to spend'; and others less common.

287. **कृत्**, 'to celebrate,' 'to praise,' makes **कीर्तय** *kīrtaya* (Pres. **कीर्तयामि**).

288. A few roots with a medial **चृ** *ri* retain that vowel unchanged; as, from **स्पृह्** 'to desire,' **स्पृहय**; **मृग्** 'to search,' **मृगय**; **मृप्** 'to bear,' **मृषय** (more commonly **मषय**); **गृह्** Átm. 'to take,' **गृहय** (also **ग्राहय**); **कृप** 'to pity,' **कृषय**; but **मृज्** 'to wipe' takes Vridhhi (**मार्जय**). Some of these may be regarded as nominals.

a. The following also do not gunate their medial vowels: **सुख्** 'to make happy,' **पुट्** 'to bind,' **स्फुट्** 'to become manifest,' **कुण्** or **गुण्** 'to consult.'

b. A few roots of more than one syllable (see 75. a) are said to belong to cl. 10, viz. **सभाज्** 'to worship,' **अवधीर्** 'to despise,' **संग्राम्** 'to fight,' **कुमार** or **कुमाल्** 'to play,' **गवेष्** 'to search,' **विडम्ब** 'to imitate,' **निवास** 'to put on,' **संकेत्** 'to invite,' **आन्दोल्**, **हिन्दोल्**, **हिन्नोल्**, **प्रेक्षोल्**, 'to swing,' **पल्यूल** or **पल्युल्** or **पल्यूल** 'to cut off.' These and a few monosyllabic roots of cl. 10, such as **अंश्** 'to divide,' **अश्** 'to ask,' **मिश्र** 'to mix,' **अङ्क** 'to mark,' **मूत्** 'to make water,' **सूत्** 'to thread,' **वीज्** 'to fan,' **छिद्र्** 'to perforate,' **शब्द्** 'to sound,' and others less common, can, according to some grammarians, form their stems optionally with *ápaya*; thus, **अंश्** may make in Pres. 1. **अंशापयामि** or **अंशयामि**.

289. It has been shewn that every root may have a Causal form, which follows the rule of conjugation of cl. 10. Indeed, it may be owing to the fact that there are a number of Active Primitive verbs not Causal in their signification, but conjugated like Causals, that a

10th class has arisen distinct from the Causal. In verbs of this class the Causal form will generally be identical with the Primitive.

Again, as some verbs really Causal in their signification are regarded as belonging to cl. 10, there will often be a difficulty in determining whether a verb be a Primitive verb of this class, or a Causal verb. Hence the consideration of cl. 10 must to a great extent be mixed up with that of the Causal form of the root. See the special changes applicable to Causals at 483-488.

a. Observe, that all verbs, whether Primitive or Causal, which belong to cl. 10, have this great peculiarity, viz. that the conjugational *aya* is carried throughout all the tenses of the verb, General as well as Special, except only the Aorist and the Precative, Parasmai-pada. For this reason the formation of the stem of the General tenses of verbs of cl. 10 will not be explained under the head of the General tenses (at 363), but will fall under Causal verbs.

b. Many verbs of cl. 10 are also conjugated in other classes; and many may be regarded as Nominal verbs.

#### GROUPS II AND III.—FORMATION OF STEM IN ROOTS OF CLASSES

##### 2, 3, 7, AND CLASSES 5, 8, 9.

##### *Preliminary Observations.*

290. The formation of the stems of verbs of groups II and III presents more difficulties than that of group I, containing the 1st, 4th, 6th, and 10th classes. In group I the verbal stem, although varying slightly in each class, preserves the form assumed in the singular before all the terminations of every Special tense; but in the last two groups the stem is liable to variation in the various persons and numbers of most of the tenses, such variation being denoted by the letter P and other indicatory letters of the scheme at 246.

a. The object of the P is to shew, that fulness or strength of form is imparted to the root before these weak terminations (see 247. b); thus  $\xi i$ , cl. 2, 'to go,' is in the Pres. sing. *emi*, *eshi*, *eti*; in du. *ivas*, *ithas*, *itas*; in pl. *imas*, &c.: just as in Gr.  $\epsilon\tilde{\imath}\mu\iota$ ,  $\epsilon\tilde{\imath}$ ,  $\epsilon\tilde{\imath}\sigma\iota$ ,  $\tilde{\imath}\tau\omicron\nu$ ,  $\tilde{\imath}\tau\omicron\nu$ ,  $\tilde{\imath}\mu\epsilon\nu$ , &c.: cf. also  $\phi\eta\mu\acute{\imath}$  (for  $\phi\tilde{\alpha}\mu\iota$ ),  $\phi\acute{\eta}\varsigma$ ,  $\phi\eta\sigma\acute{\imath}$ ,  $\phi\tilde{\alpha}\tau\acute{\omicron}\nu$ ,  $\phi\tilde{\alpha}\tau\acute{\omicron}\nu$ ,  $\phi\tilde{\alpha}\mu\acute{\epsilon}\nu$ ,  $\phi\tilde{\alpha}\tau\acute{\epsilon}$ ,  $\phi\alpha\sigma\acute{\imath}$ . So again, *stri*, 'to strew,' is in Pres. sing. *striṇomi*, *striṇoshi*, *striṇoti*; in du. *striṇuvas*, *striṇuthas*, *striṇutas*; in pl. *striṇumas*, &c.: just as in Gr.  $\sigma\tau\acute{\omicron}\rho\nu\acute{\omicron}\mu\iota$ ,  $\sigma\tau\acute{\omicron}\rho\nu\acute{\upsilon}\varsigma$ ,  $\sigma\tau\acute{\omicron}\rho\nu\acute{\upsilon}\sigma\iota$ ,  $\sigma\tau\acute{\omicron}\rho\nu\acute{\upsilon}\tau\omicron\nu$ ,  $\sigma\tau\acute{\omicron}\rho\nu\acute{\upsilon}\tau\omicron\nu$ ,

στροφήμεν, &c. Similarly, *krí*, 'to buy,' is in Pres. sing. *krínōmi*, *krínāsi*, *krínāti*; in du. &c. *krínōas*, *krínōthas*, *krínōtas*, *krínōmas*, &c., the *á* being heavier than *í*. Cf. *πέρνωμι* (*πέρνημι*), *πέρνᾱς*, *πέρνᾱτι*, *πέρνᾱτον*, *πέρνᾱτον*, &c. The *P* after the terminations of the first three persons of the Impv., Parasmai and Átmane, indicates that even before these heavy terminations the stem must be full. When a root ending in a consonant is long by nature or position, no additional strength is necessary, and no Guṇa is then possible (see 28); but in place of Guṇa, the stem sometimes remains unmutated before the light terminations, while mutilation takes place before the heavy. The same holds good in roots ending in *á*; thus *dá* and *dhd* suppress their final vowels before strong terminations, and preserve them before weak; see 335, 336. Similarly, *as*, 'to be,' which by 28 cannot be gunated, drops its initial vowel before the strong terminations, retaining it before the weak; see 327, and compare 324.

291. Another source of difficulty is, that in group II (containing the 2nd, 3rd, and 7th classes) the verbal stem generally ends in a consonant. This group of verbal stems, therefore, will resemble the last four classes of nominal stems; and the combination of the final consonant of a stem with the initial *t*, *th*, *dh*, or *s*, of a termination in the Special tenses of these three classes requires a knowledge of the laws of Sandhi already given, as well as of others about to be explained.

292. With regard to the terminations, a reference to the table at 246 will shew that the last two groups take the regular terminations of the scheme, with few substitutions. But in the 3rd pl. Present and Imperative, Átmane-pada, the nasal is rejected in all six classes; and in the 3rd class, owing to the burden occasioned by reduplication, the nasal is also rejected in the 3rd pl. of the Parasmai-pada in these two tenses; this class also takes *us* for *an* in the 3rd pl. Impf.

293. Moreover, roots ending in consonants, of the 2nd and 3rd, and all roots of the 7th, and the root *ḥ hu* of the 3rd class, take *dhi* (the Greek *θι*) for *hi* in the 2nd sing. Impv.\* (see 246); and roots ending in vowels, of the 5th, and all roots of the 8th, and roots ending in consonants of the 9th class, resemble the first group of classes at 257, in rejecting this termination *hi* altogether.

294. Again, roots ending in consonants reject the terminations *s* and *t* of the 2nd and 3rd sing. Impf. by 41. I, changing the final of the root, if a soft consonant, to an unaspirated hard; and in other respects changing a final consonant, as indicated at 41. I-IV. In roots ending in *ṛ*, *ṣ*, *ṛ*, *ṣ*, the 3rd person rejects the

\* *Dhi* was originally the only form. Hence in the Vedas धुधि (*κλῆθι*); and in the Mahá-bhārata अथाकुधि. *Dhi* then passed into *hi*, as *dhita* passed into *hita*, and *bhūmi* into the Latin *humus*.

termination *t* regularly, and ends therefore in simple त्; the 2nd person optionally rejects either the termination *s*, and ends therefore in *t*, or the final dental of the root, and ends then in *s*, see 308.

295. The following new rules of Sandhi will also apply in forming the Special tenses of the Parasmai-Frequentative (see 514), and in forming the stem of the General tenses of *all* Primitive verbs (except those of cl. 10), and in some of the Participles; for although in most roots ending in consonants the vowel इ (see 391) is inserted before the terminations of these tenses, yet a large class of common roots reject this inserted vowel, leaving the final of the stem to coalesce with the initial consonant of the termination. It will be convenient, therefore, to introduce by anticipation examples from the General tenses and Participles.

EUPHONIC JUNCTION OF CERTAIN VERBAL STEMS WITH  
TERMINATIONS AND SUFFIXES.

*Combination of final च् छ, ज् ज्, क् क्, with त्, थ्, ध्, स.*

296. Final च् छ and ज् ज्, before त्, थ्, ध्, and स, are changed to क् *k* (cf. 41. IV), the क् *k* blending with स *s* into क्स *ks* by 70, and becoming ग् *g* before ध्; thus, *vač + ti = vakti*; *vač + thas = vakthas*; *vač + si = vakshi*; *moč + syámi = mokshyámi*; *muč + ta = mukta*; *tyaj + ta = tyakta*; *tyaj + syámi = tyakshyámi*. The same applies to final क् *k*, but this is not likely to occur.

*a.* Similarly, final छ् छ before *s*; as, *prāch + syámi = prakshyámi*.

297. But a final छ् छ and ज् ज् sometimes become ष् *sh* before त्, थ्; and त्, थ्, then become द्, द्; thus, *man + ti = māṭhi*; *mū + thas = mūṣṭ*; *mū + ta = mūṣṭ*; *mū + tá = māṭha*.

*a.* Similarly, a final ज् ज् may be changed to द् *d* before ध्, which then becomes द् *d*.

*b.* भज् 'to fry,' मज् 'to be immersed,' and वृज् 'to cut,' reject their last consonant, and the first two are treated as if ending in ज्, the last as if ending in ञ्. See 632, 633, 630.

*Combination of final ध्, भ्, with त्, थ्, स.*

298. Final ध् and भ्, before त् and थ्, are changed, the one to द् *d*, the other to ब् *b*, and both *t* and *th* then become ध्; thus, *rundh* with *tas* or *thas* becomes equally रुद्धस् *runddhas*; *labh + táhe = लभहे labháhe*; *bodh + táhe = बोद्धहे*.

A similar rule applies to final ण् *ṇ*, which must be changed to ग् *g*, but this is not likely to occur.

*a.* When final ध् is preceded by a conjunct न् *n*, as in *rundh*, then the final *dh*, which has become *d* (before *t* and *th* changed to



*dh*), may optionally be rejected; so that *rundh + tas* = रुन्द्धस् or रुन्धस्; *rundh + tam* = रुन्द्धस् or रुन्धस् (Pāṇ. VIII. 4, 65).

b. On the same principle नृषद्स् is written for नृषद्धस् from नृह् (674).

c. Similarly roots ending in त् *t* and द् *d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes, hence भिन्ने may be written for भिन्त्ते, भिन्नस् for भिन्नस्, भिन्धि for भिन्द्धि.

299. Final ध् *dh* and भ् *bh*, before स् *s*, are changed by 44, the one to त् *t*, the other to प् *p*; thus, रुणध् *ṛuṇadh* + सि *si* becomes रुणत्सि *ṛuṇatsi*; सध् *sedh* + स्यामि = सत्स्यामि; लब्ध् *labh* + स्ये = लप्स्ये (cf. 41. II).

a. If the initial of the syllable containing the final aspirate be *g*, *d*, *b*, or *ḍ*, then the aspirate, which has been rejected in the final, is thrown back on the initial; as, बोध् *bodh* + स्ये *syē* = भोत्स्ये *bhotsyē*; दध् *dadh* + स्वा = धत्स्वा: and in the case of द्य् the same applies before *t* and *th*, against 298. See 44. c, 336, 664. Cf. θπέψω from τρέφω.

b. The aspiration is also thrown back on the initial, when final *dh* is changed to *d*, before the terminations *dhve* and *dhvam*. See 336, 664.

*Combinations of final ज्ञ् *ś*, ष् *sh*, स् *s*, with त् *t*, थ् *th*, स् *s*, ध् *dh*.*

300. Final ज्ञ् *ś*, before त् *t* and थ् *th*, becomes ष् *sh*; and the त् *t*, थ् *th*, take the cerebral form द् *ḍ*; thus, ईज्ञ् + ते = ईष्टे; रेज्ञ् + थás = रेष्टास्.

301. Similarly, final ष् *sh*, before त् *t* and थ् *th*, requires the change of त् *t*, थ् *th*, to द् *ḍ*; thus, द्वेष् + ति = द्वेष्टि; and द्विष् + थas = द्विष्टस्.

302. Final ज्ञ् *ś* or ष् *sh*, before स् *s*, is changed to क् *k* by 41. V, the स् *s* then becoming ष् *sh* by 70; thus, वज्ञ् + सि = वक्षि; द्वेष् + सि = द्वेष्टि; द्रुज्ञ् + स्यामि = द्रुक्ष्यामि.

a. Final क् *ksh* is also changed to क् *k*; as, चक्ष् + से = चक्षे.

303. Final ज्ञ् *ś* or ष् *sh*, before ध् *dh*, is changed to द् *ḍ*, the ध् *dh* becoming द् *ḍh* by 51; thus, द्विष् + धि = द्विष्टि. Similarly, द्विष् + धvam = द्विष्ट्वम्. A final ज् *j* may also follow this rule; see 632, 651.

a. Final क् *ksh* also becomes द् *ḍ*, *k* being dropped; as, चक्ष् + ध्वे = चक्ष्दे.

304. Final स् *s* is changed to त् *t* before त् *t* in the 3rd sing. Impf. (the termination *t* being rejected), and before ध् *dh*, is either dropped or changed to द् *ḍ*; thus, कákás + धि = either चकाधि *čakádhi* or चकाद्धि *čakáddhi*; शास् + धि = शाधि; हिस् + धि = हिन्धि or हिन्द्धि, see 658, 673.

a. Final स् *s* before स् *s* is changed to त् *t*; as, वास् + स्यामि = वात्स्यामि. So optionally in 2nd sing. Impf. of शास्, अsás + s = अsát = असát (or असás).

b. But not in the case of final *s* preceded by *a* or *á* before *si* and *se*.

*Combination of final ह h with त t, थ th, स s, ध dh.*

305. In roots beginning with द d, like दुह् *duh*, 'to milk,' final ह h is treated as if it were घ gh, and is changed to ग g before त t and थ th, and both t and th then become ध dh; thus, दुह् *duh* + ता *tas* or *thas* becomes equally दुग्धस् *dugdhas*; दह् *dah* + तस्मि = *dagdhásmi*.

But दृह् + ता = दृढ *dr̥idha*.

Note.—In root नह् the final h is treated as if it were ध dh, and becomes द d, after which t and th both become ध dh. See 624.

a. But if a root begin with any other letter than द d or न n, then its final ह h is dropped, and both the त t and थ th of the termination become द ध. Moreover, to compensate for the rejection of the final h, a radical vowel (except *ri*), if not gunated, is lengthened, and in the roots सह् *sah* and वह् *vah*, 'to bear,' changed to o; as, मुह् + ता = मूढ; रुह् + ता = रूढ; लेह् + ति = लेढि *leḍhi*; रोह् + तस्मि = रोढास्मि; सह् + ता = सोढा; वह् + ता = वोढा.

Obs.—But वृह् + ता = वृढ, and वृह् + ता = वृढ (Páṇ. vi. 3, 111).

b. दुह् 'to injure,' मुह् 'to be foolish,' ज्ञिह् 'to love,' छुह् 'to vomit,' optionally follow either 305 or 305. a.

306. Final ह h, before स s, follows the analogy of final श ś and ष sh, and is changed to क k, which blends with स s into क् ksh; thus, लेह् *leh* with सि becomes लेक्षि; रोह् + *syámi* = रोक्षामि. Similarly, in Latin, final h becomes k before s; as, *veksit* (*vexit*) from *veho*.

a. And if the initial of the syllable ending in ह h be द d, ग g, ब b, or ङ ṅ (the two latter, however, are not likely to occur), then the final ह h is still changed to क k before s; but the initial द d and ग g are aspirated according to the analogy of 44. c; thus, दोह् *doh* + सि = धोक्षि; दह् *dah* + *syámi* = धक्षामि; अगुह् *aguh* + *sam* = अघुक्षम्.

b. In root नह् *nah* final ह h is treated as if it were ध dh, and becomes त t before स s. Compare 183, and see 624.

c. In roots beginning with द d, like दुह् *duh* and दिह् *dih*, final ह h becomes ग g before ध dh; i.e. before the धि of the 2nd sing. Imperative, and before the terminations *dhve* and *dhvam* (see 306. d); thus, दुह् *duh* + धि = दुग्धि *dugdhi*. And in a root beginning with न, like नह् *nah*, final ह becomes द d before these terminations.

But if the root begin with any other letter than द d or न n, then final ह h is dropped, and the ध dh of the termination becomes द ध, the radical vowel (except *ri*) being lengthened; thus, लिह् *lih* + धि

= लीढि; *lih + dhvam = लीढम्*. An option, however, is allowed in the case of the roots at 305. *b*.

*d*. And 306. *a*. applies before *dhve* and *dhvam*, when final ह *h* becomes ग *g* or is dropped, although not before *dhi* of the Imperative; thus, *duh + dhve = धुग्ध्वे dhugdhve*; and *aguh + dhvam = अघूढम् aghúdhvam*.

*e*. Obs.—If a root end in ह *h*, this final *h* becomes क *k* in the 2nd and 3rd sing. Impf. of roots beginning with ह *d* (the personal terminations *s* and *t* being dropped). In all other roots the final ह *h* becomes दृ *t* (41. III). In both cases the changed ह throws back an aspiration on the first consonant of the root in accordance with 306. *a*.

#### GROUP II. CONJUGATION II.

307. CLASS 2 (containing about 70 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Gunate the vowel of the root (except when debarred by 28) in the *strong forms*, or before those terminations only which are marked with P in the scheme at 246. Before all the other terminations the original vowel of the root must be retained. No vowel is interposed between the root and the terminations. (Cf. Gr. verbs like *εἶμι*, *φημί*, &c. See 290. *a*.)

308. Thus, from विद् *vid*, 'to know' (Gr. *εἶδω*, *ἴδον*, Lat. *video*), is formed the stem of the singular Present *ved* (1. *ved + mi = वेमि vedmi*, &c.), and the stem of the dual and plural *vid* (Du. 1. *vid + vas = विवस् vidvas*, &c.; Pl. 1. *vid + mas = विमस् vidmas*, &c.) So also the stem of the Impf. *aved* and *avid* (1. *aved + an = avedam*, 2. *aved + s = avet* or *aves* by 41. I. and 294); the stem of the Pot. *vid* (1. *vid + yám = विद्याम् vidyám*, &c.); and the stem of the Impv. *ved* and *vid* (1. *ved + áni = vedáni*, 2. *vid + dhi = viddhi* 293, *ved + tu = vettu*; Du. 1. *ved + dva = veddva*, &c. \*) See the table at 583.

*a*. A contracted form of the Perfect of *vid* (365) is sometimes used for the Present; thus, Sing. *veda*, *vettha*, *veda*; Du. *vidva*, *vidathus*, *vidatus*; Pl. *vidma*, *vida*, *vidus*; see 168. *e*. Cf. Gr. *εἶδα* (for *ῥοῖδα*) fr. rt. *Fið* (*εἶδω*), also used with a Present signification; and Lat. *vidi*, *vidisti*, &c. Cf. also the Present *vidmas* with *ἴδμεν* (*ἴσμεν*), *vittha* with *ἴσσε*, and *viddhi* with *ἴσθι*. Cf. also old English 'to wit.'

309. Similarly, from द्विष्, 'to hate,' come the stems *dvesh* and *dvish* (Pres. 1. *द्वेषि*; Du. 1. *द्विष्वस्*, &c.; see 657).

\* The Impv. of *vid* is optionally formed with the syllable *ám* and the auxiliary verb *kri* (cf. 385); thus, Sing. 3. *विदां करोतु* or *विदाङ्करोतु* (Páp. III. 1, 41). And this root may optionally insert *r* in the 3rd pl. Átm. of the Pres., Impf., and Impv.; thus, *विदन्ते* or *विद्वन्ते*, *अविदन्ते* or *अविद्वन्ते*, *विदताम्* or *विद्वताम्*.

310. So also, from इ i, 'to go,' come the stems *e* and *i* (Pres. 1. एमि *emi* (=  $\epsilon\mu i$ ), 2. एषि by 70, 3. एति; Pl. 1. इमस्,  $\mu\epsilon\nu$ , see 645).

a. जागृ 'to awake' makes, in the same way, *jágar* and *jágrī* (Pres. 1. जागमि, &c.; Du. 1. जागृवस्; Pl. 3. जाग्रति; Impf. 2, 3. अजागर् or अजागः; Du. 3. अजागृताम्; Pl. 3. अजागरुस्; Pot. 1. जागृयाम्; Impv. 3. जागर्तु; Pl. 3. जाग्रतु).

Obs.—Roots of cl. 2, having more than one syllable (such as जागृ above, दरिद्रा 'to be poor,' चकास् 'to shine,' all formed by reduplication), as well as शास् 'to rule' (perhaps contracted from a reduplicated शशस्), and जश् 'to eat' (perhaps for जषस्), resemble the reduplicated verbs of cl. 3 in rejecting the nasal from the 3rd pl. Pres. and Impv. Parasmai, and taking *us* for *an* in 3rd pl. Impf. Moreover, a few roots like विद् and द्विप् above, as well as some in *á*, like या 'to go' and पा 'to protect,' optionally take *us* for *an* in Impf., before which a final *á* is dropped.

311. The preposition अधि *adhi*, 'over,' prefixed to the root इ i, 'to go,' gives the sense of 'to read' (Átmane-pada only): इ then becomes *iy* (compare 123) and blends with *adhi* into अधीय् *adhīy* before the vowel-terminations of the Pres., Impf., and Pot. Before the consonantal terminations it becomes अधी *adhī*. (Hence Pres. 1. अधीये, 2. अधीये, 3. अधीते; Du. 1. अधीवहे, &c.; Pl. 3. अधीयते; Impf. 1. *adhi* + *a* + *iy* + *i* = अध्येयि by 251. a, 2. अध्येयास्, 3. अध्येत; Du. 1. अध्येवहि, 2. अध्येयाचाम्, &c.; Pot. 1. अधीयीय, अधीयीयास्, &c.; Impv. 1. *adhi* + *e* + *ai* = अध्यै by 36. a, 2. अधीय, &c.)

a. The preposition आ *á* is prefixed to the root इ i, according to the usual rules of Sandhi, and gives the sense of 'to come;' thus, Pres. ऐमि, एषि, ऐति; एवस्, &c.; Impf. आयम्, ऐस्, &c.; Pot. एयास्, एयास्, &c.; Impv. आयानि, एहि, ऐतु, &c. Again, the prep. अप *apa* prefixed gives the sense of 'to go away;' thus, Pres. अपैमि, &c.: and the prep. अक् *ak* gives the sense of 'to know;' as, Pres. अपैमि.

312. So also other roots in ई *í* and उ *u* or ऊ *ú* change these vowels to *iy* and *uv* (cf. 123, 125. a) before the vowel-terminations; as, fr. वी *ví*, 'to go,' come वे, वी, and वीय (Pres. 1. वेमि, &c.; Du. 1. वीवस्; Pl. 3. वियन्ति)\*. Similarly, मृ, 'to bring forth' (Átm. only), makes in Pres. Sing. Du. Pl. 3. मूते, सुवाते, मुवते; and in Impv. Sing. Du. Pl. 1. मुवै, सुवावहे, सुवामहे, Guṇa being suppressed.

313. स्तु *stu* and नु *nu*, 'to praise;' यु *yu*, 'to join,' 'to mix;' and रु *ru*, 'to sound,' follow 312, but take Vṛiddhi instead of Guṇa before the consonantal P terminations†. Hence the stems स्तौ *stau*, स्तु *stu*, and स्तुव् *stuv*; see 648. Before the vowel P terminations both Vṛiddhi and Guṇa are generally (but not always) suppressed, and *uv* substituted, as in सू at 312. Note, that these roots may optionally insert an ई *í* before the consonantal P terminations; and before this vowel Guṇa, not Vṛiddhi, is required. According to some authorities, however, *í* is inserted before *all* the consonantal terminations; and, according to others, before *all* the consonants, except *y*, *v*, or *m*, not followed by an indicatory P.

314. ब्रू, 'to speak,' can never take Vṛiddhi, like the roots at 313; but inserts

\* According to some the 3rd pl. Impf. of वी is अय्यन् as well as अवियन्.

† That is, the terminations marked with P, which begin with consonants.

an ई after Guṇa in the places where those roots optionally insert it, viz. before the consonantal P terminations. Hence the stems *bravī*, *brú*, *bruv*. See 649.

a. Before the vowel P terminations Guṇa is not suppressed, excepting in the 1st sing. Impf., which may be either अन्नवम् or अन्नुवम्.

315. शी, 'to lie down' (Átm. only), gunates the radical vowel before all the terminations, and inserts *r* in the 3rd pl. Pres., Impf., and Impv., after the analogy of the 3rd pl. Pot. See 646.

316. ऊर्णु, 'to cover,' takes either Vṛiddhi or Guṇa of the final *u* before the consonantal P terminations, except before the 2nd and 3rd sing. of the Impf., where Guṇa only is admissible. Before the vowel-terminations it follows 312, but Guṇa is retained before the vowel P terminations, excepting in the 1st sing. Impf. Hence the stems *úrṇau*, *úrṇo*, *úrṇu*, and *úrṇuv* (Pres. Par. 1. ऊर्णोमि or ऊर्णोमि; Du. 1. ऊर्णुवम्; Pl. 3. ऊर्णुवति, see 310. Obs.; Impf. 1. ऊर्णुवम् or ऊर्णुवम् by 251. a, 2. ऊर्णोम्, &c.; Pot. 1. ऊर्णुयाम्; Impv. S. 1. ऊर्णुवानि, 3. ऊर्णुतु or ऊर्णुतु. Pres. Átm. 3. ऊर्णुते, ऊर्णुवते, ऊर्णुवते).

317. या 'to go,' पा 'to protect,' खद् 'to eat' (*edo*), खास् 'to sit,' Átm., and other roots having *a* or *á* for their vowels, cannot be changed, but are themselves the inflective stems (Pres. 1. या *yá + mi = yámi*, see 644; खद् *ad + mi = admi*, 2. *ad + si = atsi*, 3. *ad + ti = atti*; Du. 3. *ad + tas = attas*, &c., see 652). With *atti* compare Lat. *edit*.

a. खास् 'to sit' is similar; thus *ás + e = áse*, *ás + se = ásse*, *ás + te = áste*. The final of *ás* is dropped before *dh*, hence Pl. 2. खाध्वे *ádhve*, &c.

b. खद् 'to eat,' before the terminations of the 2nd and 3rd sing. Imperfect, inserts the vowel *a* by special rule, see 652; and some other roots of this class require peculiar changes, as follows:—

318. दरिद्रा *daridrā*, 'to be poor,' follows 310. Obs., making its stem *daridri* before the consonantal terminations not marked with P, and *daridr* before *ati*, *us*, *atu* (Pres. S. Du. Pl. 3. दरिद्राति, दरिद्रितस्, दरिद्रति; Impf. 1. अदरिद्राम्; Pl. 3. अदरिद्रुस्; Pot. 3. दरिद्रियात्; Impv. 1. दरिद्राणि; Du. 1. दरिद्राय; Pl. 3. दरिद्रतु).

319. दीधी *dīdhi*, 'to shine' (Átm.), and वेवो 'to go' (Átm.), change their final to *y*, and not to *iy*, before the vowel-terminations (compare 312); but in the Potential the final *i* coalesces with the *f* of the terminations (Pres. Sing. 1. दीध्ये, वेव्ये; Pl. 3. दीध्यते, वेव्यते; Pot. 1. दीधीय, &c.)

320. वच् *vač*, 'to speak,' changes its final palatal to a guttural before all the hard consonantal terminations, in conformity with 176; but not before the soft (except *dh*). It is defective in the 3rd pl. Present and Imperative, where its place must be supplied by वृ at 314, 649. Hence the stems *vač* and *vak*. See 650.

321. मृज् *mrij*, 'to cleanse,' is vriddhi in strong forms, and optionally before the vowel-terminations having no P. Hence the stems *márj* and *mrij*. See 651.

322. रुद् *rud*, 'to weep,' besides the usual Guṇa change before the P terminations, inserts the vowel ई *i* before all the consonantal terminations except *y*, and optionally *a* or *i* in the 2nd and 3rd sing. Impf. Hence *rodi*, *rudi*, *rud*. See 653.

a. खप् 'to sleep,' ऋस् 'to breathe,' and नख् 'to eat,' are similar, but

without Guṇa. The last conforms to 310. Obs. In the Epic poems, forms like **स्वपामि** are found as well as **स्वपिमि**, while in the Veda other roots (besides the above five) insert *i* (as **शोचिमि**, **वमिति**, **ज्वलिति**, **क्षरिति**, &c.) See Pāṇ. VII. 2, 76. 34.

323. **हन्** *han*, 'to kill,' makes its stem **ह** *ha* before *t* or *th* (by 57. *a*); **गृह्ण** before *anti*, *an*, *antu*; and **ज** *ja* before **हि**. The last change is to avoid the proximity of two aspirates. See 654, and compare 252. *b*. Obs.

324. **वश्** *vaś*, 'to desire,' 'to choose,' suppresses the *a*, and changes *v* to *u* before the terminations which have no P (see 290. *a*); and **उश्** *uś* becomes **उष्** *uśh* before *t* and *th* by 300. See 656.

325. **ईड्** *īḍ*, 'to praise' (Ātm.), not gunated by 28, inserts the vowel **इ** *i* between the root and the terminations of the 2nd person **से**, **स्व**, **ध्वे**, and **ध्वम्**: Pres. 1. **ईडे**, 2. **ईडिषे**, 3. **ईडे** (see 48. *b*. Obs.); Du. 1. **ईड्वहे**; Pl. 2. **ईडिध्वे**; Impf. 3. **रेड्**, &c.; Pot. 1. **ईडोय**, &c.; Impv. 1. **ईडे**, 2. **ईडिध्व**, 3. **ईडाम्**; Pl. 2. **ईडिध्वम्**.

*a*. Similarly, **ईश** *īś*, 'to rule' (Ātm. only): Pres. 1. **ईशे**, 2. **ईशिषे**, 3. **ईशे** by 300; Impf. 3. **रेष**, &c.; Impv. 3. **ईशाम्**, &c.

326. **चक्ष्** *śakṣh*, 'to speak' (Ātm.), drops the penultimate *k* before all consonantal terminations, except those beginning with *m* or *v* (Pres. 1. **चक्षे**, 2. **चप् + से = चक्षे**, 3. **चक्षे**, &c., see 302. *a*, 303. *a*; Impf. 3. **अचष्ट**; Pot. 3. **चक्षीत**). Kātyāyana considers **क्शा** the original root, whence is formed **ख्या**; the latter being substituted for **चक्ष** in the General tenses.

327. **अस्** *as*, 'to be' (Parasmai only), a very useful auxiliary verb, follows 290. *a*, and rejects its initial *a*, except before the P terminations. The 2nd pers. sing. Pres. is **असि** for **अस्सि**. The Impf. has the character of an Aor., and retains the initial *a* throughout, and inserts **ई** *i* before the *s* and *t* of the 2nd and 3rd sing.; see 584. The 2nd sing. Impv. substitutes *e* for *as*, and takes the termination *dhi*. This root is found in the Ātmane-pada, with the prepositions *vi* and *ati*, when the Present is Sing. **व्यतिहे**, **-से**, **-स्ते**; Du. **-स्वहे**, **-पाथे**, **-धाते**, **-स्महे**, **-ध्वे**, **-पते**; Pot. **व्यतिषोय**, &c. (Pāṇ. VIII. 3, 87). See 584.

328. **शास्** *śās*, 'to rule,' in Parasmai (but not in Ātmane), changes its vowel to **इ** *i* before the consonantal terminations having no P, except that of the 2nd sing. Impv. Before that and all vowel-terminations, as well as in the strong forms, the vowel of the root remains unchanged; and, after *i*, **स्** becomes **प्** by 70. Hence the stems **शास्** and **शिप्**. See 658.

329. **चकास्**, 'to shine,' is Pres. 1. **चकास्मि**, 2. **चकास्मि**, 3. **चकास्मि**; Du. 1. **चकास्व**; Pl. 3. **चकासन्ति** (310. Obs.); Impf. 1. **अचकासम्**, 2. **अचकासम्** or **अचकात्** (294), 3. **अचकात्**; Du. 1. **अचकास्व**; Pl. 3. **अचकासुम्**; Pot. 1. **चकास्याम्**; Impv. 1. **चकासानि**, 2. **चकाधि** or **चकाद्धि** (304), 3. **चकास्तु**; Du. 1. **चकासाव**, 2. **चकास्तम्**; Pl. 3. **चकास्तु**.

330. **दुह्** *duh*, 'to milk,' and **लिह्** *lih*, 'to lick,' form their stems as explained at 305, 306. They are conjugated at 660, 661.

331. CLASS 3 (containing about 20 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the root, and gunate the vowel of the *radical syllable* before the P terminations only, as in cl. 2.

Obs.—This class resembles the 2nd in interposing no vowel between the root and terminations. It is the only class that necessarily rejects the nasal in 3rd pl. Pres. and Impv. Parasmai (see 292), and takes *us* for *an* in 3rd pl. Impf. Parasmai, before which *us* Guṇa is generally required. See 292–294.

332. Thus, from भृ *bhṛi*, 'to bear' (*φέρω, fero*), is formed the stem of the Present singular बिभर् *bibhar* (1. *bibhar* + *mi* = बिभर्मि), and the stem of the dual and plural बिभृ *bibhṛi* (Du. 1. *bibhṛi* + *vas* = बिभृवस्; Pl. 1. *bibhṛi* + *mas* = बिभृमस्; Pl. 3. *bibhṛi* + *ati* = बिभ्रति by 34 and 292). See the table at 583.

a. Note, that *bibharti* bears the same relation to *bibhṛimas* that *fert* does to *ferimus*, and *vult* to *volumus*.

333. Similarly, from भी *bhī*, 'to fear,' come the two stems बिभे and बिभी; from हु *hu*, 'to sacrifice,' the two stems जुहो and जुहु. The former of these roots may optionally shorten the radical vowel before a consonant, when not gunated. See 666. The latter may optionally reject its final before *vas* and *mas*, and is the only root ending in a vowel which takes *dhi* for *hi* in the 2nd sing. Impv. See 662.

a. ह्री, 'to be ashamed,' is like भी, but changes its final ई to इय *iy* before the vowel-terminations, in conformity with 123. See 666. a.

334. वृ *ṛi*, 'to go,' is the only verb in this class that begins with a vowel. It substitutes *iy* for *ṛi* in the reduplication, and makes its stems इयर् *iyar* and इयृ *iyṛi* (Pres. Sing. Du. Pl. 3. इयर्ति, इयृतस्, इयृति; Impf. 1. ऐयर्म्, 2. ऐयर्, 3. ऐयर्; Du. 3. ऐयृताम्; Pot. 3. इयृयात्; Impv. 1. इयराणि).

335. दा *dā*, 'to give' (*δίδωμι, do*), drops its final *ā* before all excepting the P terminations. Hence the stems ददद् and दद. It becomes दे *de* before the *hi* of the Impv. See 663.

336. धा *dhá*, 'to place' (*τίθημι*), is similar. Hence the stems दधद् and दध; but *dadh* becomes धत् before *t*, *th*; and *s*; and *dhad* before *dhe* and *dhvam* by 299. a. b; and *dhe* before the *hi* of the Impv. See 664.

337. हा *há*, 'to abandon,' changes its final *ā* to ई *í* before the consonantal terminations not marked with P, and drops the final altogether before the vowel-terminations, and before *y* of the Potential. Hence the stems जाहद्, जाह, जाह. Before *hi* of the Impv. the stem is optionally जाहद्, जाह, or जुहि. According to some authorities, जहो may be shortened into जहि in Pres., Impf., and Impv. See 665.

338. मा *mā*, 'to measure' (*ἄτμ.*), and हा *há*, 'to go' (*ἄτμ.*), make their stems मिमी *mimí* and जिही *jihí* before the consonantal terminations not marked with P. Before the vowel-terminations their stems are *mim* and *jih* (Sing. Du. Pl. 3. जिहीते, जिहाते, जिहते; Impf. 3. सजिहीत; Impv. 3. जिहीताम्). See मा at 664. a.

339. जन् *jan*, 'to produce' (Parasmai-pada), rejects the final nasal (see 57. a),

and lengthens the radical *a* before *t* and *th* and *hi*, and optionally before *y*. Before consonantal terminations beginning with *m* or *v* the radical *jan* remains, but before vowel-terminations not marked with P the medial *a* is dropped, and the nasal combining with *j* becomes palatal (compare the declension of *rājan* at 148). Hence the three stems *jujan*, *jajd*, and *jaji*. See 666. *b*.

340. भस् *bhas*, 'to eat,' 'to shine,' like *jan*, rejects the radical *a* before the vowel-terminations not marked with P; and *bh* coalescing with *s* becomes *p* by 44 (Pres. S. Du. Pl. 3. बभस्ति, बभस्तस्, बभ्सति). The same contraction takes place before terminations beginning with त, त्य, but the final *s* is then dropped, and the usual rules of Sandhi applied; thus, बभ् + ताम् = बभ्याम् by 298.

341. निज् 'to purify,' विज् 'to shake,' विष् 'to separate' (identified with *vij*), and विष् 'to pervade,' 'to penetrate,' gunate the reduplicated syllable before all the terminations, and forbid the usual Guṇa of the radical syllable before terminations beginning with vowels, as in the 1st sing. Impf. and the 1st sing. du. pl. Impv. (Pres. 1. नेनेन्मि, 2. नेनेक्षि, 3. नेनेक्लि; Du. 1. नेनिच्चस्, &c.; Pl. 1. नेनिज्मस्, 3. नेनिज्जति; Impf. 1. जनेनिजम्, 2. जनेनेक्, &c.; Pl. 3. जनेनिजुस्, &c.; Impv. 1. नेनिजानि; Du. 1. नेनिजाव; Pl. 1. नेनिजाम).

342. CLASS 7 (containing about 24 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Insert न *na* (changeable to ण *ṇa* after *ṛi* &c. by 58) between the vowel and final consonant\* of the root before the P terminations, and न् *n* (changeable to इ, ञ, ण, स्, or Anusvāra†, according to the consonant immediately succeeding) before all the other terminations.

Obs.—This class resembles the 2nd and 3rd in interposing no vowel between the final consonant of the root and the terminations.

*a*. The insertion of nasals is common in other roots besides those of the 7th class (cf. 270. *d*, 281, 487. *b*), and cf. certain Greek and Latin roots; as, *μαθ*, *μανθάνω*; *λαβ*, *λαμβάνω*; *θιγ*, *θιγγάνω*; *scid*, *scindo*; *fid*, *fundo*; *tag*, *tango*; *liq*, *linguo*, &c. See 260.

343. Thus, from भिद् *bhid*, 'to divide,' 'to break,' is formed the stem of the Present tense singular भिनद् *bhinad*, and the stem of the dual and plural भिन्द् *bhind*, changeable to *bhinat* and *bhint* by 46 (1. *bhinad* + *mi* = भिनमि, 3. *bhinad* + *ti* = भिनमि; Du. 1. *bhind* + *vas* = भिन्द्वस्, 3. *bhind* + *tas* = भिन्द्वस् or भिनस् (298. *c*); Pl. 3. *bhind* + *anti* = भिन्दन्ति). See the table at 583.

344. Similarly, from रुध् *rudh*, 'to hinder,' the two stems रुणध् *ruṇadh* and रुन्ध् *rundh*, changeable to *ruṇat*, *ruṇad*, and *rund* (1.

\* All the roots in this class end in consonants.

† The change to Anusvāra will take place before sibilants and ह. See 6. *a*.



*ruṇadh + mi* = रुणमि, 2. *ruṇadh + si* = रुणसि, 3. *ruṇadh + ti* = रुणटि; Du. 3. *rundh + tas* = रुण्डस्; see 671. So also, from पिष्, 'to grind,' the two stems पिनप् and पिप् (Pres. 3. पिनप् + ति = पिनटि; Impv. 2. पिप् + धि = पिण्डि or पिण्डि).

345. Observe—Roots ending in *ṭ* *t* and *ḍ* *d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes; see 298. *a. b. c.*

346. भुज् 'to eat,' युज् 'to join,' विज् 'to distinguish,' conform to 296. Hence, from *bhuj* come *bhunaj* and *bhuñj*, changeable to *bhunak* and *bhunk*; see 668. *a.*

347. भञ्ज् 'to break,' अञ्ज् 'to anoint,' उन्ज् 'to moisten,' इन्ज् 'to kindle,' हिंस् 'to injure,' तञ्ज् or तञ्ज् 'to contract,' fall under this class; but the nasal belonging to the root takes the place of the conjugational nasal, and becomes न *na* in the strong forms. Hence, from *bhñj* come the two stems *bhanaj* and *bhañj*, changeable to *bhanak* and *bhank*; from *und* come *unad* and *und* (Pres. 3. *unatti*, *untas*, *undanti*; Impf. 1. *aunadam*, 2. *aunas*, 3. *aunat*; Du. 3. *auntám*, &c.) See 669, 668, 673. Similarly, from इन्ध्, Pres. 1. *indhe*, 2. *intse*, 3. *inddhe*; Pl. 3. *indhate*; Impf. 2. *ainddhás*, 3. *ainddha*; Impv. 1. *inadhái*, &c.

348. वृह्, 'to strike,' 'to kill,' inserts ह् instead of ण before all the consonantal P terminations (Pān. VII. 3, 92), but not before those beginning with vowels. See 674.

#### GROUP III. CONJUGATION III.

349. CLASS 5 (containing about 30 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add नु *nu* (changeable to रु by 58) to the root, which must be gunated into नो *no* (changeable to णो) before the P terminations (290. *a*)\*. Roots ending in consonants add *nuv*, instead of *nu*, to the root before the vowel-terminations. Roots ending in vowels may drop the *u* of *nu* before initial *v* and *m* (not marked with P), and always reject the termination *hi* of the Imperative. See 293.

350. Thus, from चि *ci*, 'to gather,' are formed the stems *ćino* and *ćinu* (Pres. 1. *ćino + mi* = चिनोमि, *ćino + si* = चिनोसि by 70; Du. 1. *ćinu + vas* = चिनुवस् or चिन्वस्; Pl. 1. *ćinu + mas* = चिनुमस् or चिन्मस्, 3. *ćinu + anti* = चिन्वन्ति by 34; Impv. 1. *ćino + áni* = चिनवानि by 36. *a.*, 2. चिनु *ćinu* by 291). See the table at 583.

351. Similarly, fr. दु *du*, 'to burn,' come *duno*, *dunu*, and *dunuv*; fr. आप् *áp*, 'to obtain,' come *ápno*, *ápnu*, and *ápnuv*, see 681; fr. तृप् 'to satisfy,' *tripno*, *tripnu*, and *tripnuv*, see 618.

\* The change of *nu* to *no* before the P terminations is represented in Gr. by the lengthening of *ν* before certain terminations, as in ζεύγ-νῦ-μι, δεικ-νῦ-μι, but ζεύγ-νῦ-μεν, δεικ-νῦ-μεν. See 260.

352. शृ *śru*, 'to hear' (sometimes placed under the 1st class), substitutes शृ *śri* for the root, and makes its stems *śriṇo* and *śriṇu*. See 676.

a. दम् 'to deceive,' स्तम् 'to support,' क्षुम् 'to stop,' and लुम् 'to astonish,' reject their nasals in favour of the conjugational *nu*; thus, *dabhnu*, *skabhnu*, &c.

353. CLASS 8 (containing 10 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add उ *u* to the root, which must be gunated into ओ *o* before the P terminations (see 290. a).

Note—Only ten roots are generally given in this class, and nine of these end in न *n* or ण *ṇ*; hence the addition of *u* and *o* will have the same apparent effect as the addition of *nu* and *no* in cl. 5.

354. Thus, from तन् *tan*, 'to stretch,' are formed the stems *tano* and *tanu* (Pres. 1. *tano+mi=तनोमि*, 2. *tano+si=तनोषि* by 70; Du. 1. *tanu+vas=तनुवस्* or *तन्वस्*; Pl. 1. *tanu+mas=तनुमस्* or *तन्मस्*; Impv. 1. *tano+āni=तनवानि* by 36. a, 2. *तनु tanu*, see 293). Cf. Gr. *τάννμι*, *τάννμεν*.

a. The root सन् *san*, 'to give,' optionally rejects its *n*, and lengthens the radical *a* before the *y* of the Potential; thus, सन्याम् *sanyām* or सायाम् *sáyām*, &c.

b. When the vowel of a root is capable of Guṇa, it may optionally take it; thus the stem of गृह् 'to go' may be either गृह्यु or गृह्ये (1. अग्रीमि or अग्रोमि).

355. One root in this class, कृ *kṛi*, 'to do,' 'to make,' is by far the most common and useful in the language. This root gunates the radical vowel *ṛi*, as well as the conjugational *u*, before the P terminations. Before the other terminations it changes the radical *ṛi* to *ur*. The rejection of the conjugational *u* before initial *m* (not marked with P) and *v*, which is allowable in the 5th class, is in this verb compulsory, and is, moreover, required before initial *y*. Hence the three stems *karo*, *kuru*, and *kur*. See 682.

356. CLASS 9 (containing about 52 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न *n* is added (see 290. a).

Obs.—ना, नी, and न are changeable to ण, णी, and ण, by 58.

357. Thus, from यु *yu*, 'to join,' are formed the three stems *yuná*, *yuní*, and *yun* (Pres. 1. *yuná+mi=युनामि*; Du. 1. *yuní+vas=युनीवस्*; Pl. 1. *yuní+mas=युनीमस्*, 3. *yun+anti=युनन्ति*. Pres. Átm. 1. *yun+e=युने*; Impv. 1. *yuná+āni=युनानि*, 2. *yuní+hi=युनीहि*, &c.)

a. Obs.—Roots ending in consonants substitute *ána* for their

conjugational sign in 2nd sing. Impv., and reject the termination *hi*; e. g. *अश्नान* 'eat thou,' from *अश्* 'to eat,'; *पुषाण* 'nourish thou,' from *पुष*; *क्षुभाण* 'shake thou,' from *क्षुभ*, &c. See 696, 698, 694.

358. *री* 'to go,' *सी* 'to go,' *वली* 'to go,' 'to choose,' *त्री* 'to choose,' *ली* 'to adhere,' *भी* 'to fear,' 'to bear,' *खी* 'to destroy,' *धू* 'to shake,' *पू* 'to purify' (583), *छू* 'to cut' (691), *हू* 'to go,' *कू* 'to hurt,' *गू* 'to sound,' *जू* 'to grow old,' *टू* 'to split,' *नू* 'to lead,' *पू* 'to fill,' *भू* 'to bear,' 'to blame,' *मू* 'to kill,' *वू* or *वृ* 'to choose,' *शू* 'to injure,' *सू* 'to spread,' *खू* or *खृ* or *स्पू* or *सू* 'to hurt,' shorten the radical vowel in forming their stems; thus, from *पू* 'to purify' come the stems *pundá*, *puntí*, and *pun*; see the table at 583.

a. *क्री* 'to buy,' *प्री* 'to love,' *शी* 'to cook,' *कू* or *कृ*† 'to sound,' *टू* 'to hurt,' do not shorten their vowels. See 689, 690.

359. *ग्रह्*, 'to take,' becomes *गृह्*, and makes its stems *गृह्णा*, *गृह्णी*, and *गृह्न्*. See 699.

a. *ज्या*, 'to grow old,' becomes *जि*, and makes its stems *jindá*, *jintí*, and *jin*.

360. *बन्ध्*, *ग्रन्ध्*, *मन्ध्*, *अन्ध्*, *कुन्ध्*, and *सम्भ्* reject the radical nasal in favour of the conjugational; thus, from *bandh* are formed the three stems *badhná*, *badhní*, and *badhn*. See 692, 693, 695.

361. *ज्ञा* 'to know,' in the same way, rejects its nasal in favour of the conjugational, and makes its stems *jáná*, *jání*, and *ján*. See 688.

362. *खप्*, 'to appear as a spectre,' is said to make its stems *khaundá*, *khauní*, and *khaun*.

#### PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE SIX GENERAL TENSES.

363. The general rules for the formation of the stem in the Perfect, 1st and 2nd Futures, Aorist, Precative, and Conditional, apply to all verbs of the first nine classes indiscriminately; see 250. a. The 10th class alone carries its conjugational characteristic into most of the General tenses; for this reason the consideration of its last tenses falls most conveniently under Causal verbs. See 289. a.

#### Reduplicated Perfect (Second Preterite).

Terminations repeated from 246.

PARASMAI.				ĀTMANE.		
a (au)	*iva	*ima		e	*ivahe	*imahe
itha or thá	athus	a		*ishe	átthe	*idhve or *idhve
a (au)	atus	us		e	áte	ire

† कू, however, may optionally shorten it.

364. Rule for forming the stem in verbs of the first nine classes.

In the first place, with regard to reduplication, if a root *begin with a consonant*, double the initial consonant, with its vowel, according to the rules given at 252 (but *a* is reduplicated for a radical *a*, *á*, *rí*, *rí*, *lri*, and even for radical *e*, *ai*, *o*, if final; *i* for *i*, *í*, *e*; *u* for *u*, *ú*, *o*); e. g.

From पच् *pač*, 'to cook,' *papač*; fr. याच् *yáč*, 'to ask,' *yayáč*; fr. कृ *kṛi*, 'to do,' *čakṛi*; fr. नृन् *nṛit*, 'to dance,' *nanṛit*; fr. तृत् *tṛt*, 'to cross,' *tatṛi*; fr. कृप् *klṛip*, 'to be able,' *čakṛip*; fr. मे *me*, 'to change,' *mame*; fr. गै *gai*, 'to sing,' *jagai*; fr. सो *so*, 'to finish,' *saso*; fr. सिध् *sidh*, 'to accomplish,' *sishidh* (70); fr. जीव् *jív*, 'to live,' *jijívo*; fr. सेव् *sev*, 'to serve,' *sishev*; fr. द्रु *dru*, 'to run,' *dudru*; fr. पू *pú*, 'to purify,' *pupú*; fr. बुध् *budh*, 'to know,' *bubudh*; fr. लोक् *lok*, 'to see,' *lulok*; fr. स्मि *smi*, 'to smile,' *sishmi*; fr. स्था *sthá*, 'to stand,' *tasthá*.

a. And if it *begin with a vowel*, double the initial vowel; e. g. fr. अस् *as*, 'to be,' comes *a as* = आस् *ás* by 31; fr. आप् *áp*, 'to obtain,' *a áp* = *áp*; fr. इश् *ish*, 'to wish,' *i ish* = *ísh* (see 31).

b. In the second place, with regard to changes of the radical vowel, if the root *end in a consonant*, gunate\* the vowel of the radical syllable, if capable of Guṇa (see 28), in 1st, 2nd, and 3rd sing. Par.; but leave the vowel unchanged before all other terminations, both Par. and Átm.

c. If the root *end in a simple consonant*, preceded by short *a*, this *a* is lengthened optionally in 1st and necessarily in 3rd sing.; and before the other terminations it is either left unchanged, or is liable to become *e* (see 375. a).

d. If the root *end in a vowel*, vridhhi the vowel of the radical syllable in 1st and 3rd sing. Par.†, and gunate it in 2nd sing. (optionally in 1st sing.) Before all other terminations, Parasmai and Átmane, the root must revert to its original form, but the terminations must be affixed according to euphonic rules‡.

365. Thus, fr. बुध् *budh*, cl. 1, comes the stem of the sing. Parasmai बुबोध् *bubodh*,

\* The gunation of the vowel is indicated by the P of अप्, चप्, णप्, in the singular terminations. See scheme at 245.

† Vridhhi is indicated by the ण् of अण् नाP. See scheme at 245.

‡ Greek affords many examples of verbs which suffer a kind of Guṇa or Vṛiddhi change in the Perfect; but this change is not confined to the singular, as in Sanskrit. Compare λέλοιπα (fr. λείπω, εἰλιπον), πέποιθα (fr. πείθω, ἐπιθον), τέτροφα (fr. τρέφω), τέθεικα (fr. τίθημι), &c.

and the stem of the rest of the tense बुबुध् *bubudh* (1. *bubodh* + *a* = *bubodha*, 2. *bubodh* + *itha* = *bubodhitha*, 3. *bubodh* + *a* = *bubodha*; Du. 1. *bubudh* + *iva* = *bubudhiva*, 2. *bubudh* + *athus* = *bubudhathus*, &c. Átm. 1. *bubudh* + *e* = *bubudhe*, &c.)

Similarly, fr. विद् *vid*, cl. 2, 'to know,' come the two stems विवेद् *vived* and विविद् *vivid* (1. 3. *viveda*; Du. 1. *vividiva*; Pl. 1. *vividima*, &c.\*)

From पप्, 'to cook,' the two stems पपाप् *papá* and पपप् *papa* (1. *papáa* or *papaáa*, 3. *papáa*, &c.)

366. Again, fr. कृ *kri*, 'to do' (see 684), comes the stem of the 1st and 3rd sing. Par. चकार् *čakár* (252. b), the stem of the 2nd sing. चकर् *čakar* (which is optionally the stem of the 1st sing. 'also), and the stem of the rest of the tense चकृ *čakri* (1. *čakár* + *a* = *čakára* (or *čakara*), 2. *čakar* + *tha* = *čakartha*, 3. *čakár* + *a* = *čakára*; Du. 1. *čakri* + *va* = *čakriva* (369), 2. *čakri* + *athus* = *čakrathus* by 34. Átm. 1. *čakri* + *e* = *čakre*; Pl. 2. *čakri* + *dhe* = चकृद्. See 684).

a. Observe—The roots enumerated at 390. a. reject Guṇa in the 2nd sing.; thus, विञ् makes 1. 3. विवेञ्, but 2. विविञिष. So कु or कृ 'to cry' makes 1. चुकाव or चुकव, 2. चुकुविष.

367. We have seen at 364. a. that if a root, ending in a single consonant, begin with a vowel, this vowel is repeated, and the two similar vowels blend into one long one by 31. But when an initial *i* or *u* is gunated in the sing. Par., then the reduplicated *i* becomes *iy* before *e*, and the reduplicated *u* becomes *uv* before *o*; thus, fr. इष् *ish*, 'to wish,' come the two stems *iyesh* and *ish* (1. 3. इयेष; Du. 1. ईषिव; see 637); and fr. उक्ख *ukh*, 'to move,' *uvokh* and *úkh* (1. 3. उवोख; Du. 1. ऊखिव).

a. The same holds good in the root इ *i*, 'to go,' which makes the reduplicated syllable *iy* before the Vṛiddhi and Guṇa of the sing. In the remainder of the tense the stem becomes *iy* (cf. 375. e), which is reduplicated into *íy* (1. 3. इयाय, 2. इययिष or इयेष; Du. 1. ईषिव). But when the prep. *adhi* is prefixed, the Perf. is formed as if from *gá*, Átm. only (Sing. Du. Pl. 3. *adhijage*, *-jagáte*, *-jagire*).

b. And if a root begin with स *a*, and end in a double consonant, or begin with चृ *ri* and end in a single consonant, the reduplicated syllable is सान् *án*; thus, fr. सार्त् *ar*é, 'to worship,' comes the stem सानर्त् *ánar*é (1. 3. सानर्त्); fr. चृध् *ri*dh, 'to flourish,' comes सानर्ध् *ánardh* (1. 3. सानर्ध; Du. 1. सानृधिव, &c.)

\* One Greek root agrees very remarkably with the Sanskrit in restricting Guṇa to the singular, viz. *Fið* (εἰδω), 'to know' (= Sk. *vid* above); thus, *oĩða*, *oĩsθα*, *oĩδε*; *ĩστον*, *ĩστον*; *ĩσμεν*, *ĩστε*, *ĩσσι*. Rt. *vid* has a contracted Perf. used for the Present, which agrees exactly with *oĩða*; thus, *veda*, *vettha*, &c. See 308. a.

c. अश् Átm. 'to pervade,' although ending in a *single* consonant श्, follows the last rule (1. 3. आनशे).

368. Obs.—In the Perfect the 1st and 3rd sing. Par. and Átm. have the same termination, and are generally identical in form; but when Vṛiddhi of a final vowel is required in both, then there is optionally Guṇa in the first; and when a medial *a* is lengthened, this *a* may optionally remain unchanged in the first; thus कृ 'to do' may be in 1st sing. either चकार or चकर, and पच 'to cook' may be पपाच or पपच in 1st sing.; but in 3rd sing. they can only make चकार and पपाच.

369. By referring back to the scheme at 363, 246, it will be seen that all the terminations of this tense (except optionally the 2nd sing. Par.) begin with vowels. Those which begin with *i* are all (except the 3rd pl. Átm.) distinguished by the mark \*, because eight roots only in the language (viz. कृ 'to do†,' भृ 'to bear,' सृ 'to go,' वृ 'to surround,' श्रु 'to hear,' सु 'to praise,' दृ 'to run,' रु 'to flow') necessarily reject the *i* from these terminations.

Some roots, however, optionally reject *i* from these terminations, see अम् 371.

*Rejection of i from itha (2nd sing. Perfect, Parasmai).*

370. The above eight roots (except वृ *vri* when it means 'to cover,' and except कृ *kri*, 'to do,' when compounded with the prep. *sam* †) also reject *i* from the 2nd sing. Parasmai.

a. Moreover, the 2nd sing. Parasmai is formed with *tha* instead of *itha* after roots ending in चृ *ri* (except after the root चृ *ri* itself, and वृ *vri* and जागृ *jágrī*, which only allow *itha*; thus, ári*tha*, vavaritha, jágaritha; and except स्वृ at b);

b. and optionally with *tha* or *itha* after the root स्वृ *svri*, 'to sound' (*sasvartha* or *sasvaritha*);

c. and optionally with *tha* or *itha* after roots ending in छा *ú*, ए *e* (except ये *vye*, which allows only *itha*), and after roots in ऐ *ai*, ओ *o*, इ *i*, ई *ī*, उ *u*, and the root धू 'to shake' (except those indicated at 392, as necessarily inserting *i* in the Futures &c.; e.g. श्रि, which makes *śīśrayitha* only, and so also most roots in ऊ *ú*);

d. and optionally with *tha* or *itha* after those roots enumerated at

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† But कृ 'to do,' if स् is inserted after a preposition, as in संकृ, does not reject *i*, and follows 374. k; thus, 2. संचक्रिय.

400-414, which have a medial *a*, and which reject *i* either necessarily or optionally from the Futures &c. (e. g. शक्, *śekitha* or *śasaktha*; क्षम्, *śakshamitha* or *śakshantha*, &c.); but not खद् and घस्, which can only make *āditha*, *jaghasitha*;

*e.* and optionally with *tha* or *itha* after most of the roots enumerated at 415, as optionally inserting *i* in the Futures &c.:

*f.* but all other roots, which necessarily take *i*, and even most of those (having no medial *a*) at 400-414 which necessarily reject *i* in the Futures &c., must take *itha* only in the 2nd sing. of the Perfect; thus तुद् is तोत्तासि *tollāsi* in the 2nd sing. 1st Future, but तुतोदिष *tutoditha* in the 2nd sing. Perfect (Du. 1. *tutudiva*). Some few of these, however, are allowed the alternative of *tha*, as सृज् 'to create' makes समञ्जिष or सस्रष्ट; दृश् 'to see,' ददृशिष or दद्रष्ट; both these roots requiring the radical *ri* to be changed to *ra*, instead of gunated, when *tha* is used.

*g.* मज्ज् 'to dip' and नश् 'to perish,' which belong to 370. *d*, insert a nasal when *tha* is used; thus, समञ्जिष्य or समञ्क्य, नेशिष्य or ननंष्ट.

*h.* तृप् 'to be satisfied' and दृप् 'to be proud,' which belong to 370. *e*, either gunate the radical *ri* or change it to *ra* when *tha* is used (ततर्यिष्य or तत्रप्य or ततर्यिष्य).

Obs.—When *tha* is affixed to roots ending in consonants, the rules of Sandhi (296-306) must be applied.

*Optional rejection of i, in certain cases, from the dual and remaining terminations (of the Perfect, Parasmai and Ātmane, marked with \*).*

371. The roots enumerated at 415, as optionally rejecting or inserting *i* in the Futures &c., may optionally reject *i* also from the dual and remaining terminations of the Perfect marked with \* in the table at 363; thus क्षम् makes क्षमिव or क्षमख, क्षमसे or क्षममिपे, क्षममिवहे or क्षमखहे; but the forms with the inserted *i* are the most usual, and all other roots, even those which necessarily reject *i* from the Futures &c. (except the eight enumerated at 369), must take *i* in the dual and remaining terminations of the Perfect marked with \*.

Observe—The *i* is never rejected from the 3rd pl. Ātmane, except in the Veda.

*Substitution of दे for धे (2nd pl. Perfect, Ātmane).*

372. दे *dhve* is used instead of धे *dhve* by the eight roots at 369,

also in certain cases by the roots mentioned at 371. The usual rules of Sandhi must then be observed, as in वन्नइदे from वन्ध्.

a. इदे for इध्वे may be optionally used by other roots when a semi-vowel or *h* immediately precedes, as लुलुविध्वे or -विदे from लू, चिक्रियिध्वे or -यिदे from क्री.

*Anomalies in forming the stem of the Perfect.*

373. Roots ending in स्था *á* (as दा *dá*, 'to give;' धा *dhá*, 'to place;' या *yá*, 'to go;' स्था *sthá*, 'to stand') drop the *á* before all the terminations except the *tha* of the 2nd sing., and substitute औ *au* for the terminations of the 1st and 3rd sing. Parasmai. Hence, from दा *dá* comes the stem दद् *dad* (1. 3. ददौ, 2. ददिथ or ददाथ; Du. 1. ददिव. Átm. 1. 3. ददे, 2. ददिथे, &c. See 663).

a. दरिद्रा 'to be poor' makes 1. 3. ददरिद्रौ; Du. 3. ददरिद्रुम्; Pl. 3. ददरिद्रुस्; or more properly takes the periphrastic form of Perfect. See 385.

b. ज्ञा 'to grow old' has a reduplicated stem जिज्या (1. 3. जिज्यौ, 2. जिज्याथ or जिज्यिथ; Du. 1. जिज्यिव). Similarly, an uncommon root ज्यो Átm. 'to instruct' makes 1. 3. जिज्ये.

c. मि 'to throw,' मी 'to destroy,' 'to perish,' *must* be treated in the sing. as if they ended in *á*; and ली cl. 9, 'to obtain,' *may* optionally be so treated; thus, Sing. 1. ममौ, 2. ममाथ or ममिथ, 3. ममौ; Du. 1. मिम्यिव. But ली is 1. ललौ or ललाथ, 2. ललाथ or ललिथ or ललेथ or ललिथिथ; Du. 1. ललिविव.

d. Most roots ending in the diphthongs ए *e* (except ह्रे, दे, ये, वे, &c., see *e. f*), ऐ *ai*, औ *o*, follow 373, and form their Perfect as if they ended in *á*; thus, धे cl. 1, 'to drink,' 1st and 3rd sing. दधौ, 2. दधिथ or दधाथ, Du. 1. दधिथ; मै cl. 1, 'to sing,' 1. 3. नगौ, 2. जगिथ or जगाथ; झै cl. 1, 'to fade,' 1. 3. मझौ; शो cl. 4, 'to sharpen,' 1. 3. शशौ.

e. But ह्रे 'to call' forms its stem as if from हू, see 595 (1. 3. नुहाथ, &c.)

f. दे Átm. 'to pity,' 'to protect,' makes its stem दिगि (1. 3. दिग्मे, 2. दिग्यिथे, &c.)

g. ये 'to cover' makes विव्यथ, विव्यथ, and विव्य (1. 3. विव्याथ, 2. विव्यिथिथ; Du. 1. विव्यिथिव or विव्यिव, &c.)

h. वे 'to weave' forms its stems as if from वá or vav or vay (1. 3. ववौ or उवाथ, 2. वविथ or ववाथ or उवविथ; Du. 1. वविथ or ऊविथ or ऊविथ, &c. Átm. 1. 3. ववे or ऊवे or ऊवे, &c.)

i. यै Átm. 'to be fat' makes regularly पय्ये, पय्यिथे, &c.; but the root ष्याय, meaning the same, and often identified with यै, makes पिप्ये, पिप्यिथे, &c.

374. If a root end in इ *i* or ई *í*, this vowel does not blend with the initial *i* of the terminations in du. pl. Parasmai, sing. du. pl. Átmane, but is changed to *y*, in opposition to 31; thus, from चि *í*, cl. 5, 'to collect,' come the stems चिái, चिíc, and चिái, changeable to चिíc, चिícay, and चिíc (1. 3. चिícaya, 2. चिícayitha or चिícetha; Du. 1. चिचिथिव चिícivá, 2. चिícayathus by 34. Átm. 1. 3. चिícye. See the table at 583).

Obs.—चि may also substitute चिक्राथ for चिचाथ and चिकवे for चिच्ये.



174 VERBS.—REDUPLICATED PERFECT. FORMATION OF STEM.

a. Similarly, नी *ní*, 'to lead' (1. 3. *nindya*; Du. 1. *ninyiva*. Átm. 1. *ninye*, &c.); and ली *li* (Du. 1. *lilyiva*; Átm. 1. *lilye*).

b. जि *ji*, 'to conquer,' makes its stem जिगि, as if from *gi* (1. 3. जिगाय; Du. 1. जिगियव, &c. See 590).

c. हि *hi*, 'to go,' 'to send,' makes जिघि, as if from *ghi* (1. 3. जिघाय).

d. दी Átm. 'to sink,' 'to decay,' makes its stem दिदीय् throughout; thus, 1. 3. दिदीये, 2. दिदीयिषे, &c.

e. But roots ending in इ *i* or ई *í*, and having a double initial consonant, change *i* or *í* to इय् *iy* before all terminations, except those of the sing. Parasmai; hence, from अि cl. 1, 'to resort to,' come the three stems शिरा, शिरे, and शिरिय (1. 3. शिराय, 2. शिरयिष; Du. 1. शिरयिव, &c.) So क्री cl. 9, 'to buy' (1. 3. चिक्राय, 2. चिक्रयिष or चिक्रेष; Du. 1. चिक्रयिव, &c. See 689).

f. श्वि *śvi*, 'to swell,' like ह्रे at 373. e, forms its stem as if from शु, but only optionally; thus, 1. 3. शिश्वाय or शुशाय, 2. शिश्वेष or शिश्वयिष or शुशोष or शुशयिष.

g. And all roots ending in उ *u* or ऊ *ú* change *u* or *ú* to उव् *uv* before the terminations of the du. and pl. Parasmai and the whole Átmane (except of course श्रु, लृ, दु, सु, in the persons marked with \* at 246; and except भू 'to be,' see i. below); thus, fr. ध्रु *dhrú*, 'to shake,' come the stems *dudhau*, *dudho*, and *dudhuv* (1. 3. दुधाय, 2. दुधयिष or दुधोष; Du. 1. दुधयिव. Átm. 1. 3. दुधुवे). Similarly, उ *u*, Átm. 'to sound,' makes 1. 3. ऊवे, 2. ऊविषे.

h. But श्रु makes 1. 3. शुश्राव, 2. शुश्रोष; Du. 1. शुश्रुव, 2. शुश्रुवपुस्. Átm. 1. 3. शुश्रुवे; and similarly, लृ, दु, and सु *śru*.

i. भू 'to be' is anomalous, and makes its stem बभूव् throughout; see 585, 586. So सू 'to bring forth' makes in the Veda समूच.

j. ऊर्णु 'to cover' (although properly requiring the periphrastic form of Perfect, see 385) is reduplicated into ऊर्णुनु. In the 2nd sing. it may reject Guṇa; thus, ऊर्णुनविष or ऊर्णुनविष, 3rd sing. ऊर्णुनाव; Du. 1. ऊर्णुनविष, 3. ऊर्णुनवतुस्; Pl. 3. ऊर्णुनवुस्.

k. Roots ending in च् *ri*, preceded by a double consonant, and most roots in long च् *ri*, instead of retaining this vowel and changing it to *r* by 364. d, gunate it into *ar* in the 2nd sing., and throughout the whole tense, except the 1st and 3rd sing. (and even in the 1st there may be optionally Guṇa by 368); e.g. स्मृ *smri*, 'to remember,' 1. *sasmára* or *sasmara*, 2. *sasmartha*, 3. *sasmára*; Du. 1. *sasmariva*, &c. Átm. 1. 3. *sasmare*.

l. But धृ *dhrí*, 'to hold,' not being preceded by a double consonant, makes regularly 1. Sing. Du. Pl. दधार, दधिव, दधिम.

m. पू 'to fill,' शृ 'to injure,' and दृ 'to rend,' may optionally retain *ri*, changeable to *r*; thus, Du. पपरिव or पप्रिव.

n. च् *ri*, 'to go,' takes Vṛiddhi, and makes its stem चार् *ár* throughout; thus, 1. 3. चार, 2. चारिष; Du. 1. चारिव.

o. मृ Átm. 'to die,' although properly Átmane, is Parasmai in Perfect; thus, 1. 3. ममार, 2. ममर्थ.

*p.* जागृ 'to awake,' which properly takes the periphrastic form of Perfect (जागराच्चकार, see 385), may also take the reduplicated form, and may optionally drop the reduplicated syllable; thus, 1. 3. जजागार or जागार, 2. जजागरिष or जागरिष (370. a).

*g.* गृ 'to swallow' may optionally change र् to ल्; thus, जगार or जगाल.

*r.* तृ 'to pass' follows 375. a, as if it were तर्; thus, 1. 3. ततार, 2. तेरिष; Du. 1. तेरिच.

*s.* जृ 'to grow old' optionally follows 375. a (3. जजार, 2. जजरिष or जेरिष; Du. 3. जजरतुस् or जेरतुस्).

375. We have already seen, at 364, that roots beginning with any consonant and ending with a single consonant, and enclosing short *अ*, lengthen this vowel in the 3rd sing. and optionally in the 1st; as, fr. पच् *pać*, 'to cook,' पपाच् *papać*; fr. त्याज्, 'to quit,' तत्यज् (1. 3. *tatyāja*, 2. *tatyajitha* or *tatyaktha*; Du. 1. *tatyajiva*, &c.)

*a.* Moreover, before *itha* and in du. and pl. Parasmai, and all persons of the *Ātmane*, if the initial as well as the final consonant of the root be single, and if the root does not begin with *व्* *v*, and does not require a substituted consonant in the reduplication, the reduplication is suppressed, and, to compensate for this, the *अ* is changed to *ए* *e*\*; thus, from *पाć* come the stems पपाच् *papać*, *papać*, and पच् *peć* (1. *papāća* or *papaća*, 2. *pećitha* or *papaktha* by 296, 3. *papāća*; Du. 1. *pećiva*. *Ātm.* 1. 3. *peće*, &c.) Similarly, from लभ् *labh*, cl. 1, *Ātm.* 'to obtain' (cf. λαμβάνω, ἔλαβον), the stem लेभ् *lebh* throughout (*lebhe*, *lebbishe*, *lebhe*, *lebhivahe*, &c.) So नह् *nah*, 'to bind,' makes 1. *nandha* or *nanaha*, 2. *nehitha* or *nanaddha* by 305, 3. *nandha*; Du. 1. *nehiva*, &c. *Ātm.* *nehe*, &c.

Similarly, नश् *naś*, 'to perish,' 1. *nandāsa* or *nanaśa*, 2. *neñitha* or *nananñthā* (ननंश्), 3. *nandāsa*, &c.: see 620, 370. *g.*

*b.* Roots that require a substituted consonant in the reduplication are excepted from 375. a (but not भञ् *bhaj* and फल् *phal*, see *g.* below); thus, भण् 'to speak' makes 1. 3. बभाण; Du. 1. बभणिव.

*c.* वच् 'to speak,' वद् 'to say,' वप् 'to sow,' वग् 'to wish,' वस् 'to dwell,' वह् 'to carry,' beginning with *v*, are also excepted. These require that the reduplicated syllable be उ *u*, or the corresponding vowel of the semivowel, and also change *va* of the root to उ *u* before every termination, except those of the sing. Parasmai, the two *u*'s blending into one long ऊ *ú*; thus, fr. वच् *vać*, 'to speak,' come the two stems उवाच् *uváć* and ऊच् *úć* (1. *uvāća* or *uvaća*, 2. *uvāćitha* or *uvaktha*, 3. *uvāća*; Du. 3. *úćatus*; Pl. 3. *úćus*).

Obs.—This change of a semivowel to its corresponding vowel is called *Samprasāraṇa* by native grammarians (Pāṇ. 1. 1, 45).

*d.* वह् *vah*, 'to carry,' changes the radical vowel to ओ *o* before *tha* (see 305. a), optionally substituted for *itha* (1. 3. उवाह, 2. उवहिष or उवोट). Compare 424.

Obs.—वम् *vam*, 'to vomit,' is excepted from 375. c (thus, 3. *vavāna*, *vavamatus*,

\* Bopp deduces forms like *pećiva*, from *papaćiva*, by supposing that the second *p* is suppressed, the two *a*'s combined into *á*, and *á* weakened into *e*.

176 VERBS.—REDUPLICATED PERFECT. FORMATION OF STEM.

*vacamus*, Pāṇ. vi. 4, 126); it may also, according to Vopadeva, follow 375. *a* (3. *vacāma*, *vacatus*, *vacus*).

*e.* यज् *yaj*, 'to sacrifice,' is excepted from 375. *a*, and follows the analogy of 375. *c* (1. 3. *iyāja*; Du. 3. *ijatus*; Pl. 3. *ijus*): the 2nd sing. is इयजिथ or इयष्ट by 297; Ātmane 1. 3. ईजे, 2. ईजिषे, see 597. *Yej* is allowed optionally in the weak forms, and optionally in 2nd sing., especially in the Veda.

*f.* शस् 'to injure' and दद् Ātm. 'to give' are excepted from 375. *a* (शशास, शशसिव, दददिवहे).

*g.* भज् 'to honour,' अष् 'to loosen,' तप् 'to be ashamed,' कल् 'to bear fruit,' necessarily conform to 375. *a*, although properly excepted (thus, भेजिथ, भेजिव, &c.) The following conform to 375. *a* optionally: कण् 'to go,' खन् 'to sound,' (according to some) सन् 'to sound,' धम् 'to wander,' वम् 'to vomit,' and (according to some) स्तम् and स्यम् 'to sound,' तस् 'to tremble' (thus, पफशिथ or फेशिथ, पफशिव or फेशिव, &c.)

*h.* The following also conform optionally to 375. *a*: ग्रन्थ् 'to tie,' श्रन्थ् 'to loosen,' दम् 'to deceive,' and, when they do so, drop their nasals (thus, जग्रन्थिथ or ग्रेथिथ, जग्रन्थुस् or ग्रेथुस्).

*i.* The following, although their radical vowel is long, also conform optionally to 375. *a*: राज्, धाज् Ātm., धाज्, and भ्राज्, all meaning 'to shine' (रराजिव or रेजिव, &c.)

*j.* राप्, when it signifies 'to injure,' necessarily conforms to 375. *a* (2. रेथिथ; Du. 1. रेथिव, 3. रेथुस्; Pl. 3. रेथुस्).

*k.* तृ 'to pass' follows 375. *a*, and जृ 'to grow old' may do so. See 374. *r. s.*

376. गम् *gam*, 'to go,' जन् *jan*, 'to be born,' खन् *khan*, 'to dig,' and हन् *han*, 'to kill' (which last forms its Perfect as if from घन् *ghan*), drop the medial *a* before all the terminations, except those of the sing. Par. (cf. the declension of *rđjan* at 148). Hence, *gam* makes in sing. du. pl. 3. *jagdāma*, *jagmatus*, *jagmus*; *jan* makes *jojāna*, *jojnatus*, *jajñus*; *khan* makes *cukhāna*, *cakhnatus*, *cakhnus*; and *han* makes 1. 3. *jaghāna*, *jaghnatus*, *jaghnus*, 2. *jaghanītha* or *jaghantha*.

377. घस् *ghas*, 'to eat,' is analogous, making *jaghāsa*, *jakshatus*, *jakshus*; Du. 1. *jakshiva*. See 44 and 70. And in the Veda some other roots follow this analogy; thus, पत् 'to fall' (पप्तिव &c.); तन् 'to stretch' (तत्तिषे &c.); भस् 'to eat' (बप्तिव &c.)

378. सञ् 'to adhere,' स्खञ् 'to embrace,' and दंश् 'to bite,' can optionally drop their nasals in du. pl. Parasmai and all the Ātmane; thus, ससजिव or ससजिव, ससजे or ससजे.

379. रप् 'to perish' and जम् Ātm. 'to yawn' may insert a nasal before vowel-terminations (ररन्थ, ररन्थिथ or ररद्ध; Du. 1. ररन्थिव or रेध्व, see 371: 1. 3. जजम्भे).

380. मृज् 'to clean' makes its stem समार्जे in sing. Parasmai, and may do so before the remaining terminations (1. 3. समार्ज, 2. समार्जिथ or समार्हे; Du. 1. समार्जिव or समृजिव or समृज्, see 651).

381. प्रच्छ् *prach*, 'to ask,' makes its stem पप्रच्छ\* (becoming पप्रच्छ before a vowel)

\* This rests on Siddhānta-kaum. 134. Some grammarians make the stem in du. and pl. &c. पपृच्छ.

by 51) throughout; see 631. भ्रज् bhrajj, cl. 6, 'to fry,' makes either बभ्रज् or बभ्रज् throughout. See 632.

a. गृह् 'to go' gunates the radical vowel throughout; thus, 1. 3. आनर्ह्य, 2. आनर्ह्य; Du. 1. आनर्ह्य.

382. स्वप् swap, 'to sleep,' makes its bases सुष्याप् and सुषुप्. See 655.

a. षिच् or षीच् 'to spit' may substitute त् for ट् in the reduplication; thus, 1. 3. टिष्ठथ or तिष्ठथ, टिष्ठीव or तिष्ठीव.

383. व्यच् 'to pierce,' व्यच् 'to encompass,' 'to deceive,' व्यच् Atm. 'to be pained,' make their reduplicated syllable *vi*; and the first two roots change *rya* to *vi* before all the terminations, except the sing. Parasmai; thus, from *vyadh* comes sing. du. pl. 3. विव्याथ, विविधतुस्, विविधुस्; Atm. विविधे, &c.: from *ryac*, विव्याच, विविचतुस्, विविचुस्: from *ryath*, विव्यथे, विव्यथान्ते, विव्यथिरे. See 615 and 629.

a. श्युत् cl. 1. Atm., 'to shine,' makes its reduplicated syllable *di* (1. 3. *didyute*).

384. ग्रह् *grah*, cl. 9, 'to take,' makes its stem जग्राह् and जगृह् (S. Du. Pl. 3. जग्राह, जगृहतुस्, जगृहुस्). But sing. 2. जगृह्यथ. See 699.

a. गुह् 'to conceal' lengthens its radical vowel instead of gunating it in the sing. Parasmai, जुगृह, जुगृह्यथ, &c.

b. अह् *ah*, 'to say' (only used in Perf.), is defective in sing. du. pl. 1. and pl. 2, and forms 2nd sing. from अत् (2. आथ, 3. आह; Du. 2. आहथुस्, 3. आहतुस्; Pl. 3. आहुस्).

c. ब्रू 'to say' has no Perfect of its own, but substitutes either that of वच् (375. c) or the above forms from अह्. Again, अह् 'to eat' has a Perfect of its own, but may substitute that of यस 377. Similarly, अज् 'to drive' (*ago*) may substitute that of यी.

### Periphrastic Perfect.

385. Roots which begin with a vowel, long by nature or position (except the vowel आ, as in आप् 'to obtain,' 364. a, and in आन्ल् 'to stretch;' and roots having an initial स before two consonants, 367. b), and all roots of more than one syllable (except ऋणु 'to cover,' 374. j; and except optionally जागृ 'to awake,' 374. p, and दरिद्रा 'to be poor,' 373. a), form their Perfects by adding आम् *ám* to the root or stem (which generally gunates its last vowel if ending in *i*, *u*, *ri*, short or long), and affixing the Perfect of one of the auxiliary verbs, अस् *as*, 'to be;' भू *bhú*, 'to be;' कृ *kṛi*, 'to do.'

a. This *ám* may be regarded as the acc. case of a feminine abstract noun formed from the verbal stem. With चकार it becomes आचकार or आचकार by 59. Thus, ईज् 'to rule,' makes 1st and 3rd sing. ईशामास or ईशाम्भूव or ईशाचकार; the last might be translated 'he made ruling,' and in the former cases the acc. may be taken adverbially. So also, चकास्, 'to shine,' makes चकासाचकार 'he made shining.'

Obs.—The stem with *ám* may sometimes be separated from the auxiliary verb ; e. g. तं पातयां प्रथमम् आस 'first he caused him to fall' (Raghu-v. ix. 61), and प्रथंशयां यो नष्टुपं चकार (Raghu-v. xiii. 36).

b. When the *Ātmane* inflexion has to be employed, कृ only is used ; thus, ईङ् *Ātm.*, 'to praise,' makes 1st and 3rd sing. ईडाचक्रे 'he made praising or praised.'

c. Roots of cl. 10 also form their Perfect in this way, the syllable *ám* blending with the final *a* of the stem ; thus, from चुर *Ātm.*, cl. 10, 'to steal,' *ĥorayámāsa*, 'I have or he has stolen.'

d. Also all Derivative verbs, such as Causals, Desideratives, and Frequentatives. See 490, 504, 513, 516.

e. Also the roots अय *ay*, 'to go;' दय *day*, *Ātm.* 'to pity;' आस *ás*, *Ātm.* 'to sit;' कास् *kás*, 'to cough,' 'to shine' (कासाचक्रे &c.); see Pāp. III. 1, 37. 35.

And optionally the roots भी *bhí*, cl. 3, 'to fear' (बिभाय or विभयाचकार); ह्री *hrí*, cl. 3, 'to be ashamed' (जिह्राय or जिह्वाचकार); भृ *bhri*, cl. 3, 'to bear' (बभार or विभराचकार); हु *hu*, cl. 3, 'to sacrifice' (जुहाय or जुह्वाचकार); विद् *vid*, cl. 2, 'to know' (विवेद or विदाचकार); उष् *ush*, cl. 1, 'to burn' (उवोष or ओषाचकार).

f. The roots कम् *Ātm.*, गुप्, धूप, विष्, पण्, पन्, whose peculiarity of conjugational form is explained at 271, and क्षृत् *Ātm.* 'to blame,' may optionally employ a Periphrastic Perfect, not derived from the root, but from the conjugational stem ; thus, चक्रे or कामयाचक्रे, जुगोष or गोपायाचकार, दुधूष or धूपायाचकार, विविच्छ or विच्छायाचकार, पेणे or पणायाचकार (according to Vopadeva पणायाचक्रे), पेने or पनायाचकार, क्षानतै or क्षृतीयाचक्रे.

g. Observe—Stems ending in *i*, *u*, or *ri*, short or long, are generally gunated before *ám* ; but दीधी 'to shine' and वेवो 'to go' make दीध्याचक्रे, वेव्याचक्रे, &c.

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## First and Second Future.

Terminations of First Future repeated from 246.

PARASMAT.			ĀTMANE.		
<i>tásmi</i>	<i>tásvas</i>	<i>tásmas</i>	<i>táhe</i>	<i>tásvahe</i>	<i>tásmahe</i>
<i>tási</i>	<i>tásthas</i>	<i>tásttha</i>	<i>táse</i>	<i>tásátthe</i>	<i>tádhve</i>
<i>tú</i>	<i>tárau</i>	<i>táras</i>	<i>tá</i>	<i>tárau</i>	<i>táras</i>

Terminations of Second Future repeated from 246.

<i>syámi</i>	<i>syávas</i>	<i>syámas</i>	<i>sye</i>	<i>syávuhe</i>	<i>syámahe</i>
<i>syasi</i>	<i>syathas</i>	<i>syatha</i>	<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
<i>syati</i>	<i>syatas</i>	<i>syanti</i>	<i>syate</i>	<i>syete</i>	<i>syante</i>

Obs.—The First Future results from the union of the Nom. case of the noun of agency (formed with the suffix तृ *tri*, see 83) with the Present tense of the verb अस् *as*, 'to be;' thus, taking दातृ *dātri*, 'a giver' (declined at 127), and combining

its Nom. case with **अस्मि** *asmi* and **हे** *he*, we have *dātāsmi* and *dātāhe*, 'I am a giver,' identical with the 1st pers. sing. Par. and *Ātm.* of the 1st Fut., 'I will give.' So also *dātāsi* and *dātāse*, 'thou art a giver,' or 'thou wilt give.' In the 1st and 2nd persons du. and pl. the sing. of the noun is joined with the du. and pl. of the auxiliary. In the 3rd pers. the auxiliary is omitted, and the 3rd sing. du. and pl. of the 1st Fut. in both voices is then identical with the Nom. case sing. du. and pl. of the noun of agency; thus, *dātā*, 'a giver,' or 'he will give'; *dātārau*, 'two givers,' or 'they two will give,' &c. \*

Hence this tense is sometimes called the Periphrastic Future.

387. The terminations of the Second Future appear also to be derived from the verb **अस्** joined, as in forming the Passive and 4th class, with the *y* of root **या** 'to go,' just as in English we often express the Future tense by the phrase 'I am going.'

388. Rule for forming the stem in verbs of the first nine classes.

Gunate the vowel of the root (except as debarred at 28, and except in certain roots of cl. 6, noted at 390, 390. a) throughout all the persons of both First and Second Future; and in all roots ending in consonants (except those enumerated at 400–414), and in a few ending in vowels (enumerated at 392), insert the vowel **इ** *i* between the root so gunated, and the terminations.

389. Thus, from **जि** *ji*, cl. 1, 'to conquer,' comes the stem **जे** *je* (1st Fut. *je+tāsmi*=**जेतास्मि**, &c.; *Ātm.* *je+tāhe*=**जेताहे**. 2nd Fut. *je+syāmi*=**जेयामि**, &c.; *Ātm.* *je+sye*=**जेये**, by 70). Similarly, from **श्रु** *śru*, cl. 5, 'to hear,' comes the stem **श्रो** *śro* (1st Fut. *śro+tāsmi*=**श्रोतास्मि**, &c.; 2nd Fut. *śro+syāmi*=**श्रोयामि**, &c.)

a. So also, from **बुध्** *budh*, cl. 1, 'to know,' comes the stem **बोधि** *bodhi* (1st Fut. *bodhi+tāsmi*=**बोधितास्मि**, &c.; *Ātm.* *bodhi+tāhe*=**बोधिताहे**. 2nd Fut. *bodhi+syāmi*=**बोधिष्यामि**, &c.; *Ātm.* *bodhi+sye*=**बोधिष्ये**).

390. The roots ending in **उ** *u* and **ऊ** *ū* of cl. 6, forbidding *Guṇa*, are **कु** or **कू** 'to call out,' **गु** or **गू** 'to void excrement,' **भु** or **भू** 'to be firm,' **नु** or **नू** 'to praise,' **धू** 'to shake.' These generally change their final *ū* to *uv*; thus, **कुविताहे** &c. from **कू**, but **कुताहे** &c. from **कु**; **गुवितास्मि** &c. from **गू**, but **गुतास्मि** &c. from **गु**.

a. The roots ending in consonants of cl. 6, *not gunated*, are **कुच्** 'to contract,' **गुन्** 'to sound,' **कुद्** 'to make crooked,' **पुद्** 'to resist,' **चुद्** or **लुद्** 'to cut,' **तुद्** 'to quarrel,' **लुद्** 'to break,' **पुद्** 'to embrace,' **मुद्** or **मुड्** or **तुड्** 'to pound,' **म्फुद्** 'to burst in pieces,' **लुड्** 'to roll,' **कुड्** 'to play,' **लुड्** or **दुड्** 'to be immersed,' **खुड्**, **चुड्**, **लुड्**, **शुड्**, **पुड्**, **बुड्**, **भुड्**, **खुड्**, **स्युड्**, **म्फुड्**, all meaning 'to guard,' **गुड्** 'to hinder,' **चुड्** 'to bind,' **नुड्** 'to strike,' **पुड्** 'to emit,' **लुड्** 'to adhere,' **हुड्** 'to collect,' **डिप्** 'to throw,' **गुर्** *Ātm.* 'to make effort,' **लुर्** 'to cut,' **म्फुर्** or **म्फुल्** 'to vibrate,' **भुर्** 'to be firm,' 'to go,' **कूड्** 'to eat,'—nearly all uncommon as verbs. To these must be added **विज्** cl. 7, 'to tremble.'

\* The future signification inherent in the noun of agency *dātā*, seems implied in Latin by the relation of *dator* to *daturus*.

b. कर्णु 'to cover' may either gunate its final or change it to *uv* (कर्णुवितास्मि or कर्णुवितास्मि, कर्णुविष्यामि or कर्णुविष्यामि).

c. दीधी *Ātm.* 'to shine,' वेचो *Ātm.* 'to go,' drop their finals before the inserted *i* (दीधिताहे &c.) Similarly, दरिद्रा 'to be poor' (दरिद्रितास्मि &c., दरिद्रिष्यामि &c.)

d. Roots in *re*, *re ai*, *so* *o*, change their finals to *ā*; thus, हे 'to call' (ह्यातास्मि, ह्यास्यामि).

e. मि 'to throw,' मी 'to perish,' and दी *Ātm.* 'to decay,' must change, and लो 'to obtain' may optionally change their finals to *ā* (मातास्मि, मास्यामि, &c.; दाताहे, &c.; लेतास्मि or लातास्मि, &c.; लेष्यामि or लास्यामि, &c.) Compare 373. c.

f. Roots containing the vowel *ri*, as सृप् 'to creep,' मृण् 'to handle,' स्पृज् 'to touch,' कृष् 'to draw,' are generally gunated, but may optionally change the vowel *ri* to *ra*; thus, स्रप्तास्मि or स्रप्तास्मि &c., स्रप्स्यामि or स्रप्स्यामि &c.

g. Reversing this principle, भ्रज् 'to fry' may make either भ्रष्टास्मि or भ्रष्टास्मि &c., भ्रष्ट्यामि or भ्रष्ट्यामि, &c.

h. The alternative is not allowed when *i* is inserted; thus, तृप् 'to be satisfied' makes तर्प्तास्मि or तर्प्तास्मि, but only तर्प्तितास्मि. Similarly, दृप् 'to be proud.'

i. सृज् 'to let go,' 'to create,' and दृज् 'to see,' necessarily change *ri* to *ra*; thus, स्रष्टास्मि, स्रष्ट्यामि, &c.; द्रष्टास्मि, द्रष्ट्यामि, &c.

j. मृज् 'to rub,' 'to clean,' takes Vridhhi instead of Guṇa (मर्जितास्मि or मर्ष्टास्मि).

k. मज्ज् 'to be immersed,' and नश् 'to perish' when it rejects *i*, insert a nasal; thus, मंज्तास्मि, मंज्यामि, &c.; नंष्टास्मि, नंष्ट्यामि, &c.; but नशितास्मि &c., नशिष्यामि &c.

l. कम् *Ātm.*, गुप्, धूप, विह्, पण्, पन्, चृत्, at 385. f, may optionally carry their peculiar conjugational form into the Futures (कमिताहे or कामयिताहे, गोप्तास्मि or गोप्तितास्मि or गोपायितास्मि, विह्यितास्मि or विह्यितास्मि, अर्णिताहे or चृत्तयिताहे, &c.)

m. गुह् 'to conceal' lengthens its vowel when *i* is inserted. See 415. m.

n. अस् 'to be,' वृ and चद्य 'to speak,' have no Futures of their own, and substitute those of भू, वच्, and ख्या respectively; अद् 'to eat' may optionally substitute the Futures of अस्, and अज् 'to drive' of वी (अजितास्मि or वेतास्मि &c.) Cf. 384. c.

o. The rules at 296-306 must, of course, be applied to the two Futures; thus, नह् 'to tie' makes नह्यामि &c. See 306. b.

Observe—The above rules apply generally to the Aorist, Precative (*Ātmanē*), and Conditional, as well as to the two Futures.

#### RULES FOR INSERTION OR REJECTION OF *i* IN THE LAST FIVE TENSES AND DESIDERATIVE.

391. These rules do not apply to form II of the Aorist at 435, nor to the Parasmai of the Precative at 442, which can never insert *i*.

a. The insertion of the vowel *i* (called an *āgama* or 'augment,' and technically styled *i*) before the terminations of the General tenses constitutes one of the most important and intricate subjects

of Sanskrit Grammar. The manifest object of this inserted *i*—which can never be gunated or vriddhied, but may occasionally be lengthened into *î*—is to take the place of the *conjugal vowel*, and prevent the coalition of consonants. Hence it is evident that roots ending in vowels do not properly require the inserted *i*. Nevertheless, even these roots often insert it; and if it were always inserted after roots ending in consonants, there would be no difficulty in forming the last five tenses of the Sanskrit verb.

Unfortunately, however, its insertion is forbidden in about one hundred roots ending in consonants, and the combination of the final radical consonant with the initial *t* and *s* of the terminations will require a knowledge of the rules already laid down at 296–306.

We now proceed to enumerate, 1st, with regard to roots ending in vowels; 2ndly, with regard to roots ending in consonants: A. those inserting *i*; B. those rejecting *i*; C. those optionally inserting or rejecting *i*. As, however, it is more important to direct attention to those roots (whether ending in vowels or consonants) which reject *i*, the paragraphs under B. will be printed in large type.

Obs.—In the following lists of roots the 3rd sing. will sometimes be given between brackets, and the roots will be arranged generally in the order of their final vowels and consonants.

Note that if the 1st Future reject इ i, it is generally rejected in form I of Aorist, in Atmane-pada of Precative, in Conditional, Infinitive, Past Passive Participle, Indeclinable Past Participle, Future Participle formed with the suffix *tavya*, and noun of agency formed with the suffix *tri*; and often (though not invariably) decides the formation of the Desiderative form of the root by *s* instead of *ish*. So that the learner may always look to the 1st Future as his guide. For example, taking the root *kship*, 'to throw,' and finding the 1st Fut. to be *ksheptāsmi*, he knows that *i* is rejected. Therefore he understands why it is that the 2nd Fut. is *kshepsyāmi*; Aor. *akshaipsam*; Ātmane of Precative, *kshipstya*; Cond. *akshepsyam*; Infin. *ksheptum*; Past Pass. Part. *kshipta*; Indecl. Part. *kshiptvā*; Fut. Part. *ksheptavya*; noun of agency, *ksheptri*; Desid. *ēkshipsāmi*. On the other hand, taking root *yāc*, 'to ask,' and finding the 1st Fut. to be *yācīā*, he knows that *i* is inserted, and therefore the same parts of the verb will be *yācīshyāmi*, *ayācīsham*, *yācīshya*, *yācītum*, *yācīta*, *yācītā*, *yācītavya*, *yācītri*, *yiyācīshāmi*, respectively.

**A. Roots ending in Vowels inserting इ i (except as indicated at 391).**

392. Five in इ i and ई î, viz. अि 'to resort to' (अयिता, अयिष्यति), अि 'to swell,' उी 'to fly,' शी 'to lie down,' स्मि 'to smile' (in Desid. alone).

a. Six in उ u, viz. सु 'to sneeze,' श्लु 'to sharpen,' नु 'to praise,' जु 'to join,'



रु 'to sound,' सु *snu*, 'to drip' (the last only when Parasmai; when inflected in Ātm., it may reject i).

Obs.—सु 'to praise,' and सु 'to pour out,' in the Aorist Parasmai.

b. All in ऊ *u*, as भू 'to be' (भविता, भविष्यति), except सू and धू (which optionally reject i), and except in the Desiderative. See 395, 395. a.

c. All in short चृ *ri*, in the 2nd Future and Conditional, &c., but not in the 1st Future, as कृ 'to do' (करिष्यति, but कर्त्ता).

d. Two in short चृ *ri* (viz. वृ 'to choose' and जागृ 'to awake') also in 1st Future (वरिता, वरिष्यति, जागरिता, &c.)

e. All in long चृ *ri*, as नृ 'to pass' (तरिता, तरिष्यति).

393. Observe—वृ 'to choose,' and all roots in long चृ *ri*, may optionally lengthen the inserted i, except in Aorist Parasmai and Precative Ātmane (वरिता or वरीता, वरिष्यति or वरीष्यति, तरिता or तरीता, &c.) See 627, note \*.

#### B. Roots ending in Vowels rejecting इ i.

394. All in आ *a*, as दा 'to give' (दाता, दास्यति).

a. Nearly all in इ *i* and ई *ī*, as ज्ञि 'to conquer,' नी 'to lead' (जेता, जेष्यति, &c.)

b. Nearly all in short उ *u*, as श्रु 'to hear' (श्रोता, श्रोष्यति).

c. Those in long ऊ *u* generally in the Desiderative only.

d. All in short चृ *ri* (except वृ) in the 1st Future only, as कृ 'to do' (कर्त्ता, but करिष्यति). See 392. c.

e. All in ए *e*, ऐ *ai*, ओ *o*. See 390. d.

#### C. Roots ending in Vowels optionally inserting or rejecting इ i, either in all the last five tenses and Desiderative, or in certain of these forms only.

395. सू or सु cl. 2, 4, Ātm. 'to bring forth' (सोता or सविता, सोष्यते or सविष्यते).

a. धू 'to shake' (धविता or धोता, धविष्यति or धोष्यति, &c., but i must be inserted in Aor. Par., see 430), पू 'to purify,' optionally in Desid. only (पुपूष्, पिपविष् Ātm.)

b. यै Ātm. 'to grow fat' (प्याता and प्यायिता, प्यास्यते and प्यायिष्यते; but necessarily inserts i in Desid.)

c. चृ 'to go,' लृ or लृ 'to spread,' 'to cover,' and सृ 'to sound,' all in 1st Fut., and the latter two optionally in Desid. also (सर्ता, सरिता or (?) सरीता; स्तर्ता, स्तरिता or स्तरीता; खर्ता or खरिता; तिस्तोष्यति or तिस्तरिष्यति or तिस्तरीष्यति; सिस्त्रिष्यति or सुस्त्रूष्यति).

396. दरिद्रा 'to be poor' optionally in Desid. (दिदरिद्रास् or दिदरिद्रिष्).

397. All roots in long चृ *ri* optionally in Desid., as नृ makes तितरिष्यति or तितरीष्यति.

398. श्रि, यु, भृ, वृ, optionally in Desiderative. Compare 392.

A. *Roots ending in Consonants* inserting इ i.

399. As a general rule, all roots ending in ख *kh*, ग *g*, घ *gh*, ङ *gh*, ढ *t*, ढ *th*, ड *d*, ढ *dh*, य *n*, त *t*, थ *th*, फ *ph*, ब *b*, य *y*, र *r*, ल *l*, व *v*; thus, लिख् 'to write' makes लेखिता, लेखिष्यति, &c.; वल्ग 'to leap' makes वल्गिता, वल्गिष्यति.

a. ग्रह् 'to take' lengthens the inserted i in all the last five tenses, except Prec. Parasmai (ग्रहीता, ग्रहीष्यति), see 699. It rejects i in Desid.

B. *Roots ending in Consonants* rejecting इ i.

Obs.—The rules at 296–306 must in all cases be applied. When a number is given after a root, it indicates that the root only rejects i if conjugated in the class to which the number refers. When a number is given between brackets, this refers to the rule under which the root is conjugated.

400. One in क *k*.—शक् 5. 'to be able' (शक्ता, शक्यति 679).

401. Six in च *č*.—पच् 'to cook' (पक्ता, पक्ष्यति); वच् 'to speak' (650); रिच् 7. 'to make empty' (रेक्ता, रेक्ष्यति); विच् 7. 3. 'to separate'; सिच् 'to sprinkle'; मुच् 'to loosen' (628).

402. One in छ *čh*.—प्रच्छ\* 'to ask' (प्रष्टा, प्रक्ष्यति 631).

403. Fifteen in ज *j*.—त्यज् 'to quit' (596); भज् 'to honour'; यज् 'to sacrifice' (597); भञ्ज† 6. 'to fry' (632); मञ्ज् 'to be immersed' (633); भञ्ज 'to break' (669); रञ्ज् 'to colour', 'to be attached'; सञ्ज् 'to adhere' (597. a); स्त्रञ्ज् 'to embrace'; निञ्ज् 'to cleanse' (नेक्ता, नेक्ष्यति); विञ्ज‡ 3. 'to tremble' (वेक्ता, &c.); भुञ्ज 6. 'to bend', 7. 'to enjoy' (668. a); युञ्ज् 'to join' (670); रुञ्ज 'to break' (रोक्ता, &c.); सृञ्ज 'to create', 'to let go' (625).

404. One in त् *t*.—वृत् 'to be', 'to turn,' but only in 2nd Fut. Par., Cond. Par., Aor. Par., Desid. Par. (This root is generally Aṭm. and inserts i, 598.)

405. Fourteen in द् *d*.—जृद् 'to eat' (652); पृद् 'to go' (पृक्ता, पृत्यते); शृद् 'to perish'; सृद् 'to sink'; स्कृद् 1. Parasmai, 'to leap'; हृद् 'to void excrement'; खृद् 'to be troubled' (खेक्ता, &c.); क्षृद् 'to cut' (667); भृद् 'to break' (583); विद् 7. 'to reason', 4. 'to be', 'to exist', 6. 'to find'; सिद् 4. 'to sweat'; क्षुद् 'to pound' (क्षोक्ता, क्षोक्ष्यति); वृद् 'to strike' (634); नृद् 'to impel.'

406. Thirteen in ध *dh*.—बन्ध् 'to bind' (692); व्यध् 'to pierce' (615); राप् 'to accomplish' (राद्धा, राक्ष्यति); साप् 5. 'to accomplish'; सिप् 4. 'to be accomplished' (616); क्रुध् 'to be angry' (क्रोद्धा, क्रोक्ष्यति); शुप् 'to be hungry';

\* प्रच्छ inserts i in the Desiderative.

† भञ्ज optionally inserts i in the Desiderative.

‡ When विञ्ज belongs to cl. 7, it takes i; as, विजिता, विजिष्यति. See 390. a.

बुध 4. *Ātm.* 'to be aware' (614)\*; युध *Ātm.* 'to fight'; रुध 'to obstruct' (671); शुध 'to be pure'; वृध 'to increase,' only in 2nd Fut. Par., Cond. Par., Aor. Par.; शृध 'to break wind,' only in 2nd Fut. Par., Cond. Par., Aor. Par. (both these last insert *i* throughout the *Ātmane*).

407. Two in न् *n.*—मन् 4. *Ātm.* 'to think' (617); हन् 'to kill' (654), but the last takes *i* in 2nd Fut. and Conditional.

408. Eleven in प् *p.*—तप् 'to burn' (तप्ता, तप्स्यति); वप् 'to sow'; शप् 'to curse'; स्वप् 'to sleep' (655); ज्ञप् 'to obtain' (681); क्षिप् 'to throw' (635); तिप् *Ātm.* 'to distil'; लिप् 'to anoint'; छुप् 'to touch' (छोमा, छोप्स्यति); लुप् 6. 'to break' (लोमा, लोप्स्यति); सृप् 'to creep' (390. *f*).

409. Three in भ् *bh.*—यम् 'to lie with carnally' (यत्ना, यप्स्यति); रम् *Ātm.* 'to desire' (with ज्ञा 'to begin,' 601. *a*); लभ् *Ātm.* 'to obtain' (601).

410. Five in म् *m.*—गम् 'to go' (602), but takes *i* in 2nd Fut. and Cond.; नम् 'to bend' (नन्ता, नंस्यति); यम् 'to restrain'; रम् *Ātm.* 'to sport'; क्रम् 'to walk' in the *Ātmane* (क्रन्ता, क्रंस्यते).

411. Ten in ङ् *ṅ.*—दंङ् 'to bite' (दंष्टा, दंस्यति); दिङ् 6. 'to point out' (583); विङ् 'to enter' (वेष्टा, वेष्ट्यति); रिङ् 'to hurt'; लिङ् 'to become small'; कृङ् 'to cry out' (क्रोष्टा, क्रोष्ट्यति); रुङ् 6. 'to hurt'; दृङ् 1. 'to see' (390. *i*, 604, दृष्टा, दृष्ट्यति); मृङ् 'to handle' (390. *f*); स्पृङ् 6. 'to touch' (390. *f*, 636, स्पृष्टा, स्पृष्ट्यति).

412. Eleven in ष् *sh.*—त्रिष् 'to shine' (त्रेष्टा, त्रेष्ट्यति); द्विष् 'to hate' (657); पिप् 7. 'to pound'; विप् 'to pervade'; शिष् 7. 'to distinguish' (672); छिप् 4. 'to embrace' (301, 302); तुप् 4. 'to be satisfied' (तोष्टा, तोष्ट्यति); दुप् 4. 'to be sinful'; पुप् 4. 'to be nourished' (पोष्टा, पोष्ट्यति); शुप् 4. 'to become dry' (शोष्टा, शोष्ट्यति); कृष् 'to draw' (390. *f*, 606).

413. Two in स् *s.*—चस् 'to eat' (चस्ता, चत्स्यति); वस् 1. 'to dwell' (607) ‡.

414. Eight in ह् *h.*—दह् 'to burn' (610); नह् 'to tie' (624); वह् 'to carry' (611); दिह् 'to anoint' (659); मिह् 'to make water' (मेढ 305. *a*, मेह्यति); लिह् 2. 'to lick' (661); दुह् 2. 'to milk' (660) ||; रुह् 'to ascend' (रोढा, रोह्यति).

\* When बुध् belongs to cl. 1, it inserts *i*.

† When पुप् belongs to cl. 9, it takes *i* (पोषितुम्, पोषिष्यति).

‡ Except in the Past Pass. and Indekl. Participles उषित and उषित्वा (607). वा cl. 2. *Ātm.* 'to put on,' 'to wear,' inserts *i* (वसितुम्, वसिष्यते).

|| दुह् cl. 1, 'to afflict,' inserts *i* (दोहिता, &c.)

C. *Roots ending in Consonants optionally inserting or rejecting इ i, either in all the last five tenses and Desiderative, or in certain of these forms only.*

Obs.—When no tenses or forms are specified, the option applies to all except to form II of the Aorist and the Precative Parasmai, which can never insert i.

415. Two in च् ८.—तञ्च् 7. 'to contract'; व्रञ्च् 'to cut' (630).

a. Three in ज् j.—अञ्ज 7. 'to anoint' (668, but necessarily inserts i in Desid.); मृज् 'to clean' (390. j, 651); ध्रज् 'to fry' (optionally in Desid. only, necessarily rejects i in other forms).

b. Four in त् t.—पत् 'to fall' (optionally in Desid. only; necessarily inserts i in Futures and Cond., and rejects it in Aor.); कृत् 6. 'to cut' (optionally in 2nd Fut., Cond., and Desid.; necessarily inserts i in 1st Fut. and Aor.); चृत् 'to kill' (optionally in 2nd Fut., Cond., and Desid.; necessarily inserts i in 1st Fut. and Aor.); नृत् 'to dance' (optionally in 2nd Fut. and Desid., necessarily inserts i in 1st Fut. and Aor.)

c. Four in द् d.—स्यद् 'to flow' (optionally in all forms except 2nd Fut. and Cond. Par., and Desid. Par., where i is necessarily rejected); झिद् 'to be wet,' छृद् 'to shine,' and गृद् 'to injure' (the last two optionally in all forms except 1st Fut., which necessarily inserts i).

d. Three in ध dh.—रध् 'to perish'; सिध् 1. 'to restrain'; वृध् 'to prosper' (the last optionally in Desid. only, necessarily inserts i in other forms, see 680).

e. Two in न् n.—तन् 'to stretch' and सन् 'to honour' (both optionally in Desid. only, necessarily insert i in other forms, see 583).

f. Five in प् p.—तप् 'to be ashamed'; गुप् 1. 'to defend'; तृप् 4. 'to be satisfied' (618); दृप् 4. 'to be proud'; कृप् 'to be capable' (when it rejects i, it is Parasmai only).

g. Two in भ् bh.—लुभ् 4. 'to desire' (optionally in 1st Fut., necessarily inserts i in other forms \*); दम्भ् 'to deceive' (optionally in Desid. only, दिदम्भिषति or धिष्यति or धीष्यति, necessarily inserts i in other forms).

h. One in म् m.—क्षम् 1. 4. 'to bear' (क्षमिता or क्षना, क्षमिष्यते, -ति, or क्षंस्यते, -ति).

i. All in इव् iv (but only optionally in Desid.); as, दिव् 'to play,' षिव् 'to spit,' सिव् 'to sew.'

j. Two in य् y.—चाय् 'to honour'; प्याय् or स्फाय् 'to be fat' (but both necessarily insert i in Desid., compare 395. b).

k. Three in श् ९.—अश् 5. Atm. 'to pervade†' (but necessarily inserts i in Desid., see 681. a); नश् 4. 'to perish' (see 390. k, and 620); क्लिश् 9. 'to torment' (697).

l. Seven in श् sh.—अश् 'to pervade'; तश् 'to form by cutting,' 'to carve' (तक्षिता or तष्टा, तक्षिष्यति or तक्ष्यति, &c.); त्वश् 'to create'; कुष् with निर् 'to extract' (otherwise necessarily inserts i); इष् 6. 'to wish' (637); रिप् 'to injure'; रुप् 1. 'to

\* Except the Aorist, following form II at 435.

† अश् cl. 9, 'to eat,' inserts i.

injure' (the last three optionally in 1st Fut., but necessarily insert *i* in other forms).

*m.* Twelve in ह् *h*.—सह् *Ātm.* 'to bear' (optionally in 1st Fut. only, necessarily inserts *i* in other forms, see 611. *a*); गूह् 'to gamble' (गूहिता or गुाढा, &c.); गाह् 'to penetrate'; माह् 'to measure' (माहिता or माढा, &c.); स्निह् *snih*, 'to love' (स्नेहिता or स्नेधा or स्नेढा, &c.); स्नुह् *snuh*, 'to love,' 'to vomit'; मुह् 'to be perplexed' (612); गुह् 'to conceal' (गूहिता or गोढा, गूहिष्यति or घोष्यति, see 306. *a*, 390. *m*); दुह् 'to seek to injure' (623); वृह् 6. 7. or वृह् 6. 'to kill' (674); बृह् or बृह् 'to raise'; सृह् or सृह् 6. 'to kill.'

### *Aorist (Third Preterite).*

This complex and multiform tense, the most troublesome and intricate in the whole Sanskrit verb, but fortunately less used in classical Sanskrit than the other past tenses, is not so much one tense, as an aggregation of several, all more or less allied to each other, and all bearing a manifest resemblance to the Imperfect.

416. Grammarians assert that there are seven different varieties of the Sanskrit Aorist, four of which correspond more or less to the Greek 1st Aorist, and three to the 2nd Aorist, but we shall endeavour to shew that all these varieties may be included under two distinct forms of terminations given in the table at 246, and again below, and at 435.

417. Form I is subdivided like the terminations of all the last five tenses into (A) those which reject *i*, and (B) those which assume it; A belongs to many of those roots at 394, 400-414, which reject *i*; B to most of those at 392, 399, which insert it: but in the latter case the initial *s* becomes *sh* by 70, and in the 2nd and 3rd sing. the initial *s* is rejected, the *i* blending with the *ś*, which then becomes the initial of those terminations. Moreover, in the case of roots which insert *i* the stem is formed according to rules different from those which apply in the case of roots which reject *i*.

*a.* Form II at 435 resembles the terminations of the Imperfect, and belongs, in the first place, to some of those roots rejecting *i*, whose stems in the Imperfect present some important variation from the root (see 436); in the second, to certain of the roots rejecting *i*, which end in ञ् *ś*, श् *sh*, or ह् *h*, and which have *i*, *u*, or *ri*, for their radical vowel (see 439); in the third, to verbs of cl. 10 and Causals.

## FORM I.

418. The terminations are here repeated from 246.

## A. Terminations without इ i.

PARASMAI.			ĀTMANE.		
1. <i>sam</i>	<i>sva</i>	<i>sma</i>	<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>sís</i>	<i>stam</i> [ <i>tam</i> ]	<i>sta</i> [ <i>ta</i> ]	<i>sthás</i> [ <i>thás</i> ]	<i>sáthám</i>	<i>dhvam</i> or <i>dhvam</i>
3. <i>sít</i>	<i>stám</i> [ <i>tám</i> ]	<i>sus</i>	<i>sta</i> [ <i>ta</i> ]	<i>sátám</i>	<i>sata</i>

## B. Terminations with इ i.

PARASMAI.			ĀTMANE.		
1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>	<i>ishi</i>	<i>ishvahi</i>	<i>ishmahi</i>
2. <i>ís</i>	<i>ishám</i>	<i>ishá</i>	<i>ishthás</i>	<i>isháthám</i>	<i>idhvam</i> or <i>idhvam</i>
3. <i>ít</i>	<i>ishám</i>	<i>ishus</i>	<i>ishá</i>	<i>ishátám</i>	<i>ishata</i>

419. Observe—The brackets in the A terminations indicate the rejection of initial *s* from those terminations in which it is compounded with *t* and *th*, if the stem ends in any consonant except a nasal or semivowel, or in any short vowel such as *a*, *i*, *u*, or *ri*. Observe also, that initial *s* is liable to become *sh* by 70, in which case a following *t* or *th* is cerebralized. The substitution of *dhvam* for *dham* and *idhvam* for *idham*, in certain cases, is explained in the table at 246.

420. General rule for forming the stem for those verbs of the first nine classes which reject इ i and so take the A terminations.

Obs. 1. The augment अ a must always be prefixed, as in the Imperfect; but it will be shewn in the Syntax at 889, that when the Aorist is used as a prohibitive Imperative, after the particle *má* or *má sma*, the augment is then rejected. See 242. a.

Obs. 2. When a root begins with the vowels इ i, उ u, or ऋ ri, short or long, the augment is prefixed in accordance with 251. a.

In Parasmai, if a root end in either a vowel or a consonant, vriddhi the radical vowel before *all* the terminations.

In Ātmane, if a root end in इ i, ई í, उ u, or ऋ ú, gunate the radical vowel; if in ऋ ri or any consonant, leave the vowel unchanged before *all* the terminations. Final consonants must be joined to the A terminations according to the rules propounded at 296–306.

a. Thus, from नी 'to lead' come the two stems *anai* for Parasmai and *ane* for Ātmane (*anai* + *sam* = अनैषम् by 70; Ātm. *ane* + *si* = अनेषि, *ane* + *sthás* = अनेषास्, &c.)

b. From कृ cl. 8, 'to make,' come the two stems *akár* for Parasmai and *akri* for Ātmane (*akár* + *sam* = अकायम् by 70, &c.; Ātm. *akri* + *si* = अकृषि by 70, *akri* + *thás* = अकृषास् by 419, *akri* + *ta* = अकृत, &c.) See 682.

Similarly, भृ cl. 3, 'to bear.' See the table at 583.

c. So, from युञ् 'to join' come the two stems *ayañj* for Parasmai and *ayñj* for *Ātmane* (Par. *ayañj* + *sam* = अयौक्षम् by 296, *ayañj* + *sva* = अयौत्स्व, *ayañj* + *tam* = अयौक्षम् by 419; *Ātm.* *ayñj* + *si* = अयुक्षि by 296, *ayñj* + *thás* = अयुक्ष्याम्, *ayñj* + *ta* = अयुक्ते).

d. From रुच् cl. 7, 'to hinder,' the stems *araudh* and *arudh* (Par. *araudh* + *sam* = अरौत्सम् by 299, Du. *araudh* + *sva* = अरौत्स्व, *araudh* + *tam* = अरौद्धम्; *Ātm.* *arudh* + *si* = अरुत्सि, *arudh* + *thás* = अरुद्धास्, &c.)

e. Similarly, from पच् 'to cook' come the stems *apác* and *apać* (*apác* + *sam* = अपाक्षम् by 296; *Ātm.* *apać* + *si* = अपक्षि, *apać* + *thás* = अपक्ष्याम्, &c.)

f. From दह् 'to burn' (610), the stems *adáh* and *adah* (*adáh* + *sam* = अदाक्षम् by 306, a, *adáh* + *tam* = अदाक्षम् by 305; *Ātm.* *adah* + *si* = अपक्षि by 306, a, *adah* + *thás* = अदाक्ष्याम्, &c.)

421. By referring to 391. b. it will be easy to understand that most roots in *i*, *í*, short *u*, and short *ri*, take the A terminations. Most of those in *á*, *e*, *ai*, *o*, do so in the *Ātmane*, and a few of those in *á* also in the Parasmai.

a. स् or लृ 'to spread' takes either A or B; and in *Ātmane* when it takes A, changes *ri* to *ír*. See 678.

b. वृ or वृ 'to choose,' 'to cover,' changes its vowel to *úr*, under the same circumstances. See 675.

c. Roots in *e*, *ai*, *o*, change these vowels to *á* as in the other General tenses; thus, from खे 'to cover,' अख्यासिपम् &c. (see 433), अख्यासि &c. Similarly, नि, नी, दी, and optionally ली, see 390. e (अनासिपम् &c., अनासि &c.)

d. दा 'to give' (see 663), धा 'to place' (see 664), स्था 'to stand' (see 587), दे 'to protect,' धे 'to drink' (if in *Ātm.*), दो or दा 'to cut' (if in *Ātm.*), change their finals in the *Ātmane* to *i* (अदिपि, अदिष्याम् 419, अदिन, अदिष्वहि; 2nd pl. अदिदम्). In Parasmai they follow 438.

e. गा used for इ 'to go,' with अपि prefixed, signifying 'to go over,' 'to read' (*Ātmane* only), changes its final to *i* (अध्यगीपि, -गीष्टास्, -गीष्ट, &c.)

f. कु *Ātm.* 'to cry out,' गु 'to void excrement,' and भु 'to be firm,' all cl. 6, preserve their vowels unchanged (अकुपि, &c.; अकुष्याम्, अकुत, &c.; अगुपम्, &c.); भु may also make अभौषम्, and गु may also make अगुविपम्, but the latter root is then generally regarded as गू.

422. The following roots of those rejecting *i*, enumerated at 400-414, take the A terminations only, both for Par. or *Ātm.*: पच्च; तञ्, भञ्, भञ्ज, भञ्ज, यञ्, रञ्, सञ्, खञ् *Ātm.*, भुञ्, रुञ्, मृञ्; पद् *Ātm.*, हद् *Ātm.*, सिद्, तुद्, नुद्; बन्ध्, व्यध्, राध्, साध्, बुध् 4. *Ātm.*, युध्; मन् 4. *Ātm.*; तप, वप, शप, स्वप, क्षिप, तिप *Ātm.*, क्षुप; यभ्, रभ्, लभ्; दंश्; वस्; दह्, नह्, वह्.

a. The following take in Par. either the A terminations of form I or optionally form II; but in *Ātm.* usually the A form of I, sometimes form II: रिच्, विच् 3, निञ्, विञ् 3, स्कन्द्, छिद्, भिद्, क्षुद्, रूप्, दृश्, मृश्, स्पृश्, कृष्.

b. The following take in Par. only form II; but in *Ātm.* the A form of I, or sometimes the B form of I: शक् (*Ātm.* doubtful), सिच्, मुच्, विद् 6, 'to find' (*Ātm.* doubtful), 4. 7. (only *Ātm.*), शद्, सद्, झिद्, खिद् 4, रप्, सिप् 4, कृप्, क्षुप्, हन् (see

424. *b*; **बप्** with the B terminations is generally used for Par., but **अहनत्** occurs in Epic poetry), **आप्**, **लिप्**, **लुप्**, **सृप्**, **गम्**, **घस्**.

423. The following of those inserting or rejecting *i*, enumerated at 415, take either the A or B terminations: **तच्** or **तञ्**, **व्रश्**, **मृज्**, **स्यन्द्** generally *Ātm.* only, **सिप्**, **खप्** *Ātm.*, **गुप्**, **क्षप्** *Ātm.*, **नुप्**, **टृप्** (the last three in Par. take also form II), **क्षम्** generally *Ātm.* (may also follow form II in Par.), **प्याप्** (or **प्यै**) *Ātm.*, **अज्**, **अक्ष्**, **गृह्**, **गाह्**, **माह्**, **गृह्**.

424. The rules at 296-306 must in all cases be applied, as well as the special rules applicable to certain roots in forming the Futures at 390 and 390. *a-o*; thus, **व्रश्** makes **अव्राक्षम्** by 297. *b* (see 630); **मृज्** makes **अमृज्क्षम्** by 390. *k* (see 633); **नञ्** in *Ātm.*, **अनञ्क्षि** or **अनञ्शिप्**; **धञ्**, **अध्राक्षम्** or **अध्राक्षम्**, **अध्रक्षि** or **अध्रक्षि** by 390. *g*; **मृज्**, **अमृज्क्षम्** by 390. *j* (also **अमृज्क्षि**); **नह्**, **अनात्सम्** by 306. *b*.

*a*. **पद्** *Ātm.* 'to go,' **बुध्** *Ātm.* 'to awake,' **जन्** *Ātm.* 'to be born,' may form their 3rd sing. as if they were Passive verbs (see 475); thus, **अपादि**, Du. 3. **अप-त्साताम्**; **अयोधि** (or optionally **अयुद्ध**), Du. 3. **अभुत्साताम्**; **अजनि** (or optionally **अजनिष्ट**).

*b*. Roots ending in **न्** and **म्** must change these letters to Anusvāra before *s*, and **म्** becomes **न्** before **ध्व**; thus, **मन्** makes **अमंसि**, **अमंस्यास्**, **अमंस्त** (or if in cl. 8. **अमनिष्ट**, or by *c*. below **अमत**); **क्षम्** makes **अक्षंसि** &c., Du. 2. **अक्षन्ध्वम्**.

**हन्** (generally Par.) drops its nasal before the *Ātmane* terminations (**अहसि**, **अहयास्**, &c.; initial *s* being rejected according to 419).

**गम्** does so optionally (**अगंसि** or **अगसि**, **अगंस्यास्** or **अगयास्**, &c.)

*c*. Roots in **न्** and **ण्** of cl. 8, which properly take the B terminations, are allowed an option of dropping the nasal in 2nd and 3rd sing. *Ātm.*, in which case initial *s* is rejected (419); e.g. **तन्** makes 3. **अतनिष्ट** or **अतत** (Pān. II. 4, 79).

*d*. Similarly, **क्षण्** makes 3. **अक्षणिष्ट** or **अक्षत**; and **चृण्**, **आणिष्ट** or **आत**.

*e*. **सन्** 'to give' is allowed the option of lengthening the *a*, when *n* is dropped; thus, Sing. 2. **असायास्** or **असनिष्टास्**, 3. **असात** or **असनिष्ट**. Compare 354. *a*, 339 (Pān. II. 4, 79).

*f*. The nasal of **दंश्** 'to bite' becomes **ङ्** before **क्** and **ण्** before **ङ्**; thus, **अदाक्षम्**, Du. 2. **अदाष्टम्**; *Ātm.* 1. **अदक्षि**, Du. 2. **अदखदुम्**. See 303.

425. **वह्** 'to carry' (see 611) changes its radical vowel to **ओ** *o* before those terminations which reject an initial *s* by 305. *a*; thus, *avāksham*, *arākshís*, *arākshít* (Lat. *vezi*), *avākshva*, *avodham*, &c.; *Ātm.* *avakshi* (Lat. *vezi*), *avodhás*, *avodha*.

*a*. **सह्** *Ātm.*, 'to bear,' generally takes the B terminations (*asahishi*, &c.), though the form **असोढ** is also given for the 3rd sing.

426. **नह्** 'to tie,' 'to fasten,' makes *anátsum*, *anátśís*, *anátśít*, *anátśva*, *anádham*, &c.; and *Ātm.* *anatsi*, *anaddhás*, &c., by 306. *b* (compare 183).

*a*. **वस्** 'to dwell' (see 607) makes *avátsum*, &c., by 304. *a*.

427. General rule for forming the stem for those verbs of the first nine classes which assume *i*, and so take the B terminations at 418.



a. If a root end in the vowels इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*, vriddhi those vowels in the Parasmai before *all* the terminations, and gunate them in the Ātmane.

Thus, from पू 'to purify' come the two stems *apau* for Parasmai and *apo* for Ātmane (*apau* + *i* + *sam* = अषाविषम् by 37, *apau* + *i* + *is* = अषावीस्, *apau* + *i* + *it* = अषावीत्, &c.; Ātm. *apo* + *i* + *si* = अपविषि, &c., by 36), see 583.

From तृ cl. 1, 'to cross,' comes the stem *atár* for Parasmai (*atár* + *i* + *sam* = अतारिषम्, &c.).

So, from शी 'to lie down' comes अशयिषि, अशयिषास्, &c.; but roots ending in any other vowel than *ū* and long *ṛī* more frequently take the Ā terminations, as they generally reject *i*.

b. If a root end in a single consonant, gunate the radical vowel in both Parasmai and Ātmane (except as debarred at 28, and except in the roots enumerated at 390. a).

Thus, बुध् *budh*, cl. 1, 'to know,' makes its stem *abodh* (*abodhisham*, &c.). See 583.

वृत् *vṛit*, 'to be,' makes *avart* (*avartishi*, &c.).

एध् *edh*, 'to increase,' makes *oidh* (*aidhishi*, &c., 251. b). See 600.

428. A medial *a* in roots ending in र् and ल् is lengthened in Parasmai, but not in Ātmane.

Thus, चर् 'to go' makes अचारिषम्; ज्वल् 'to blaze,' अज्वालिषम्. The roots वद् 'to speak' and व्रज् 'to go' also lengthen the *a* in Parasmai (अवादयिषम्; but not in Ātmane अवदिषि &c.).

a. But those in म्, य्, ह् never lengthen the *a* in Parasmai; thus, स्यम् 'to sound' makes अस्यमिषम्. The following roots also are debarred from lengthening the *a*: कख्, कग्, रग्, लग्, सग्, स्थग्, हग्, ह्वग्, कट्, क्षग्, चत्, क्षप्, पप्, मप्, चट्, यप्, थप्, हस्. One or two do so optionally; as, कण् and नट् 'to sound.'

429. Observe, that as the majority of Sanskrit verbs assume *i*, it follows that rule 427. a. b. will be more universally applicable than rule 420, especially as the former applies to the Aorist of Intensives, Desideratives, and Nominals, as well as to that of simple verbs.

430. The special rules for the two Futures at 390. a-o will of course hold good for the Aorist; thus the roots enumerated at 390 and 390. a (कुञ्च् &c.) forbid Guṇa; and गू, धू, धू, नू generally change their finals to *uv* (अकुञ्चिषम् &c., अगुविषम् &c.); but when गू is written गु it makes अगुषम् &c., see 421. f, and धू may also make अधाविषम्, and नू, अनाविषम्.

a. ऊर्णु makes और्णाविषम् or और्णविषम् or और्णुविषम् &c., and in Ātmane और्णविषि or और्णुविषि.

b. According to 390. c. दीधी, वेवी, and दरिद्रा drop their finals (अदीधिषि, अदरिद्रिषम्, &c.; see also 433).

431. In the Ātmane, वृ 'to choose,' 'to cover,' and all roots in long ऋ *ṛī*, such

as *स्तृ* 'to spread,' may optionally lengthen the inserted *i*; thus, *सवरिषि* or *सवरीषि* &c., *सस्तरिषि* or *सस्तरीषि*; but in *Parasmai* only *सवारिषम्*, *सस्तारिषम्*.

432. *श्वि* 'to swell' and *जागृ* 'to awake' take *Guna* instead of *Vṛiddhi* (*अश्वयिषम्* &c., see also 440. *a*; *सजागरिषम्* &c.)

*a.* *ग्रह्* according to 399. *a.* makes *अग्रहीषम्*, and by 390. *m.* *गुह्* makes *अगूहिषम्*. The latter also conforms to 439 and 439. *b.* See 609.

*b.* *हन्* 'to kill' forms its Aorist from *वप्* (*अवधिषम्* &c.), but see 422. *b.*

433. Many roots in *आ* *á*, *ए* *e*, *ओ* *o*, and *ऐ* *ai*, with three in *म्* *m*, viz. *यम्* *yam*, *रम्* *ram*, *नम्* *nam*, assume *i*, but in the *Parasmai* insert *s* before it; final *e*, *o*, and *ai*, being changed to *आ* *á*; thus, from *या* 'to go' comes *अयासिषम्*, &c. (see 644); from *शो* 'to sharpen,' *अशासिषम्*, &c.; from *यन्* 'to restrain,' *अयसिषम्*, &c.

*दरिद्रा* 'to be poor' makes *adaridrisham* or *adaridrásisham*, &c.

434. In the *Ātmane* these roots reject the *i* and the *s* which precedes it, and follow 418; thus, from *मा* 'to measure' comes *अमासि*, &c. (see 664. *a*); from *ये* 'to cover,' *अव्यासि* (see 421. *c*); from *रम्* 'to sport,' *अरंसि*, *अरंस्यासि*, *अरंस्त*, &c.

## FORM II.

## 435. Resembling the Imperfect.

	PARASMAI.				ĀTMAE.		
1. <i>am</i>	<i>áva</i> [ <i>va</i> ]	<i>áma</i> [ <i>ma</i> ]		<i>e</i> [ <i>i</i> ]	<i>ávahi</i>	<i>ámahi</i>	
2. <i>as</i> [ <i>s</i> ]	<i>atam</i> [ <i>ta</i> m]	<i>ata</i> [ <i>ta</i> ]		<i>athás</i>	<i>ethám</i> [ <i>áthám</i> ]	<i>adhvam</i>	
3. <i>at</i> [ <i>t</i> ]	<i>atám</i> [ <i>tám</i> ]	<i>an</i> [ <i>us</i> ]		<i>ata</i>	<i>etám</i> [ <i>úlám</i> ]	<i>anta</i>	

436. No confusion arises from the similarity which this form bears to the Imperfect, as in all cases where the above terminations are used for the Aorist, the Imperfect presents some difference in the form of its stem; thus, *गम्* 'to go' makes *agaccham* for its Impf., *agamam* for its Aor. (see 602); *भिद्* 'to break' makes *abhinadam* for its Impf., *abhidam* for its Aor. (see 583). So again, cl. 6, which alone can shew a perfect identity of root and stem, never makes use of this form for its Aorist, unless by some special rule the stem of its Imperfect is made to differ from the root; thus, *लिप्* 'to smear' (cf. *ἀλείφω*), which makes *alipam* in Aor., is *alimpam* in its Impf.; see 281. (So in Gr., cf. Impf. *ἔλειπον* with 2nd Aor. *ἔλαβον*; *ἔδαμνην* with *ἔδαμον*, &c.)

Obs.—This form of the Sanskrit Aorist corresponds to Gr. 2nd Aor. (cf. *asthám*, *asthás*, *asthút*, with *ἔστην*, *ἔστης*, *ἔστη*), and the first form is more or less analogous to the 1st Aor. The substitution of *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*, in *Ātm.* of form II, is confined to a class of roots mentioned at 439.

437. Rule for forming the stem in verbs of the first nine classes. Prefix the augment, and as a general rule attach the terminations directly to the root.

Thus, in *agamam* &c., *abhidam* &c., see 436. So also, *नश्* 'to perish' makes *अनशम्* (also *अनेशम्*, see 441, 424).

*a.* Observe, however, that most of the roots which follow this form in *Par.*,

follow form I at 418 in Átm.; thus, भिद् 'to break' makes *abhitsi*, &c., in Átm.; see the table at 583: similarly, छिद् 'to cut,' see 667. And a few roots, which are properly restricted to Átm., have a Parasmai Aorist of this 2nd form; thus, रुच् Átm. 'to shine,' 'to be pleasing,' makes Par. *aruçam*, as well as Átm. *aroçishi*.

b. One or two roots in आ *á*, इ *i*, and ए *e* reject their finals; and one or two in चृ *ri* and चृ *ri* gunate these vowels before the above terminations; thus, ख्या 'to tell' makes अख्यम् &c., अख्ये &c.; श्वि 'to swell,' अश्वम्; ज्ञे 'to call' makes अज्ञम् (see 595); गृ 'to go,' अगम्; चृ 'to go,' आगम्; जृ 'to grow old,' अजरम्.

c. दृश् 'to see' gunates its vowel (अदर्शम्, see 604).

d. Penultimate nasals are generally dropped; thus, सम्भ 'to stop' makes असम्भम्; स्पन्द 'to distil,' अस्यदम्; स्कन्द 'to mount,' अस्कदम्; भ्रंश् 'to fall,' अभ्रशम्.

e. A form अक्षम् occurs in the Veda, from घस् 'to eat,' the medial *a* being dropped.

438. In the Parasmai certain roots ending in long आ *á* and ए *e* conform still more closely to the terminations of the Imperfect, rejecting the initial vowel, as indicated by the brackets in the table at 435. In the 3rd pl. they take *us* for *an*.

Thus, दा cl. 3, 'to give,' makes *adám*, *adás*, *adát*, *adáva*, &c.; 3rd pl. *adus*, see 663. So also, धा cl. 3, 'to place,' makes *adhám*, &c., 664; and स्था cl. 1, 'to stand,' makes *asthám*, &c., 587.

a. Similarly, भू cl. 1, 'to be,' except 1st sing. and 3rd pl. (अभूवम्, अभूस्, अभूत्, अभूव, &c.; but 3rd pl. अभूवन्, see 585).

b. Observe, however, that some roots in *á*, like यá, 'to go,' follow 433.

c. And some roots in ए *e* and ओ *o*, which follow 433, optionally follow 438; in which case *e* and *o* are changed as before to *á*; thus, धे *dhe*, cl. 1, 'to drink,' makes either *adhásisham* &c., or *adhám* &c., also *adadham*, see 440. *a*; सो *so*, cl. 4, 'to come to an end,' makes either *asúsisham* or *asúm*, see 613.

d. In the Átmane-pada, roots like दा, धा, स्था, दे, धे, दो follow 421. *d*.

e. इ 'to go' makes its Aorist from a root गि; thus, *agám*, *agás*, &c.

Note—*Adaddm*, Impf. of *dá*, 'to give,' bears the same relation to its Aor. *adúm* that *ἐδιδων* does to *ἔδων*. So also the relation of *adhám* (Aor. of *dhá*, 'to place') to *adadhám* (Impf.) corresponds to that of *ἐθην* to *ἐτίθην*. Cf. also *abhavas* and *abhús* with *ἐφύε* and *ἐφύς*.

439. Certain roots ending in श्र *ś*, श् *sh*, ह्र *h*, enclosing a medial *i*, *u*, or *ri*, form their Aorists according to form II at 435; but whenever confusion is likely to arise between the Imperfect and Aorist, *s* is prefixed to the terminations, before which sibilant the final of the root becomes *k* by 302 and 306.

Thus, दिश् 'to point out,' the Impf. of which is अदिशम्, makes अदिशम् &c. in Aor. (cf. Gr. 1st Aor. *ἔδειξα*). Similarly, द्विष् cl. 2, 'to hate,' makes *adviksham* &c., 657; दुह् cl. 2, 'to milk,' makes *adhuksam* &c., by 306. *a*. See 660.

a. This class of roots substitutes *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám* in

Ātmane terminations; thus, *adikshi*, *adikshathás*, *adikshata*, *adikshávahi*, *adiksháthám*, &c.; 3rd pl. *adikshanta*.

b. A few roots in *ह h* (viz. लिह्, दिह्, गुह्, दुह्) optionally in the Ātmane reject the initial *a* from the terminations of the 2nd and 3rd sing., 1st du., and 2nd pl.; thus, लिह् may make अलिधि, अलीढास्, अलीढ; Du. 1. अलिहहि; Pl. 2. अलीदम्, 661: and दुह् 'to milk,' अधुधि, अदुग्धास्, &c. See 661, 659, 609, 660.

c. According to some authorities, a few roots (e. g. वृप्, दृप्, सृप्) which generally follow form I, A, in Ātmane, may optionally conform to form II, taking the terminations *i*, *áthám*, *átám*, rejecting initial *a* and *á* from the other terminations, and taking *ata* for *anta*; thus, *atripi*, *atriphás*, *atripta*, *atripvahi*, &c.

440. Causal verbs and verbs of cl. 10 make use of form II, but the stem assumes both reduplication and augment (as in the Greek Pluperfect); thus, बुध् cl. 1, 'to know,' makes in the Causal Aorist अबूबुधम्, &c. This will be explained at 492.

a. A few Primitive verbs besides those of cl. 10 take a reduplicated stem, analogous to Causals (see 492).

Thus, अि 'to resort to' makes अशिश्रियम् &c.; अि 'to swell' makes अशिथियम् (also अथम् and अथपियम्, see 432, 437. b); दृ cl. 1, 'to run,' अदुदुचम्; सु 'to flow,' असुसुवम्; धे 'to drink,' अदधम्; कम् 'to love,' अचकम्, &c. This last is defective when it belongs to cl. 1, having no Special tenses; but when it belongs to cl. 10 (Pres. कामये, &c.) its Aorist is अचोक्मे.

441. The following Primitive verbs take a contracted form of reduplicated stem: वच् cl. 2, 'to speak,' makes अवोचम् *avočam* (from अवउचम् for अववचम् 650); पत् cl. 1, 'to fall,' अपतम् (from अपपतम्; compare Gr. *ἐπιπτω*); शास् cl. 2, 'to rule,' अशिषम् (from अशिशसम्, but the Ātmane follows 427; see 658); अस् cl. 4, 'to throw,' आस्यम् (from आससम्, contracted into आस्यम् for आसम् 304. a, whence by transposition आस्यम्); नश् cl. 4, 'to perish,' अनेशम् (from अनइषम् for अननिशम्). See 620, 436.

### Precative or Benedictive.

Terminations of Precative repeated from 246.

PARASMAI.			ĀTMANE.		
yásam	yásva	yásma	síya	sívahi	símahi
yás	yástam	yásta	síshthás	síyásthám	sídhvam or sídhvam
yát	yástám	yásus	síshṭa	síyástám	síran

442. The terminations of this tense resemble those of the Potential in the scheme at 245. In 2nd and 3rd sing. they are identical. In the other persons of the Parasmai a sibilant is inserted, and in some of the Ātmane, both prefixed and inserted. In 2nd pl. Ātm. *sídhvam* is used for *sídhvam* when immediately preceded by any other vowel but *a* or *á*, and optionally *ishídhvam* for *ishídhvam* when immediately preceded by a semivowel or *h*. The only difference between the Potential

and Precative of verbs of the 2nd and 3rd groups, at 290, will often be that the Potential will have the conjugational characteristic; thus, *bhid*, cl. 7, 'to break,' will be *bhindyāt* in Pot., and *bhidydāt* in Prec. (Compare the Optative of the Gr. Aor. *δοίην* with Optative of the Present *διδόίην*.)

443. Rule for forming the stem in verbs of the first nine classes.

In Parasmai, as a general rule, either leave the root unchanged before the *y* of the terminations, or make such changes as are required in the Passive (see 465-472), or by the conjugational rule of the 4th class, and never insert *i*.

In Ātmane, as a general rule, prefix *i* to the terminations in those roots ending in consonants or vowels which take *i* in the Futures (see 392, 399), and before this *i* gunate the radical vowel. Gunate it also in the Ātmane in some roots ending in vowels which reject *i*: but if a root end in a *consonant*, and *reject i*, the radical vowel is generally left unchanged in the Ātmane, as well as Parasmai.

444. Thus, from भू cl. 1, 'to be,' come the stem of the Parasmai *bhú*, and the stem of the Ātmane *bhavi*, by 36. a (*bhú + gásam* = भूयासम् &c., *bhavi + sīya* = भविष्यो by 70).

445. Frequently, as already observed, before the *y* of the Parasmai terminations, the root is liable to changes analogous to those which take place before the *y* of cl. 4 at 272, and the *y* of Passive verbs at 465; and not unfrequently it undergoes changes similar to those of the Perfect at 373, &c., as follows:—

446. A final सा *á* is changed to ए *e* in Par., but remains unchanged in Ātm., as before the *s* of the 2nd Future terminations; thus, दा cl. 3, 'to give,' makes देयासम् &c. for Par., but दासीय &c. for Ātm.; पा 'to drink' makes पेयासम् &c.

a. But ज्या 'to become old' makes जीयासम् &c., and दरिद्रा 'to be poor' drops its final even in Parasmai (दरिद्र्यासम्, दरिद्रिषीय, &c.) Compare 390. c.

447. Final इ *i* and उ *u* are lengthened in Par., as before the *y* of Passives, and gunated in Ātm., as before the *s* of the 2nd Future; thus, चि 'to gather' makes चीयासम् &c., चेपीय &c.; and हु 'to sacrifice' makes हूयासम् &c., होपीय &c.

a. When इ 'to go' is preceded by a preposition, it is not lengthened (इयासम् &c.; otherwise ईयासम्).

b. दीधी and वेवी drop their finals as at 390. c (दीधिषीय &c.)

448. Final च्च *ri* is changed to रि *ri* in Parasmai, but retained in Ātmane; thus, कृ 'to do' makes क्रियासम् &c., and कृषीय &c. After a double consonant *ri* is gunated in Parasmai, as well as before inserted *i*; thus, स्तृ 'to spread' makes स्तृयासम् &c., स्तृषीय &c., or स्तरिषीय &c.

a. It is also gunated in च्च *ri*, 'to go,' and जागृ 'to awake' (ज्यासम्, जाग्यासम्, &c.)

b. वृ 'to cover,' 'to choose,' makes त्रियासम् or वृयासम्, वृषीय or वरिषीय or वृषीय.

449. Final च् *r* is changed to ई *r* in both voices, but *i* is gunated before inserted *i* in *Ātmane*; thus, तृ cl. 1, 'to cross,' makes तीर्यासम् &c., तीरीय &c., or त्रिरीय &c., or तरीरीय &c.

a. One root, पू cl. 10, 'to fill,' makes पूर्यासम् &c. Compare 448. a.

450. Of roots in रे, धे 'to drink' makes धेयासम् &c. (which is also the Precative of धा 'to hold'); दे 'to protect,' देयासम्.

a. But ह्वे 'to call' makes ह्व्यासम् &c., and ह्वासीय &c.; ये 'to cover' makes वीयासम् &c., and व्यासीय &c.; and वे 'to weave' makes जयासम् &c., and वासीय &c. Compare 465. c.

451. Final ऐ *ai* and ओ *o* are often treated like final *ā* at 446; thus गै 'to sing' makes गेयासम् &c.; सै 'to waste' and सो 'to destroy' make सेयासम्; दो 'to cut,' like दा 'to give' and दै 'to protect,' makes देयासम्. But sometimes they are changed to *ā*; thus, त्रै 'to preserve' makes त्रासीय &c.; दै 'to purify' makes दायासम्; छै 'to think' either ध्यायासम् or ध्येयासम्; ज्ञै 'to be weary' either ग्यायासम् or ग्येयासम्.

452. As already stated, if a root end in a consonant, there is no change in *Parasmai*, except the usual changes before *y*; moreover, unlike the 2nd Future, there is no Guṇa in *Ātmane*, unless the root take *i*; the other changes in *Ātmane* are similar to those applicable before the *s* of the 2nd Future terminations (390. o); thus, दुह् 'to milk' makes दुत्यासम् &c., and धुक्षीय &c., by 306. a; द्विप् 'to hate' makes द्विप्यासम् &c., and द्विषीय &c., by 302; and बुध् 'to know' makes बुध्यासम् &c., and बोधिषीय &c. See 443.

a. Roots of the 10th class, however, retain Guṇa in *Par.*, as well as in *Ātm.*, rejecting the conjugational *aya* in *Par.* only; see under Causals (495).

453. According to the usual changes in cl. 4 and in *Passives*, roots ending in a double consonant, of which the first member is a nasal, generally reject the nasal; thus, भञ्ज *bhañj*, cl. 7, makes *bhajyāsam*, &c. Compare 469.

a. So again, according to 472, ग्रह् 'to take' makes in *Par.* गृह्यासम् &c.; प्रश् 'to ask,' पृच्छ्यासम् &c.; धञ्ज् 'to fry,' भृज्यासम् (632); ब्रश् 'to cut,' वृध्यासम् (636); व्यध् 'to pierce,' विध्यासम्; व्यच् 'to deceive,' विच्यासम्; शास् 'to teach,' शिष्यासम् &c. In the *Ātmane* they are regular.

b. So again, इ *i* and उ *u* before *r* and *v* are lengthened; thus, कुर् 'to sound' makes कूर्यासम्; and दिच् 'to play,' दीर्यासम्. Compare 466.

454. वच् 'to speak,' वद् 'to say,' वप् 'to sow,' वश् 'to wish,' वस् 'to dwell,' वह् 'to carry,' and स्वप् 'to sleep,' substitute उ *u* for व *va* in *Par.*, and यञ् 'to sacrifice' substitutes *i* for *ya*; thus, उच्यासम्, सुप्यासम्, इत्यासम्, &c.; cf. 471. In the *Ātmane* they are regular; as, वक्षीय from वद्; यक्षीय from यञ्.

a. जन्, खन्, and सन् conform to 470; thus, ज्ञ्यासम् or जायासम् &c.; cf. 424. e.

Observe—In addition to these rules, the other special changes which take place before the *s* of the 2nd Future terminations, noted at 390 and 390. a—o, will apply to the *Ātmane* of the Precative; thus, कुर or कू at 390 makes कुपीय or कुविपीय; धञ्ज at 390. g.

makes भक्षीय or भक्षीय; कम् at 390. *l.* makes कामयिषीय or कमिषीय; and गुप् may be गुप्तासम् or गोपाय्यासम् even in Parasmai.

*Conditional.*

Terminations of Conditional repeated from 246.

PARASMAI.			ĀTMANE.		
<i>syam</i>	<i>syāva</i>	<i>syāma</i>	<i>syē</i>	<i>syāvahi</i>	<i>syāmahi</i>
<i>syas</i>	<i>syatam</i>	<i>syata</i>	<i>syathās</i>	<i>syethām</i>	<i>syadhvam</i>
<i>syat</i>	<i>syatām</i>	<i>syān</i>	<i>syatu</i>	<i>syetām</i>	<i>syanta</i>

455. Observe, that this tense bears the same relation to the 2nd Future that the Imperfect does to the Present. In its form it is half an Imperfect, half a 2nd Future. It resembles the Imperfect in prefixing the augment *a* to the stem (see 251), and in the latter part of its terminations: it resembles the 2nd Future in the first part of its terminations in gunating the radical vowel, in inserting *ī* in exactly those roots in which the Future inserts *i*, and in the other changes of the stem.

456. The Conditional is most easily formed from the 2nd Future (388–415) by prefixing the augment *a* and changing *syāmi* (*shyāmi*) into *syam* (*shyam*); e. g. *karishyāmi*, *akarishyam*.

457. Thus, बुध् cl. 1, 'to know,' makes अबोधियम् &c.; दुह् 'to milk' makes अधोक्ष्यम् &c. (see 414 and 306. *a*); द्विप् 'to hate,' सद्वेक्ष्यम् &c. (see 412); गृह् 'to conceal,' अगृहियम् or अधोक्ष्यम् (415. *m*); मज्ज् 'to be immersed,' अमज्ज्यम् (390. *k*).

*a.* The augment will be prefixed to roots beginning with vowels according to the rules given at 251; thus, ऊर्णु 'to cover' makes और्णुवियम् or और्णुवियम्, cf. 390. *b*.

*b.* इ 'to go,' with अपि prefixed (meaning 'to read'), may optionally form its Conditional from the root गा (अप्येये or अप्येये, see 421. *e*).

*Infinitive.*

458. The termination of the Infinitive is तुम् *tum* (= the *tum* of the Latin Supine). It is used as a verbal noun with the force of the accusative or dative case.

Obs.—The suffix *tum* is probably the accusative of the suffix *tu* (see 82. VIII), of which other cases are used as Infinitives in the Veda.

459. Rule for forming the stem in verbs of the ten classes.

The stem of the Infinitive is identical with the stem of the First Future, and where one inserts *ī*, the other does also; thus, *budh*, cl. 1, 'to know,' makes बोधितुम् *bodhitum*; क्षिप् *kship*, cl. 6, 'to throw,' makes क्षेप्तुम् *ksheptum*. Moreover, all the rules for the change of the root before the *t* of the Future terminations apply equally before the

*t* of the Infinitive. Hence, by substituting *um* for the final *á* of the 3rd pers. sing. of the 1st Future, the Infinitive is at once obtained.

Thus, शक्ता, शक्नुम्; प्रष्टा, प्रष्टुम्; सोदा, सोदुम्; कथयिता, कथयितुम्. So also, दुह् makes दोग्धुम्; दुह्, द्रोदुम् or द्रोग्धुम् or द्रोहितुम्; कुच, कुचितुम्. See 388-415.

a. In the Veda, Infinitives are also formed by the suffixes तवे, तवै, तोस्, स्यै, से, ससे, सध्ये, सस्, ए, ऐ, सस्, which are really cases of verbal nouns (see 867. a. b).

b. The following examples will shew how remarkably the Sanskrit Infinitive answers to the Latin Supine. S. स्थातुम् 'to stand,' L. *statum*; S. दातुम् 'to give,' L. *datum*; S. पातुम् 'to drink,' L. *potum*; S. एतुम् 'to go,' L. *itum*; S. स्तुतुम् 'to strew,' L. *stratum*; S. संकुम् 'to anoint,' L. *unctum*; S. जनितुम् 'to beget,' L. *genitum*; S. स्वनितुम् 'to sound,' L. *sonitum*; S. सन्नेम् 'to go,' L. *serptum*; S. वमितुम् 'to vomit,' L. *vomitum*.

#### DERIVATIVE VERBS.

460. Having explained the formation of the verbal stem in the ten classes of Primitive verbs, we come next to the four kinds of Derivative verbs, viz. Passives, Causals, Desideratives, and Frequentatives.

#### PASSIVE VERBS.

461. Every root in every one of the ten classes may take a Passive form, conjugated as an *Ātmane-pada* verb of cl. 4, the only difference being in the accent, which in Passives falls on the inserted *ya*, whereas in the *Ātmane* of Primitive verbs of cl. 4, it falls on the radical syllable.

a. It has already been remarked, that the Passive may be regarded as a distinct derivative from the root, formed on one invariable principle, without any necessary community with the conjugational structure of the Active verb. Thus the root *bhid*, cl. 7, 'to divide,' makes *bhinatti* or *bhintte*, 'he divides;' *dvish*, cl. 2, 'to hate,' makes *dveshṭi* or *dvishṭe*, 'he hates;' but the Passive of both is formed according to one invariable rule, by the simple insertion of *ya*, without reference to the conjugational form of the Active; thus, *bhidyaṭe*, 'he is divided;' *dvishyaṭe*, 'he is hated.' See 243. a.

b. In fact, a Passive verb is really nothing but a root conjugated according to the rule for cl. 4 restricted to the *Ātmane-pada*: and to say that every root may take a Passive form, is to say that roots of classes 1, 2, 3, 5, 6, 7, 8, 9, and 10 may all belong to cl. 4, when they receive a Passive sense: so that if a root be already of cl. 4, its Passive is frequently identical in form with its own *Ātmane-pada* (the only difference being in the accent).

c. It might even be suspected, that the occasional assumption of an Intransitive signification and a *Parasmai-pada* inflexion by a Passive verb, was the cause which gave rise to a 4th class of Primitive verbs as distinct from the Passive. Instances



are certainly found of Passive verbs taking Parasmai-pada terminations, and some Passive verbs (e.g. *jáyate*, 'he is born,' fr. rt. *jan*; *púryate*, 'he is filled,' fr. *pr̥*; and *tapyate*, 'he is heated,' fr. *tap*) are regarded by native grammarians as *Ātmane* verbs of cl. 4\*. Again, many roots appear in class 4 as Intransitive verbs, which also appear in some one of the other nine as Transitive. For example, *yuj*, 'to join,' when used in a Transitive sense, is conjugated either in cl. 7, or in the Causal; when in an Intransitive, in cl. 4. So also, *push*, 'to nourish;' *kshubh*, 'to agitate;' *klís*, 'to vex;' *sidh*, 'to accomplish†.'

d. There are said to be three kinds of Passive verbs.

I. The Passive, properly so called (*karman*); as, from *वृद्ध*, *वृद्धते* 'he is struck' (i.e. 'by another'), where the verb implies that the person or thing spoken of suffers some action from another person or thing; e.g. *ओदनः पच्यते मया* 'rice is cooked by me.'

II. An Impersonal Passive (*bháva*), generally formed from an Intransitive verb, and only occurring in the 3rd singular; *गम्यते* 'it is gone;' *नृत्यते* 'it is danced;' *पच्यते* 'it is cooked' or 'cooking goes on,' where the verb itself implies neither person nor thing as either acting or suffering, but simply expresses a state or condition.

III. A Reflexive Passive (*karma-kartri*, 'object-agent' or 'object-containing-agent'), where there is no object as distinct from the subject of the verb, or, in other words, where the subject is both agent and object, as in *ओदनः पच्यते* 'rice is cooked;' *स जायते* 'he is born,' &c. In these latter, if a vowel immediately precedes the characteristic *y*, the accent may fall on the radical syllable, as in cl. 4. They may also, in some cases, make use of the *Ātmane*-pada of the Active, and drop the *y* altogether; thus to express 'he is adorned by himself,' it would be right to use *भूयते* 'he adorns himself.'

Obs.—According to Pāṇini the Passive verb is merely an *Ātmane* verb with the Vikaraṇa *yak* in the four tenses, and *karman* merely expresses one idea of the Passive. The object is expressed by the termination of the Passive in such a case as 'the house is built by me,' where the object of the agent *me*, viz. house, is expressed by the terminations of the Passive. But no agent might be mentioned, as simply 'the house is built,' in which case it would be a *bháva*, not a *karman*.

462. Passive verbs take the regular *Ātmane*-pada terminations at 246, making use of the substitutions required in cl. 4.

In the Aorist they take either the A or B terminations of form I at 418, according as the root may admit the inserted *इ* or not; but they require that in 3rd sing. of both forms the termination be *इ* in place of *sta* and *ishṭa* (see 475).

\* The Passive not unfrequently takes the terminations of the Parasmai-pada in Epic poetry; e.g. *chidyet* for *chidyeta*, 'it may be cut;' *mokshyasi* for *mokshyase*, 'thou shalt be liberated;' *adriśyat*, 'he was seen.'

† The forms given for the Aorists of such verbs as *pad*, 'to go,' *budh*, 'to know' (which are said to be *Ātmane* verbs of cl. 4), could only belong to Passive verbs. The forms given by Westergaard are, *apádi*, *ubodhi*. See 475.

*Special Tenses.*

463. Rule for the formation of the stem in the four Special tenses, *Ātmane-pada*, of roots of the first nine classes.

Affix य *ya*\*—lengthened to या *yā* before initial *m* and *v*—to the root, the vowel of which is not gunated, and often remains unchanged. (Compare the rule for cl. 4 at 249 and 272.)

464. Thus, from भू cl. 1, 'to be,' comes the stem भूय *bhūya* (Pres. *bhūya* + *i* = भूये, *bhūya* + *se* = भूयसे, &c.; Impf. *abhūya* + *i* = अभूये, &c.; Pot. *bhūya* + *īya* = भूयिष्य, &c.; Impv. *bhūya* + *ai* = भूयै, &c.); from तुद् cl. 6, 'to strike,' comes *tudya* (Pres. *tudya* + *i* = तुद्ये, &c.)

465. The root, however, often undergoes changes, which are generally analogous to those of cl. 4 and the Precative *Parasmai-pada* (see 275 and 445); but a final *d* is not changed to *e* as in the Precative.

Six roots in छा *ā*, and one or two in ए *e*, ऐ *ai*, and ओ *o*, change their final vowels to ई *i*; thus, दा 'to give,' दे 'to protect,' and दो 'to cut,' make Pres. दीये, दीयसे, दीयते, &c. So also, धा 'to place' (3rd sing. धीयते); स्था 'to stand,' मा 'to measure,' पा 'to drink,' and हा 'to quit'; धे 'to drink' (3rd sing. धीयते, &c.); गै 'to sing' (गीयते); सो 'to destroy' (सीयते).

Obs. 1. दा cl. 2, 'to bind,' makes दायते, as it is not a *ghu* and does not come under Pāp. vi. 4, 66.

Obs. 2. हा 'to go' (*ohān*) makes हायते, though हा 'to quit' (*ohāk*) makes ह्यते.

a. But other roots in छा *ā* remain unchanged; and most others in *ai* and *o* are changed to *ā*; thus, ख्या 'to tell' makes 3rd sing. ख्यायते; and ज्ञा 'to know,' ज्ञायते; पा 'to protect,' पायते; ध्ये 'to meditate,' ध्यायते; शो 'to sharpen,' शायते.

b. दरिद्रा, दीधी, and वेवी drop their final vowels as at 390. c (दरिद्र्यते, दीध्यते, &c.); and ज्या 'to become old' makes 1. जीयते. Cf. 446. a.

c. ह्वे 'to call,' वे 'to weave,' व्ये 'to cover,' make their stems ह्वय, ज्वय, and वीय (3rd sing. ह्वयते). Compare 450. a.

466. Final इ *i* or उ *u* are lengthened, as also a medial *i* or *u* before *v* or *r*; thus, from जि, हु, दिव्, कुर्, come जीय, ह्वय, दीव्य, क्वै. See 447 and 453. b.

a. But श्वि 'to swell' makes 3rd sing. श्वीयते; and शी 'to lie down,' शीयते.

467. Final च्छ *ri* becomes रि *ri*, but if preceded by a double consonant is gunated; thus, कृ makes 3. क्रियते; वृ, व्रियते; but स्मृ, स्मर्यते. Cf. 448.

a. The roots च्छ (3rd sing. च्छर्यते) and जागृ are also gunated. Cf. 448. a.

468. Final च्छ *ri* becomes ईर् *ir*; thus, कृ 'to scatter' makes 3. क्रीयते; but पृ 'to fill,' पूर्यते. See 449 and 449. a.

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\* This *ya* is probably derived from *yā*, 'to go,' just as the Causal *aya* is derived from *i*, 'to go.' It is certain that in Bengālī and Hindī the Passive is formed with the root *yā*. Cf. Latin *amatum iri*, &c. See 481.

469. Roots ending in a double consonant, of which the first is a nasal, usually reject the nasal; as, from *बन्ध्*, *स्तम्भ्*, *सन्न*, come the stems *बध्य*, &c. (*बध्ये*, &c.)

a. The roots at 390. l. carry their peculiarities into the Passive (*कम्यते* or *काम्यते*, *गुप्यते* or *गोपाय्यते*, *चिच्छ्यते* or *विच्छाद्यते*, *च्युते* or *च्युतीयते*).

470. *जन्* 'to produce,' *खन्* 'to dig,' *तन्* 'to stretch,' *सन्* 'to give,' optionally reject the final nasal, and lengthen the preceding *a*: thus, *जायते* or *जयते*, &c.

471. *वच्* 'to speak,' *वद्* 'to say,' *वप्* 'to sow,' *वश्* 'to wish,' *वस्* 'to dwell,' *वह्* 'to bear,' *स्वप्* 'to sleep,' *यज्* 'to sacrifice,' change the semivowels *व*, *य* into their corresponding vowels and accordingly make their stems *उच्य*, *उद्य*, *उप्य*, *उष्य*, *उस्य*, *सुप्य*, *इज्य* respectively, (*उच्यते*, &c.)

Obs.—This change of a semivowel into its corresponding vowel is technically called *Samprasāraṇa*.

472. Similarly, *ग्रह्* 'to take,' *प्रश्* 'to ask,' *भञ्ज्* 'to fry,' *व्यच्* 'to deceive,' *व्यप्* 'to pierce,' *व्रश्* 'to cut,' make their stems *गृह्य*, *पृच्छ्य*, *भृज्य*, *विच्य*, *विध्य*, *वृक्ष्य* respectively, (*गृह्यते*, &c.)

a. *ऊह्* 'to reason' shortens its vowel after prepositions (*उस्यते*; otherwise *ऊस्यते*).

b. *अज्* forms its Passive from *वी*; *यस्* from *अद्*; *अस्* from *भू*; *वृ* from *वच्*; and *चक्ष्* from *ख्या*.

c. *शास्* 'to rule' makes its Passive stem *शिस्य*.

### General Tenses.—Perfect of Passives.

473. The stem of this tense in the Passive verb is identical with that of all Primitive verbs, in all ten classes. The stems, therefore, as formed at 364-384, will serve equally well for the Perfect of the Passive, provided only that they be restricted to the *Ātmane-pada* inflexion; thus, *बुबुधे*, *पेचे*, &c.

a. When the Periphrastic Perfect has to be employed (see 385) the auxiliaries *अस* and *भू* may be used in the *Ātmane*, as well as *कृ*. Compare 385. b.

### First and Second Future of Passives.

474. In these and the remaining tenses no variation generally occurs from the stems of the same tenses in the Primitive, *Ātmane*, unless the root end in a vowel. In that case the insertion of *इ i* may take place in the Passive, although prohibited in the Primitive, provided the final vowel of the root be first *vriddhi*d; thus, from *चि* *ci*, cl. 5, 'to gather,' may come the stem of the 1st and 2nd Fut. Pass. *दयि* (*दयितāhe* &c., *दयिश्ये* &c.), although the stem of the same tenses in the Primitive is *ce* (*cetāhe* &c., *ceshye* &c.) Similarly, from *हु* *hu* and *कृ* *kṛi* may come *हवि* and *कवि* (*हवितāhe*, *कवितāhe*), although the stems in the Primitive are *ho* and *kar*.

a. In like manner *इ i* may be inserted when the root ends in long *आ ā*, or in *ए e*, *ऐ ai*, *ओ o*, changeable to *आ ā*, provided that, instead of *Vriddhi* (which is impossible), *y* be interposed between the final *ā* and inserted *i*; thus, from *दा* *dā*, 'to give,' may come the stem of the Fut. Pass. *दयि* (*दयितāhe* &c.), although the stem of the same tenses in the Primitive is *dā* (*dātāhe* &c.); from *ह्वे* *hve*, 'to call,' may come *हवयि*

(ज्ञायिताहे &c.), although the stem in the Primitive is *hvd*. But in all these cases the stem of the Primitive may be taken for that of the Passive, so that *cetāhe* or *cāyitāhe* may equally stand for the 1st Fut. Pass.; and similarly with the others.

b. In the case of roots ending in consonants, the stem of the two Futures in the Passive will be identical with that of the same tenses in the Primitive verb, the inflexion being that of the *Ātmane*. दृश् 'to see,' however, in the Passive, may be दर्शिताहे, दर्शिष्ये, as well as द्रष्टाहे, द्रक्ष्य; and हन् 'to kill' may be घानिताहे, घानिष्ये, as well as हन्ताहे, हनिष्ये; and ग्रह् 'to take' may be ग्राहिताहे, ग्राहिष्ये, as well as ग्रहीताहे, ग्रहीष्ये.

c. In verbs of cl. 10 and Causals, deviation from the *Ātmane* form of the Primitive may take place in these and the succeeding tenses. See 496.

### Aorist of Passives.

475. In this tense, also, variation from the Primitive may occur when the root ends in a *vowel*. For in that case the insertion of इ i may take place, although forbidden in the Primitive verb, provided the final of the root be *vriddhi*; thus, from चि *ci* may come the stem of the Aor. Pass. *acāyi* (*acāyishi* &c., 427), although the stem in the *Ātmane* of the Primitive is *acē* (*acēshi* &c., 420). So also, from हु *hu* and कृ *kri* may come *ahāvi* and *akāri* (*ahāvishi*, *akārishi*, 427), although the stems in the *Ātmane* of the Primitive are *aho* and *akri* (*ahoshi*, *akrishi*, 420). Again, *i* may be inserted when the root ends in long आ *ā*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, provided that *y* be interposed between final *ā* and inserted *i*; thus, from दा 'to give,' दे 'to protect,' दै 'to purify,' दो 'to cut,' may come *adāyi* (*adāyishi* &c.), although the stems in the *Ātmane* of the Primitives are different (as *adishi* &c.) But in all these cases it is permitted to take the stem of the Primitive for that of the Passive (so that the Passive of *ci* may be either *acāyishi* or *acēshi*), except in the 3rd pers. sing., where the terminations *ishṭa* and *sta* being rejected, the stem, as formed by *Vṛiddhi* and the inserted *i*, must stand alone; thus, *acāyi*, 'it was gathered;' *ahāvi*, 'it was sacrificed;' *akāri*, 'it was done;' *adāyi*, 'it was given,' 'protected,' 'purified,' 'cut.'

a. Sometimes the usual form of the Aorist *Ātmane* is employed throughout (see 461. III). This is the case whenever the sense is that of a Reflexive Passive, not of the real Passive; thus, ख्या 'to tell' in the 3rd sing. Aor. Pass. is अख्यायि, but in the sense of a Reflexive Passive अस्यत्य; अस्मि 'to resort to' makes 1st sing. Aor. Pass. अस्मयिषि, but Reflexive अस्मिन्निष्ये; and कम् 'to love' makes 3rd sing. Aor. Pass. अकामि or अकामि, but Reflexive अचकमे.

b. If the root end in a *consonant*, the stem of the Aorist Passive will always be identical with that of the *Ātmane* of the Primitive, except in the 3rd sing., where इ i being substituted for the terminations *ishṭa* and *sta* of form I at 418, generally requires before it the lengthening of a medial *a* (if not already long by position), and the *Guna* of any other short medial vowel\*. Hence, from तन्, 'to stretch,'

\* A medial vowel, long by nature or position, remains unchanged (by 28), and in one or two cases even a short vowel; as, *aśani* for *aśāni*.

1st, 2nd, and 3rd sing. *atanishi*, *atanishthás*, *atáni*; from *kship*, 'to throw,' *akshipsi*, *akshipthás*, *akshepi*; from *vid*, 'to know,' *avedishi*, *avedishthás*, *avedi*, &c.

c. The lengthening of a medial *a*, however, is by no means universal; and there are other exceptions in the 3rd sing., as follows:—

Nearly all roots ending in *am* forbid the lengthening of the vowel in the 3rd sing.; thus, *अक्रमि* from *क्रम्* 'to walk,' *अहमि* from *हम्* 'to bear,' *अशमि* from *शम्* 'to be calm' (but in the sense of 'to observe,' *अशामि*).

d. Similarly, *अवधि* from *वप्* and *अजनि* from *जन्*. The former may optionally substitute *अयानि* from *हन्*.

e. *मृन्* and *गृह्* lengthen their vowels (*अमानि*, *अगूहि*).

f. The roots at 390. l. will have two forms, *अकमि* or *अकामि*, *अगोपि* or *अगोपायि*, *अविन्दि* or *अविन्दायि*, &c.

g. *रप्* 'to perish,' *जम्* 'to yawn,' *रम्* 'to desire,' insert nasals (*अरन्धि*, *अजन्धि*, *अरन्धि*). Similarly, *लम्* 'to receive,' when it has a preposition (e.g. *प्राग्लम्भि*), and optionally when it has none (*अलम्भि* or *अलामि*, Pāṇ. vii. 1, 69).

h. *भञ्ज्* 'to break' may drop its nasal, in which case the medial *a* is lengthened (*अभञ्जि* or *अभानि*).

i. *हेङ्* 'to clothe' may either retain the *e* or change it to *i* or *ī* (*अहेङि* or *अहिङि* or *अहोङि*).

j. *इङ्* 'to go' substitutes *गा*, and optionally does so when *adhi* is prefixed in the sense of 'to read' (*अध्यगायि* or *अध्यायि*).

k. *च्युत्* 'to blame' makes *आतीयि* or *आति*.

### *Precativē (or Benedictivē) and Conditional of Passives.*

476. In these tenses the same variation is permitted in the case of roots ending in vowels as in the Aorist; that is, the insertion of *इ* is allowed, provided that, before it, Vṛiddhi take place in a final vowel capable of such a change, and *y* be interposed after final *á*; thus, from *चि* *ái* may come the stems *áyí* and *ádáyí* (*áyíshya*, *ádáyíshye*); from *हु* *hu*, *hávi* and *ahávi*; from *कृ* *kṛi*, *kári* and *akári*; from *दा* *dá*, *dáyí* and *ádáyí*. But *áeshya*, *áeshye*, *hoshya*, *ahoshye*, &c., the forms belonging to the Átmane of the Primitive verb, are equally admissible in the Passive.

### *Passive Infinitive.*

477. There is no Passive Infinitive in Sanskrit distinct in form from the Active. The suffix *tum*, however, is capable of a Passive sense, when joined with certain verbs, especially with the Passive of *शक्* *śak*, 'to be able.' It is also used passively, in connection with the Participles *árabdha*, *nirúpita*, *yukta*, &c. See Syntax, 869.

### *Passive verbs from roots of the 10th class.*

478. In forming a Passive verb from roots of cl. 10, although the conjugational *अय* is rejected in the first four tenses, yet the other conjugational changes of the root are retained before the suffix *ya*; thus, from *चुर* cl. 10, 'to steal,' comes the

stem *corya* (चोर्यते). In the Perfect **अय** is retained (see 473. *a*), and in the other General tenses the stem may deviate from the *Ātmane* form of the Primitive by the optional rejection or assumption of **अय**, especially in the Aorist. See Causal Passives at 496.

## CAUSAL VERBS.

479. Every root in every one of the ten classes may take a Causal form, which is conjugated as a verb of the 10th class; and which is not only employed to give a Causal sense to a Primitive verb, but also a Transitive sense to an Intransitive verb; see 289.

Thus, the Primitive verb *bodhati*, 'he knows' (from root *budh*, cl. 1), becomes in the Causal **बोधयति** *bodhayati*, 'he causes to know,' 'he informs;' and the Intransitive verb *kshubhyati*, 'he shakes,' 'is shaken' (from *kshubh*, cl. 4), becomes **क्षोभयति** 'he shakes' (transitively).

*a.* This form may sometimes imply other analogous senses.

Thus, *hārayati*, 'he allows to take;' *nāśayati*, 'he suffers to perish;' *abhisheṣayati*, 'he permits himself to be inaugurated;' *kshamayati*, 'he asks to be forgiven;' **अभिषेचय आत्मानम्** 'allow yourself to be inaugurated.'

Obs.—To say that every root may take a Causal form, is equivalent to saying that roots of the first nine classes may all belong to the 10th, when they take a Causal sense; and that if a root be originally of the 10th class, no distinct form for its Causal is necessary, the Primitive verb and the Causal being in that case identical (see 289). Possibly the occasional employment of a Causal verb in a Transitive, rather than a Causal sense, was the reason for creating a 10th class of Primitive verbs. Certainly the subject of conjugation would be simplified if the addition of *aya* to the root were considered in all cases as the mark of a Causal verb; especially as *aya* is not the sign of a separate conjugation, in the way of any other conjugational Vikaraṇa (see 250. *b*); for it is retained in most of the other tenses of the verb, not only in the first four, just as the Desiderative *ish* is retained.

480. As to the terminations of Causal verbs, they are the same as those of the scheme at 246; and the same substitutions are required in the first four tenses as in classes 1, 4, 6, and 10.

*Special Tenses.*

481. General rule for forming the stem in the four Special tenses of roots of the ten classes.

If a root end in a vowel, *vriiddhi* that vowel; if in a consonant, *gunate* the radical vowel before *all* the terminations, and affix **अय** *aya* \*

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\* This may be derived from root **इ** *i*, 'to go,' just as the Passive *ya* is supposed to be derived from root *yá*. See 463, note \*.

(changeable to *ayá* before initial *m* and *v*, but not before simple *m*) to the root so vriddhied or gunated.

482. Thus, from नी 'to lead' comes the stem नायय by 37 (Pres. *náyayá+mi*=नाययामि, *náyaya+si*=नाययसि &c.; Impf. *anáyaya+m*=अनाययम् &c.; Pot. *náyaya+iyam*=नाययेयम् &c.; Impv. *náyaya+áni*=नाययानि &c. Átm. Pres. *náyaya+i*=नायये &c. In Epic poetry a doubtful form नापयामि is found). Similarly, from शी 'to lie down' comes शायय *śáyaya* (शाययामि &c.); from भू *bhú*, 'to be,' comes भावय *bhávaya* (भावयामि &c.); and from कृ 'to do' and कृ 'to scatter' the stem कारय *káraya*.

But from वृष् 'to know' comes the gunated बोधय *bodhaya* (बोधयामि); and from मृप् cl. 1, 'to creep,' the gunated सर्पय *sarpaya*.

Obs.—कृत् 'to celebrate,' and other verbs of the 10th class, will take the changes already explained at 285-289.

483. Roots ending in आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, cannot be vriddhied, but frequently insert प *p* between the root and the suffix *aya*; thus, दा 'to give,' दे 'to love,' and दो 'to cut,' all make दापयामि *dápayámi*, &c.; धे 'to drink,' धापयामि *dhápayámi*, &c.; गे 'to sing,' गापयामि *gápayámi*, &c. See 484.

a. So also other roots in *á* insert *p*, except पा cl. 1, 'to drink,' which inserts य *y* (पाययामि &c.); and पा cl. 2, 'to preserve,' which inserts ल् *l* (पालयामि &c.); and वा cl. 2, in the sense of 'to agitate,' which inserts ज् *j* (वाजयामि &c.)

b. So also other roots in *ai* insert *p*, but most others in *e* and *o* insert *y*; thus, ह्वे 'to call' makes ह्वाययामि &c. Similarly, वे 'to weave,' व्ये 'to put on,' शो 'to sharpen' makes शाययामि &c. Similarly, छो 'to cut,' सो 'to destroy.'

484. ज्ञा 'to know,' आ or औ 'to stew,' स्ना 'to bathe,' and श्ले 'to languish,' may optionally shorten the *á*, the last two only when not joined with prepositions; thus, ज्ञापयामि &c., or ज्ञपयामि &c.; स्नापयामि &c., or स्नपयामि &c. (but with परि only, परिस्नापयामि). श्ले 'to waste away' makes only श्लपयामि.

485. Some roots in *i*, *í*, *ri*, also insert *p*, after changing the final vowel to *á*; thus, जि 'to conquer' makes जापयामि &c. Similarly, मि 'to throw,' मी 'to perish,' क्रो 'to buy' (मापयामि, क्वापयामि, &c.)

a. स्मि 'to smile' makes स्माययामि &c., and स्मापये &c.

b. चि 'to collect' has four forms; 1. चापयामि &c., 2. चपयामि &c., 3. चाययामि &c., 4. चययामि &c.

c. भी cl. 3, 'to fear,' has three forms; 1. भाययामि &c., 2. भापये &c., Átm. only. 3. भीपये &c., Átm. only.

d. इ cl. 2, 'to go,' makes आपयामि &c., especially with the preposition अधि 'over,' अधिआपयामि 'I cause to go over,' 'I teach.'

e. Three roots insert *n*; ली cl. 4, 'to embrace,' 'to adhere,' making (with prep. वि in the sense of 'to dissolve')-लीनयामि &c., as well as -लापयामि, -लाययामि, and -लालयामि &c.; in some senses, however, लापयामि only can be used; ग्री cl. 9, 'to please,' makes ग्रीणयामि (also प्राययामि); and भू cl. 5 and 9, 'to shake,' धूनयामि.

486. ह्री cl. 3, 'to be ashamed,' री 'to flow,' ड्री 'to choose,' and ष् cl. 1, 'to go,' insert *p* after gunation; thus, ह्रेपयामि &c., श्रपयामि &c.

a. दीधी and वेधी and दरिद्रा (see 390. c) drop their finals (दीधयामि, वेधयामि, दरिद्रयामि, &c.)

b. जागृ 'to awake,' स्मृ in the sense of 'to long for,' जृ cl. 4, 'to grow old,' दृ in the sense of 'to fear,' नृ 'to lead,' take Guṇa (जागरयामि). But दृ 'to fear,' दारयामि.

c. गृ 'to swallow' makes गारयामि or गालयामि.

487. Roots ending in single consonants, enclosing a medial *a*, generally lengthen the *a*; thus, पच् cl. 1, 'to cook,' makes पाचयामि &c. There are, however, many exceptions; thus, जर् 'to be sick,' तर् 'to hasten,' &c., do not lengthen the vowel. In जल 'to blaze,' and some others, the lengthening is optional.

a. Roots in *m* generally do not lengthen the *a*; thus, गम् cl. 1, 'to go,' makes गमयामि &c.; क्लम् 'to be weary,' क्लमयामि &c. Some, however, optionally do so; as, नम् 'to bend,' &c. One or two always lengthen the *a*; as, कम् 'to love' makes कामयामि.

b. The roots रध्, जभ्, रभ्, and लभ् (see 475. g) insert nasals (रन्धयामि &c.)

488. Other anomalies.—रुह् 'to grow' makes रोहयामि or रोपयामि; कृष् or कृ 'to sound,' क्रोषयामि; दुष् 'to be corrupt,' दूषयामि; हन् 'to kill,' घातयामि; शद् 'to fall,' 'to perish,' शातयामि; स्फुर् 'to quiver,' स्फारयामि or स्फोरयामि; स्फाय् 'to increase,' स्फावयामि; ह्साप् 'to shake' as the earth, ह्सापयामि &c.; मृज् 'to rub,' मार्जयामि (390. j); गुह् 'to conceal,' गूहयामि (390. m).

a. The roots गुप्, विह्, धूप्, पण्, पन्, चृत्, at 390. l, will have two forms (गोपयामि or गोपाययामि &c., see 390. l).

b. सिष् 'to be finished' makes its Causal either साधयामि or, with reference to sacred rites, सेधयामि; भञ्ज् 'to fry' either भञ्जयामि or भर्जयामि; but the last form may be from भृज्.

c. हेङ् 'to clothe' makes हिडयामि; रञ् in the sense of 'to hunt,' रजयामि.

Obs.—The Causal of verbs of cl. 10 will be identical with the Primitive; see 289. The Causals of Causals will also be identical with the Causals themselves.

### General Tenses.

489. The changes of the root required to form the stem of the Special tenses are continued in the General. Moreover, *aya* is retained in all these tenses, except the Aorist and except the Precative, Parasmai; but the last *a* of *aya* is dropped before the inserted इ *i*, which is invariably assumed in all other General tenses.

### Perfect of Causals.

490. This tense must be of the Periphrastic form, as explained at 385; that is, सम् *ám* added to the Causal stem is prefixed to the Perfect of one of the three auxiliary verbs, सस् 'to be,' भू 'to be,' or कृ 'to do,' thus, बुध् 'to know' makes in Causal Perfect बोधयाञ्कार or



बोधयामास or बोधयाम्बुव. शम् makes in Caus. Perf. 3rd pl. शमयाम्बुवुः 'they extinguished' (Raghu-v. VII. 45).

*First and Second Future of Causals.*

491. In these tenses the inserted इ i is invariably assumed between the stem, as formed in the Special tenses, and the usual terminations; thus, बुष् makes बोधयितामि &c., बोधयिष्यामि &c.

*Aorist of Causals and verbs of cl. 10.*

492. The terminations are those of form II at 435. In the formation of the stem of this tense, the suffix *ay* is rejected; but any other change that may take place in the Special tenses, such as the insertion of *p* or *y*, is preserved. The stem is a reduplicated form of this change, and to this reduplication the augment अ *a* is prefixed.

Thus, taking the stems *bodhay* and *jāpay* (Causal stems of *budh*, 'to know,' and *ji*, 'to conquer'), and rejecting *ay*, we have *bodh* and *jāp*; and from these are formed the stems of the Aorist *abūbudh* and *ajjap* (अबुबुधम् *abūbudham* &c., अबुबुधे *abūbudhe* &c., अजीनयम् *ajjapam* &c., अजीनये *ajjape* &c., cf. the Greek Pluperfect).

493. The rule for this reduplication is as follows:—The initial consonant of the root, with its vowel, is reduplicated, and the reduplicated consonant follows the rules given at 252; but the reduplication of the vowel is peculiar.

*Reduplication of the vowel of the initial consonant in the Causal Aorist.*

a. Causal stems, after rejecting *ay*, will generally end in *áy*, *áv*, *ár*, or a consonant preceded by *a*, *á*, *e*, *o*, or *ar*. The usual reduplicated vowel for all these, except *o*, is इ *i*. But उ *u* is reduplicated for *o*, and sometimes also for *dv*. The rule is, that either the reduplicated or stem syllable must be long either by nature or position; and in general the reduplicated vowel *i* or *u* is made long, and, to compensate for this, the long vowel of the Causal stem shortened, or, if it be Guṇa, changed to its corresponding short vowel; thus, the Causal stem *náy* (from नी, rejecting *ay*) makes the stem of the Aorist *anīnay* (अनीनयम् *anīnayam* &c.); the Causal stem *bhav* (from भू) makes *abībhav* (अबीभवम् &c.); the Causal stem *kár* (from कृ), *acīkar*, *gam* (from गम्), *ajīgam*; *pác* (from पच्), *apīpac*; *pál* (from पा), *apīpál*; *ved* (from विद्), *avīvid*. But *bodh* (from बुष्), *abūbudh*; and *sáv* (from सु), *asūshav*.

b. Sometimes the reduplicated vowel is only long by position before two consonants, the radical vowel being still made short; as, *śráv* (from श्रु) makes *asīśrav* or *asūśrav*; *dráv* (from द्रु), *adudrav* or *adidrav*; भ्राज्, *abibhraj* (also *ababhraj*).

c. Sometimes the reduplicated vowel remains short, whilst the vowel of the Causal stem, which must be long either by nature or position, remains unchanged:

thus, the Causal stem *jīv* (from *जीव्*) may make *अजिजीव्* (also *अजीजिव्*); *cint*, *acikint*; *kalp*, *acikalp*. In such cases *a* is generally reduplicated for *a* or *á*; as, *lakṣ* makes *alalakṣ*; *yác*, *ayayác*; *vart* (from *vṛit*), *avavart*, &c.

d. Obs.—If the stem has *ar*, *ár*, *ír*, *al* (from radical *ri*, *rí*, or *lri*), these are either left unchanged or *ar*, *ár*, *ír* may be changed to *चृ ri*, and *al* to *लृ lri*; thus, *vart* (from *वृत्*) may make *avivart* as well as *avavart*; *kirt* (from *कृत्*) either *akikirt* or *alíkirt*, &c.

e. The following are other examples, some of which are anomalous: from *páy* (Caus. of *pá*, 'to drink'), *अपीयम्* &c.; from *stháp* (Caus. of *sthá*, 'to stand'), *अतिष्ठिपम्* &c.; from *ghráp* (Caus. of *ghrá*, 'to smell'), *अजिघ्रिपम्* &c., and *अजिघ्रपम्* &c.; from *adhyáp* (Caus. of *i*, 'to go,' with *adhi*), *अध्यजीगपम्* &c.; from *éshṭ* (Caus. of *ésh*, 'to make effort'), *अचचेष्टम्* or *अचिचेष्टम्*; from *hráy* (Caus. of *hee*, 'to call'), *अनुहावम्* or *अनूहवम्*; from *tvar* (Caus. of *tear*, 'to hasten'), *अतत्वरम्*; from *stár* (Caus. of *stri* or *strí*, 'to spread'), *अतस्तरम्* or *अतिस्तरम्*; from *dár* (Caus. of *dri*, 'to tear'), *अददरम्*; from *dyot* (Caus. of *dyut*, 'to shine'), *अदिद्युतम्*; from *śráy* (Caus. of *śvi*, 'to swell'), *अशूशवम्* or *अशिश्चयम्*; from *smár* (Caus. of *smṛi*, 'to remember'), *असस्मरम्*; from *sváp* (Caus. of *svp*, 'to sleep'), *असृषुपम्*; from *kath* (cl. 10, 'to tell'), *अचकथम्* or *अचीकथम्*; from *gṣ* (cl. 10, 'to count'), *अजगणम्* or *अजीगणम्*; from *prath* (Caus. of *pr*, 'to spread'), *अपप्रथम्*.

*Reduplication of an initial vowel in the Causal Aorist.*

494. Roots beginning with vowels, and ending with single consonants, form their Causal Aorists by a peculiar reduplication of the root (after rejecting *अय*). The rule is that not only the initial vowel, as in the Perfect at 364. a, but the final consonant also be reduplicated. In fact, the whole root is doubled, as it would be if it began with a consonant, and ended with a vowel; the consonant is reduplicated according to the rules at 252, but the second vowel is generally *इ i*. This *i* (which probably results from a weakening of *a*) takes the place of the stem vowel, which then becomes the initial of the reduplicated syllable, and combines with the augment *अ a*, according to 251. a; thus, *अह्* 'to infer' makes the stem of its Causal Aorist *अजिह्* *ajih*; and with *अ* prefixed, *अजिह्* (*अजिहम्* 'I caused to infer'). So also, *आप्* cl. 5, 'to obtain,' makes *आपिपम्* 'I caused to obtain'; *ईङ्* cl. 2, 'to praise,' makes *ऐडिडम्* 'I caused to praise.' Cf. Gr. 2nd Aor. *ἤγαγον* from *ἄγω*, and *ᾤωπον* from *ὥπυμι*.

a. If a root end in a conjunct consonant, the first member of which is a nasal or *r*, this nasal or *r* is rejected from the final, but not from the reduplicated letter; thus, *अह्* 'to be worthy' makes *अजिहम्* 'I caused to be worthy'; 'I honoured'; so *अर्थे*, Causal stem from *अर्थ्* 'to prosper,' makes *आदिधम्* 'I caused to prosper'; and *उन्द्* 'to moisten' makes *अदिद्धम्* 'I caused to moisten.'

b. But when the first member of the compound is any other letter, then the corresponding consonant to this first member of the compound is reduplicated by 252. c; thus, *ईक्ष्* 'to see' makes *ऐचिक्षम्* *aicikṣham*, 'I caused to see'; *अगृ* 'to go' makes *आविभ्रम्* 'I caused to go.'

c. Roots consisting of a single vowel, form their Causal Aorists from the Causal stem (after rejecting *aya*); thus, the root **चु** 'to go' makes its Causal stem *arp*, 'to deliver over'; and its Causal Aorist **आदिपम्** 'I caused to deliver.'

d. **अर्णु** 'to cover' makes its Causal Aorist **अर्णुनुषम्**; **अन्** cl. 10, 'to be blind,' **आन्दधम्**; and **अन्** cl. 10, 'to diminish,' **अननम्**.

e. When the consonant which follows the initial vowel has another vowel after it, this vowel must appear in the reduplication; thus, from **अवधीर्** cl. 10, 'to despise,' comes the Aorist **आववधीरम्**.

#### *Precative (or Benedictive) and Conditional of Causals.*

495. The stem of the Causal Precative *Ātmane*, and of the Causal Conditional in both voices, does not differ from that of the General tenses; but the last *a* of *aya* is dropped before the inserted **इ** *i*, which is always assumed. In the Precative *Parasmai* both *aya* and *i* are rejected, but any other change of the root is retained; thus, **बुध्** 'to know' makes in Caus. Prec. *bodhyāsam* &c., *bodhayishīya* &c.; in Cond., *abodhayishyam* &c., *abodhayishye* &c..

#### *Infinitive of Causals.*

a. The Infinitive may be most easily formed from the 3rd sing. 1st Future, as explained at 459; thus, from **बुध्** comes **बोधयिता** 'he will cause to know,' **बोधयितुम्** 'to cause to know.'

#### *Passive of Causals.*

496. In forming a Passive verb from a Causal stem, the Causal suffix **अय** is rejected, but the other Causal changes of the root are retained before the Passive suffix *ya*.

Thus, from Caus. stem **पातय** *pātaya* (from **पत्** 'to fall') comes the Pass. **पातय** *pātaya*, making 1st sing. **पात्ये** 'I am made to fall,' 3rd sing. **पात्यते** 'he is made to fall.' Similarly, **स्था** 'to stand' makes **स्थापयति** 'he causes to stand,' **स्थाप्यते** 'he is caused to stand; and **ज्ञा** 'to know' makes **ज्ञापयति** 'he causes to know,' and **ज्ञाप्यते** 'he is caused to know,' 'he is informed.'

a. In the General tenses, the stem of all the tenses, excepting the Perfect, may vary from the *Ātmane* form by the optional rejection of the conjugational **अय**. But in the Perfect, the *Ātmane* of the usual form with *ām* and the auxiliaries (490, 385) is admitted for the Passive. In the Aorist, the usual reduplicated form (492) gives place to the *Ātmane* form which belongs to those verbs of the first nine classes which assume *i*.

Thus, from भावय, the Causal stem of भू 'to be,' come the Passive Perfect भावयाञ्चक्रे or भावयामासे or भावयाम्भूवे; 1st Fut. भावयिताहे or भाविताहे; 2nd Fut. भावयिष्ये or भाविष्ये; Aor. सभावयिषि or सभाविषि, 3rd sing. सभावि; Prec. भावयिषीय or भाविषीय; Cond. सभावयिष्ये or सभावयिष्ये.

b. Similarly, from बोधय, Causal stem of बुध् 'to know,' come Passive Perfect बोधयाञ्चक्रे &c. 'I have been caused to know;' 1st Fut. बोधयिताहे or बोधिताहे &c. 'I shall be caused to know;' 2nd Fut. बोधयिष्ये or बोधिष्ये &c.; Aor. सबोधयिषि or सबोधिषि 'I have been caused to know,' 2. सबोधयिषास् or सबोधिषास्, 3. सबोधि &c.

c. So also, from शमय, Causal stem of शम् 'to cease,' come the Passive Perfect शमयाञ्चक्रे or शमयामासे &c. 'I have been caused to cease,' &c.; 1st Fut. शमयिताहे or शमिताहे; 2nd Fut. शमयिष्ये or शमिष्ये; Aor. सशमयिषि or सशमिषि, 3rd sing. सशमि; Prec. शमयिषीय &c.: and the radical *a* may be optionally lengthened; thus, 1st Fut. शमयिताहे or शामयिताहे &c.

d. So also, स्रक्षपि or स्रक्षापि, 3rd sing. Aor., from Causal of छे.

Obs.—Even रघ्, कल्, कल्, and some other roots which end in a double consonant, may optionally lengthen the medial *a*; thus, Aor. 3rd sing. सरघि or सराघि.

### Desiderative of Causals.

497. When Causals and verbs of cl. 10 take a Desiderative form (see 498), they retain *ay*, and are all formed with *isha*; thus, पातयामि 'I cause to fall' makes पिपातयिष्यामि 'I desire to cause to fall'; स्वापयामि 'I cause to sleep' makes सुप्स्वापयिष्यामि 'I desire to cause to sleep'; चुर् cl. 10, 'to steal,' makes चुचोरयिष्यामि 'I wish to steal.'

a. The Desiderative stem of the Causal of सधो, 'to go over,' is either सध्यापिष्यिष्य or सधिजिगापयिष्य; of the Causal of ह्रे 'to call,' नुहावयिष्य (as if from हावय); of the Causal of ज्ञा 'to know,' ज्ञीप्स (or regularly जिज्ञापयिष्य or जिज्ञपयिष्य); of the Causal of श्लि 'to swell,' शुशावयिष्य (or regularly शिश्रावयिष्य).

### DESIDERATIVE VERBS.

498. Every root in the ten classes may take a Desiderative form.

a. Although this form of the root is not often used, in classical composition, in its character of a verb, yet nouns and participles derived from the Desiderative stem are not uncommon (see 80. I, and 82. VII). Moreover, there are certain Primitive roots which take a Desiderative form, without yielding a Desiderative sense; and these, as equivalent to Primitive verbs (amongst which they are generally classed), may occur in classical Sanskrit; e.g. *jugups*, 'to blame,' from गुप् *gup*; *śikils*, 'to cure,' from कित् *kit*; *titiksh*, 'to bear,' from तिज् *tij*; *mānāṣ*, 'to reason,' from मन् *man*; *bibhats*, 'to abhor,' from बप् or बप्.

499. Desideratives take the terminations at 246, with the substitutions required in classes 1, 4, 6, and 10; and their inflexion, either in *Parasmai* or *Ātmane*, is generally determined by the practice of the Primitive verb.

Thus, root **बुध्** *budh*, cl. 1, 'to know,' taking both inflexions in the Primitive, may take both in the Desiderative (*bubodhishāmi* &c., or *bubodhishe* &c., 'I desire to know'); and **लभ्** *labh*, 'to obtain,' taking only the *Ātmane* in the Primitive, may take only the *Ātmane* in the Desiderative (*lipse* &c., 'I desire to obtain').

500. Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the root, and generally, though not invariably, if the Primitive verb inserts इ *i* (see 392-415), affix इष् *ish* or in a few roots ईष् (see 393); if it rejects *i*, then simply स् *s*, changeable to श् *sh* (by 70; see, however, *f*'), to the root so reduplicated. The vowel *a* is then added, as in classes 1, 4, 6, and 10; and, agreeably to the rule in those classes, this *a* becomes *ā* before terminations beginning with *m* and *v* (but not before simple *m*).

*a.* Thus, from क्षिप् *kship*, 'to throw,' comes the stem *ākshipsa* (*ākshipsā + mi* = **चिक्षिप्सामि** *ākshipsāmi* &c., 'I desire to throw'); but from विद् *vid*, 'to know,' taking inserted *i*, comes *vividisha* (*vividishā + mi* = **विविदिषामि** *vividishāmi* &c. In *Ātm.* the stem is *vivitsa*).

*b.* Some roots, however, which reject the inserted *i* in other forms, assume it in the Desiderative, and *vice versa*. Some, again, allow an option; thus, **वृत्** 'to be' makes **विबर्तिषे** &c. or **विवृत्सामि** &c. See the lists at 392-415.

*c.* The reduplication of the consonant is in conformity with the rules at 252; that of the vowel belonging to the initial consonant follows the analogy of Causal Aorists at 493; that is, the vowel इ *i* is reduplicated for *a*, *ā*, *i*, *ī*, *ri*, *rī*, *ṛi*, *ṛī*, *e*, or *ai*; but the vowel उ *u* for *u*, *ū*, and *o*; and also for the *a* of *av* or *āv* preceded by any consonant except *j*, a labial or a semivowel; thus, fr. **पक्** 'to cook' comes Desid. stem *pipaksha* by 296; fr. **याच्** 'to ask,' *yīyācisha*; fr. **जीव्** 'to live,' *jījīvisha*; fr. **दृश्** 'to see,' *didṛiksha*; fr. **सेव्** 'to serve,' *sisevisha*; fr. **गै** 'to sing,' *jigāsu*; fr. **ज्ञा** 'to know,' *jijñāsa* (γῆγνῶσκει): but fr. **युज्** 'to join' comes *yuyuksha*; fr. **पू** 'to purify,' *pūpūsha*; fr. **बुध्** cl. 4, 'to know,' *bubhutsa*, see 299. *a*; fr. **नामय**, Causal stem of **नु** 'to praise,' *nunāvayisha*; fr. **पाषय**, Causal stem of **पू** 'to purify,' *pīpāvayisha*.

*d.* And if the root begin with a vowel the reduplication still follows the analogy of the same tense at 494; thus, from **अज्** comes **अजिज्**; and with *isha* added, **अजिजिषिष**. Similarly, from **अर्ह** comes *arjihisha*; from **अह्**, *ājihisha*; from **ईक्ष**, *īcīkshisha*; from **उन्द्**, *undidisha*; see 494.

Obs.—In reduplication the vowel *i* takes the place of *a*, as being lighter; see 252. *d.* Obs. It is probably the result of a weakening of *a*.

*e.* In Desiderative stems formed from the Causals of चु 'to fall,' दु 'to run,' ग 'to go,' लु 'to leap,' श्रु 'to hear,' क्षु 'to distil,' and सु 'to flow,' *a* or *á* may be represented by either *u* or *i*; thus, the Causal of चु makes चिच्चावयिष or चुच्चावयिष.

*f.* Observe—When the inserted *s* becomes *sh* by 70, the initial स् of a root will not be affected by the vowel of the reduplicated syllable; thus, सिच् makes sisiksha, not sishiksha; and सेव makes sisevisha. Except, however, लु, which makes लुहूष; and except the Desid. of Causals, as सिपेयिष fr. Caus. of सिप्.

501. When a root takes the inserted *i* or *í* (393), and forms its Desiderative with *isha* or *ísha*, then the final च् *ri* is gunated.

Thus, तृ 'to cross' makes titarisha or titarísha (also titírsha, see 502).

*a.* Moreover, initial and medial *i*, *u*, *ri* are often, but not always, gunated if followed by a single consonant.

Thus, ग 'to go' makes oákhisha; इप् 'to wish,' eshishisha; दिप् 'to play,' didēvisha; नृत् 'to dance,' ninartisha; but विद् 'to know,' vīvidisha.

*b.* An option, as to गुण, is however generally allowed to medial *i* and *u*; thus, मुद् 'to rejoice' makes either mumodisha or munudisha; झिद् 'to become moist' either ciklidisha or dikledisha; but roots in *iv* (e. g. *siv*) are peculiar, see 502. *b.*

*c.* इ 'to go' and उ 'to sound,' having no consonant, reduplicate the characteristic letter of the Desiderative with *i*; thus, ईयिष (used with the prepositions *adhi* and *prati*), so ऊयिष.

502. When a root rejects *i* and forms its Desiderative with स *sa*, this *sa*, if affixed to roots ending in vowels, has the effect of lengthening a final इ *i* or उ *u*; of changing ए *e*, ऐ *ai*, ओ *o*, to सा *á*; च् *ri* or च् *ri* to ईर् *ír*, or after a labial to ऊर् *úr*.

Thus, from चि comes cīcīsha; from श्रु, śúśrúsha; from कृ, kīkírsha; from गै, jigása; from तृ, titírsha; from पृ, pupúrsha; from भृ, bubhúrsha; from मृ, mumúrsha.

*a.* When it is affixed to roots ending in consonants, the radical vowel generally remains unchanged, but the final consonant combines with the initial sibilant, in accordance with the rules at 296.

As, from युयु comes yuyutsa (299); from दह् comes didhaksha (306. *a*); from दुह्, dudhuksha; from भुज्, bubhuksha.

*b.* A medial long *ri* becomes *ír*, and final *iv* becomes *yú* or is gunated; thus, from कृत् comes kīkírta-yisha; from सिच्, susyúsha or sisevisha.

*c.* Many of the special rules for forming the stem in the last five tenses at 390. *a-o* apply to the Desiderative; thus the roots at 390. *a.* generally forbid गुण (ákuáisha &c.)

*d.* So भञ्ज makes bibhraksha or bibharksha or bibhrajisha or bibharjisha (390. *g*); मञ्ज and नञ्, mimanksha and ninanksha (390. *k*); नह्, ninatsa (390. *o*); दरिद्राः

*didaridriṣha* (390. c, but makes also *didaridrīśa*); कम्, *cikamisha* or *cikamayisha*; गुप्, *jugopisha* or *jugopīyisha* or *jugupsa* (390. l).

503. The following is an alphabetical list of other Desiderative stems, some of them anomalous: अटिटिष fr. अट् 'to wander'; अट्टिटिष fr. अट् 'to transgress'; अरिषिष fr. अरु 'to go'; ईप्स fr. आप् 'to obtain'; ईत्से (or regularly अर्दिधिष) fr. अरु 'to prosper'; ईर्षिषिष or ईर्षिषिष fr. ईर्ष्य 'to envy'; ऊर्णुनूप or ऊर्णुनविष or ऊर्णुनविष (390. b) fr. ऊर्णु 'to cover'; चिकीष (or regularly चिषीष) fr. चि 'to collect'; जिगांस (or regularly जिगमिष) fr. गम् 'to go'; जिगलिष (or regularly जिगरिष) fr. गृ 'to swallow' (cf. 375. q); जिगीष fr. जि 'to conquer'; जियत्स fr. यस् 'to eat' (used as Desid. of अट्); जिघांस fr. हन् 'to kill'; जिघीष fr. हि 'to send'; जिघृक्ष fr. ग्रह् 'to take'; जुहूष fr. ह्रे 'to call'; तितांस (or regularly तितनिष) fr. तन् 'to stretch'; तितृक्ष fr. तृह् 'to kill'; दित्स fr. दा 'to give,' दे 'to love,' and दो 'to cut'; दिदरिष fr. दृ 'to respect'; दिदरिष or दिदरीष or दिदोषि fr. दृ 'to tear'; दिद्युतिष or दिद्युतिष fr. द्युत् 'to shine'; दिधरिष fr. धृ 'to hold'; दुद्यूप (or regularly दिदेविष) fr. दिव् 'to play'; धित्स fr. धा 'to place' and धे 'to drink'; धिप्स or धीप्स (or दिदम्भिष) fr. दम्भ् 'to deceive'; पित्स (or पिपतिष) fr. पत् 'to fall' and पद् 'to go'; पिपविष or पुपुप fr. पू 'to purify'; पिपृच्छिष fr. प्रच्छ् 'to ask'; बिभरिष or बुभूर्ष fr. भृ 'to bear'; मित्स fr. मा 'to measure,' मि 'to throw,' मी 'to perish,' and मे 'to change'; मिमर्जिष or मिमृष fr. मृन् 'to rub'; मोक्ष fr. मुच् (in the sense of 'desiring release from mundane existence,' otherwise मुमुक्ष); यियविष or युयुप fr. यु 'to join'; रित्स fr. राप् 'to accomplish'; रिप्स fr. रभ् 'to take'; लिप्स fr. लभ् 'to obtain'; विवरिष or विवरीष or वुवूर्ष fr. वृ 'to choose'; विव्रक्ष fr. व्रश्च 'to cut'; शिष्य fr. शक् 'to be able'; शिश्रिषिष (or शिश्रीष) fr. श्रि 'to have recourse to'; सिपास (or सिसनिष) fr. सन् 'to obtain,' 'to give'; सिसयिष fr. स्मि 'to smile'; सिस्वरिष (or सुस्वूर्ष) fr. शृ 'to sound'; सुपुप्स fr. स्वप् 'to sleep.'

### General Tenses of Desideratives.

504. The Perfect must be of the Periphrastic form as explained at 385; that is, साम् *ām* added to the Desiderative stem, as already formed, with *sa*, *isha*, or *īsha* (500), is prefixed to the Perfect of one of the auxiliaries *kṛi*, *as*, or *bhū* (see 385); thus, from *pipaksha* (root *pač*, 'to cook') comes the Perfect *pipakshāñcākāra*, 'I wished to cook'; from *bubodhisha* (root *budh*, 'to know') comes *bubodhishāñcākāra*, *bubodhishāñdāsa*, *bubodhishāmbabhūva*, 'I wished to know.'

a. In all the remaining tenses it is a universal rule, that inserted *i* be assumed after the Desiderative stem, whether formed by *sa* or *isha*, except in the Precative Parasmai; thus, from *pač* comes 1st Fut. *pipakshitāsmi* &c.; 2nd Fut. *pipakshishyāmi* &c.; Aor. *apipakshisham* &c. (form I, B, at 418); Prec. Par. *pipakshyāsan* &c.; Attm. *pipakshishīya* &c.; Cond. *apipakshishyam* &c. So also, taking *vividish* (formed with *isha* from *vid*, 'to know'), the 1st Fut. is *vividishitāsmi*; 2nd Fut. *vividishishyāmi*; Aor. *avividishisham* &c. Similarly, from *bubodhisha*, 1st Fut. *bubodhishitāsmi* &c.; 2nd Fut. *bubodhishishyāmi*; Aor. *abubodhishisham* &c.

b. The Infinitive may be formed regularly from the 1st Future; thus, from *bubodhishitá*, 'he will wish to know,' comes *bubodhishitum*, 'to wish to know.'

*Passive of Desideratives.*

505. Desideratives may take a Passive form by adding *ya* to the Desiderative stem after rejecting final *a*; thus, from *bubodhisha* comes *bubodhishye*, 'I am wished to know,' &c. The General tenses will not vary from the Active *Ātmane-pada* form of Desiderative except in the Aor. 3rd sing., which will be *abubodhishi* instead of *abubodhishishā*.

*Causal of Desideratives.*

506. Desiderative verbs may take a Causal form; thus, *dudyúshámi*, 'I desire to play' (from *div*), makes in Caus. *dudyúshayámi*, 'I cause to desire to play,' &c.

FREQUENTATIVE OR INTENSIVE VERBS.

507. Most roots may take a Frequentative form, except polysyllabic roots, and except those of cl. 10, and except certain roots beginning with vowels.

Obs.—*ऊर्णु* 'to cover,' however, has forms *ऊर्णोनूय* and *ऊर्णोनु*. Some few roots also beginning with vowels take the *Ātmane* form of Frequentative; see examples at 511. a. b, 681. a.

a. The Frequentative form is even less common in classical composition than the Desiderative. In the Pres. Part., however, and in nouns, it not unfrequently appears (see 80. VI). It either expresses repetition or gives intensity to the radical idea; thus, fr. *दीप्* 'to shine' comes the Frequent. stem *dedípya* (Pres. 3rd sing. *dedípyate*, 'it shines brightly'), and the Pres. Part. *dedípyamána*, 'shining brightly:' so also, fr. *शुभ्* 'to be beautiful,' *śósúbhya* and *śósúbhyaamána*; fr. *रुद्* 'to weep,' *rorudya* and *rorudyamána*.

508. There are two kinds of Frequentative verb, the one a reduplicated *Ātmane-pada* verb, with *ya* affixed, conforming, like Intransitive and Passive verbs, to the conjugation of cl. 4, and usually, though not always, yielding an Intransitive signification; the other a reduplicated *Parasmai-pada* verb, following the conjugation of cl. 3. The latter is less common in classical Sanskrit than the former, and will therefore be considered last\*.

a. The terminations for the first form of Frequentative will be those of the *Ātmane* at 246, with the usual substitutions required for the 4th class of verbs. For the second form they will be the regular *Parasmai-pada* terminations of the scheme at 246.

\* Intensive or Frequentative forms are found in Greek, such as *παιπάλλω*, *δαιδάλλω*, *μαιμάζω* or *μαιμάω*, *παμφαίνω*, *ἀλαλάζω*.



ATMANE-PADA FREQUENTATIVES, FORMED BY REDUPLICATION AND  
ADDING *ya*.

509. Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the Passive stem according to the rules for reduplicating consonants at 252, and gunate the reduplicated vowel (if capable of Guṇa), *whether it be a long or short vowel*.

Thus, from the Passive stem दीय (of *dā*, 'to give') comes the Frequent. stem *dedīya* (Pres. 1. *dedīya*+i=ददीये, 2. *dedīya*+se=देदीयसे &c.); fr. हीय (Pass. of *hā*, 'to quit') comes *jehīya* (*jehīye* &c.); fr. स्तीर्य (of स्तृ 'to spread') comes *testīrya* (also *tāstarya*); fr. पूय (of पू 'to purify'), *popūya*; fr. विद्य (of विद् 'to know'), *vevidya*; fr. बुध्य (of बुध् 'to know'), *bobudhya* (Pres. बोबुध्ये, बोबुध्यसे, बोबुध्यते, &c.) The conjugation of all four tenses corresponds exactly to that of the Passive.

510. As to the reduplication of the vowel, if the Passive stem contain a medial *a*, long *ā* is substituted; thus, *pāpācya* from *pacya*; *sāsmarya* from *smarya*.

a. If it contain a medial आ *ā*, ए *e*, or ओ *o*, the same are reduplicated; as, *yāyācya* from *yācya*; *sesheeya* from *seeya*; *loločya* from *ločya*.

b. If it contain a medial चृ *ri*, then अरी *arī*\* is substituted in the reduplication; as, दरीदृश्य from *drīśya*; परीस्पृश्य from *spriśya*, &c.; वरीवृध्य from व्रध्य; वरीभृज्य from भृज्. Similarly, अल is substituted for ल *lri*, in कृप् making चलोकृप्.

511. If a Passive stem has रि *ri* before *ya*, this रि *ri* becomes री *ri* in the Frequentative stem; as, चेक्रीय from क्रिय (Passive of कृ 'to do').

a. If the stem begin with अ *a*, as in अट् *aṭya* (from अट् 'to wander'), the initial *a* is repeated, and the radical *a* lengthened; thus, अटाट् *aṭāṭya* (3rd sing. अटाट्ते). Similarly, अशाश्य from अश् 'to pervade.'

b. चृ *ri*, 'to go,' makes its stem अराये *arāya*.

512. If the Passive stem contain a nasal after short *a*, this nasal generally appears in the reduplicated syllable, and is treated as final *m*; thus, fr. गम् 'to go' comes जङ्गम्य 'to walk crookedly'; fr. भ्रम् 'to wander,' ब्रभ्रम्य; fr. क्षण् 'to kill,' क्षङ्गण्य.

a. The Passive stems जभ्य, जभ्य, दह्य, and some others formed from roots containing nasals (as दश्य, भन्य), may insert nasals, instead of lengthening the vowel in the reduplication; thus, जभ्रभ्य, जभ्रभ्य, दह्रह्य, &c.

b. Anomalous forms.—पद् 'to go' (making पद्य) inserts नी *nī*; thus, पनीपद्य. Similarly, पत् 'to fall,' कस् or कश् 'to go,' भंश् 'to fall,' छंस् 'to drop,' ध्वंस् 'to fall,' स्कन्द् 'to go,' वच् 'to deceive' (पनीपद्य, चनीकस्य, धनीध्रश्य, सनीष्ठस्य, दनीध्रस्य, चनीस्कह्य, &c.) चर् 'to go' makes चर्च्य.

c. हन् 'to kill' makes जेभ्रीय; घ्रा 'to smell,' जेघ्रीय; भ्या 'to blow,' देभ्रीय (देभ्रीय &c.); गृ 'to swallow,' जेगित्य.

\* This seems to support the idea that the original Guṇa of *ri* is *arī*. See 29. b.

*General Tenses of Ātmane-pada Frequentatives.*

513. In these tenses Frequentatives follow the analogy of Passives, and reject the suffix य *ya*. Since, however, the stem of the Perfect is formed by affixing चाङ् *dm* (as usual in all polysyllabic forms, see 385), and since, in all the other tenses, inserted *i* is assumed, a coalition of vowels might arise were it not allowed to retain *y* in all cases in which a vowel immediately precedes that letter\*; thus, from देदीय is formed the Perfect 1st sing. देदीयाञ्चक्रे &c., rejecting *ya*; but from देदीय comes देदीयाञ्चक्रे &c., retaining *y*. Similarly in the other tenses: 1st Fut. *dedīpitāhe*, *dedīyitāhe*, &c.; 2nd Fut. *dedīpishye*, *dedīyishye*, &c.; Aor. *adedīpishi*, *adedīyishi*, &c.; Prec. *dedīpishīya*, *dedīyishīya*, &c.; Cond. *adedīpishye*, *adedīyishye*, &c. In the 3rd sing. of the Aor. इ *i* is not allowed to take the place of the regular terminations, as in the Passive form.

a. The Infinitive, as formed in the usual manner (459), will be *dedīpitum*, &c.

## PARASMAI-PADA FREQUENTATIVES.

514. Rule for forming the stem in the four Special tenses. The stem is here also formed by a reduplication similar to that of Ātmane-pada Frequentatives; not, however, from the Passive, but from the root; thus, from root पच *pac* comes *pāpac*; fr. विद् *vid* comes *vevid*; fr. दृश् *drś* comes *darīdrīś*; fr. कृ comes *carīkri*.

a. But in the Parasmai form of Frequentative, अरि *ari* and अर् *ar* as well as अरी *arī* may be reduplicated for the vowel अ *ri*: so that दृश् may make दरीदृश् or दरिदृश् or ददृश्; and कृ, अरीकृ or अरिक् or चक्रे (Pāp. VII. 4, 92).

Similarly, क्लृप् may make अलीक्लृप् or अलिक्लृप् or अक्लृप्.

b. Again, in roots ending in long अ *ṛ*, *ā* is reduplicated for अ *ṛ*, and this *ā* is retained even when *ṛ* becomes *ir*: thus, कृ *kṛ*, 'to scatter,' makes 1. *śākarmi*; Pl. 3. *śākirati*. Similarly, from कृ *kṛ* 'to cross' come *tātarmi* and *tātirati*.

c. In the Special tenses Parasmai, these Frequentatives follow the conjugation of cl. 3, and in accordance with the rules for the 2nd and 3rd class (307, 331), the radical vowel is gunated before the P terminations of the scheme at 246. Hence, from *vid* come the two stems *veved* and *vevid* (Pres. *vevedmi*, *veveti*, *revetti*; du. *vevidvas*, &c.; Impf. *avevedam*, *avevet*, *avevet*, *avevidva*, &c.; 3rd pl. *avevidus*; Pot. *vevidyām*, &c.; Impv. *vevedāni*, *veviddhi*, *vevetu*, *vevedāva*, *vevitam*, &c.)

d. Again, the stem will vary in accordance with the rules of combination at 296–306, as in बुध् *budh* (Pres. *bobodhmi*, *bobhotsi*, *boboddhi*, *bobudhvas*, &c.; see 298). So also, वह् *vah* makes in 3rd sing. वावोदि *vāvodhi* (see 305. a); दुह् makes दोदोगिध (305); नह् makes नानदि (305 note); दुह् makes दोद्रोदि or दोद्रोगिध; and सिह्, सेष्णेदि or सेष्णेगिध (305. b).

e. And in further analogy to cl. 2 (313, 314) long *i* is often optionally inserted

\* In Passives this coalition of vowels is avoided by the change of a final vowel to Vṛiddhi, as of *ē* to *ēdy*, of *hu* to *hāv*, and of *kṛi* to *kār*; and by the change of final *ā* to *āy*, as of *dā* to *dāy*; see 474.

before the consonantal P terminations (Pres. *vevedími*, *vevedíshi*, *vevedíti*; du. *vevidvas*, &c.; Impf. *avevedam*, *avevedís*, *avevedít*, *avevidva*, &c.; Impv. *vevedáni*, *veviddhi*, *vevedítu*).

515. Lastly, when the root ends in a vowel, the usual changes take place of *i* and *í* to *y* or *iy*: of *u* and *ú* to *uv*; and of *ri* to *r* (see 312): as in the roots भी *bhí*, भू *bhú*, कृ *kṛi* (Pres. 1st sing. *bebhemi*, *bobhomi*, *ćarkarmi*; 3rd pl. *bebhyaṭi*, *bobhuvati*, *ćarkrati*).

a. Observe—Many of the anomalous formations explained under *Ātmane-pada* Frequentatives must be understood as belonging also to the *Parasmai-pada*; thus, पद् (512. b) makes in *Parasmai* पनीपसि, पनीपसि, पनीपसि, &c.; and so with the other roots at 512. b.

b. हन् 'to kill,' गृ 'to swallow' (512. c), and some others have a separate *Parasmai-pada* form (जङ्गन्मि, जागमि; the last identical with Pres. of जागृ).

### General Tenses of *Parasmai-pada* Frequentatives.

516. The Perfect follows the usual rule for polysyllabic roots (385), and affixes णाम् *ám* with the auxiliaries; thus, from बुध् *budh*, 'to know,' comes *bobudhámāsa*, *bobudhámababhúva*, *bobudhámáćakára*; from विद् *vid*, 'to know,' comes *vevidámāsa*. Guṇa of a final and sometimes of a penultimate vowel is required before *ám*; thus, *bobhú* (from भू) becomes *bobhavámāsa*. So also, वृत् makes *vāvartámāsa*. In the other tenses, excepting the Precative, inserted *i* is invariably assumed; and before this inserted *i* some roots are said to forbid the usual Guṇa change of the radical vowel in the 1st Fut. &c.; thus, *budh* is said to make *bobudhítāsmi*; bhí, 'to fear,' *bebhítāsmi*, &c. (374); 2nd Fut. *bobudhishyāmi*, *bebhishyāmi*, &c.; Aor. *abobudhisham*, *abebhishyam*, &c.; Prec. *bobudhyāsam*, *bebhítyāsam*, &c.; Cond. *abobudhishyam*, *abebhishyam*, &c. The rejection of Guṇa from the radical syllable, however, admits of question; thus, *bhú*, 'to be,' makes, according to the best authorities, *bobharítāsmi*, &c.

a. The Infinitive will be formed in the usual way from the 1st Fut., see 513. a.

### Passive, Causal, Desiderative, and Desiderative Causal form of Frequentatives.

517. Frequentatives are capable of all these forms. The Passive, when the root ends in a consonant, will be identical with the *Ātmane-pada* Frequentative formed by reduplication and the suffix *ya*; thus, fr. Frequent. stem *totuda*, 'to strike often,' comes *totudye*, 'I am struck often;' but fr. *lolúya* (*lú*, 'to cut'), *lolúyye*, &c. Again, fr. *totuda* comes *totudayāmi*, 'I cause to strike often;' *totudishāmi*, 'I desire to strike often;' *totudayishāmi*, 'I desire to cause to strike often.'

a. The *ya* of the *Ātmane-pada* Frequentative if preceded by a consonant is rejected; but not if preceded by a vowel; thus, *lolúya*, Frequentative stem of *lú*, 'to cut,' makes *lolúyishāmi*, 'I desire to cut often.' See 252. f.

NOMINAL VERBS, OR VERBS DERIVED FROM NOUNS.

518. These are formed by adding certain suffixes to the stem of nouns. They are not in very common use, but, theoretically, there is no limit to their formation. They might be classed according to their meaning; viz. 1st, Transitive Nominals, yielding the sense of performing, practising, making or using the thing or quality expressed by the noun; 2nd, Intransitive Nominals, giving a sense of behaving like, becoming like, acting like the person or thing expressed by the noun; 3rd, Desiderative Nominals, yielding the sense of wishing for the thing expressed by the noun. It will be more convenient, however, to arrange them under five heads, according to the suffixes by which they are formed, as follows:—

519. 1st, Those formed by affixing *अ* (changeable to *अ* before a syllable beginning with *m* and *v*) to a nominal stem, after *Guṇa* of its final vowel (if capable of *Guṇa*). When the stem ends in *a*, this vowel takes the place of the suffix *a*. A final *अ* absorbs the suffix.

Obs.—The terminations of Nominals will be those of the scheme at 246, both for Par. and Aṭm., requiring the substitutions of the 1st, 4th, 6th, and 10th classes.

*a.* Thus, from कृष्ण 'Krishṇa,' Pres. 1. कृष्णामि 'I act like Kṛishṇa,' 2. कृष्णसि, 3. कृष्णति, &c. So, from कवि 'a poet,' Pres. 1. कवयामि 'I act the poet,' 2. कवयसि, &c.; and from पितृ 'a father,' Pres. 1. पितरामि 'I act like a father,' 2. पितरसि, 3. पितरति; Aṭm. Pres. 1. पितरे, &c.: from माला 'a garland,' Pres. 1. मालामि, 2. मालासि, 3. मालाति; Impf. 1. समालाम्, 2. समालास्, &c.; Pot. मालेयम्, &c.: from स्व 'own,' Pres. 3. स्वति 'he acts like himself.' Sometimes a final *i* or *u* is not gunated; as, from कवि 'a poet,' Pres. कव्यामि, कव्यसि, &c. (Pāṇ. vii. 4. 39). Words ending in nasals preserve the nasals, and lengthen the preceding vowels; as, राज्ञानति 'he acts like a king,' पथीनति 'it serves as a road,' इदामति 'he acts like this.'

520. 2ndly, Those formed by affixing *य ya* to a nominal stem.

*a.* If a word end in a consonant, *ya* is generally affixed without change; as, from वाक् 'a word,' वाच्यति 'he wishes for words;' from दिव् 'heaven,' दिव्यति 'he wishes for heaven' (or, according to some, दीव्यति); from तपस् 'penance,' तपस्यति 'he does penance;' from नमस् 'reverence,' नमस्यति 'he does reverence.' Final *i* is dropped, and the next rule then applied; thus, from राजन् 'a king,' Pres. राज्ञायामि, Pot. राज्ञीयेयम्; from धनिन् 'rich,' धनीयामि, &c.

*b.* A final *अ a* or *आ á* is generally changed to ई *í*; final इ *i* or उ *u* lengthened; final च्च *ri* changed to री *rí*; ओ *o* to अव; औ *au* to अव.

Thus, from पुत्र 'a son,' Pres. 1. पुत्रीयामि 'I desire a son,' 2. पुत्रीयसि, &c.; from पति 'a husband,' Pres. 1. पतीयामि 'I desire a husband,' &c. So also, from मातृ 'a mother' comes मातृयामि, &c.

c. This form of Nominal has not always a Desiderative meaning. The following are examples of other meanings, some of which properly belong to the next form : **प्रासादीयति** 'he fancies himself in a palace;' **कवीयति** 'he acts like a poet;' **कश्यूयति** or **-ते** 'he scratches;' **मनूयति** or **-ते** 'he sins' or 'he is angry;' **मित्रीयते** 'he acts the part of a friend;' **पुत्रीयति छात्रम्** 'he treats the pupil as a son;' **विष्णूयति द्विजम्** 'he treats the Brāhman as if he were Vishṇu;' **तिरस्यति** 'he vanishes;' **गव्यति** 'he seeks cows' (from **गो** 'a cow').

d. In the sense of 'behaving like,' 'acting like,' 'doing like,' a final **अ** is generally lengthened, a final **अ** *ā* retained, and a final **न्** *n*, **स्** *s*, or **त्** *t* dropped; thus, from **पण्डित** 'a wise man,' Pres. 1. **पण्डिताये** 'I act the part of a wise man,' 2. **पण्डितायसे**, 3. **पण्डितायते**, &c.; from **द्रुम** 'a tree,' Pres. 1. **द्रुमाये**, &c.; from **शब्द** 'a noise,' Pres. **शब्दाये** 'I am noisy;' from **राजन्** 'a king,' Pres. 1. **राजाये**, &c.; from **उन्मनस्** 'sorrowful,' Pres. **उन्मनाये**, &c.; from **बृहत्** 'great,' Pres. **बृहाये**, &c.

e. This Nominal is sometimes found with a Transitive sense, especially when derived from nouns expressive of colour; as, from **कृष्ण** 'black,' **कृष्णायते** or **-ति** 'he blackens;' and sometimes in the Parasmai with an Intransitive sense; as, from **जिह्व** 'crooked,' **जिह्वायति** 'it is crooked;' from **दास** 'a slave,' **दासायति** 'he is a slave.' It corresponds to Greek Desiderative Denominatives in *αιω*, as *θανατιαω* &c.

521. 3rdly, Those formed by affixing **अय** *aya* to a nominal stem. This form is similar to that of Causals and verbs of the 10th class, with which it is sometimes confounded. Like them it has generally an Active sense. A final vowel must be dropped before **अय**; and if the nominal stem have more than one syllable, and end in a consonant, both the consonant and its preceding vowel must be dropped.

a. Thus, from **वस्त्र** 'cloth,' Pres. 1. **वस्त्रायामि** 'I clothe,' 2. **वस्त्रायसि**, 3. **वस्त्रायति**, &c.; from **वनेन्** 'armour,' Pres. 1. **वनेयामि** 'I put on armour,' &c.; from **प्रमाण** 'authority,' **प्रमाण्यायामि** 'I propose as authority;' from **मृज्** 'a garland,' **मृज्यायामि** 'I crown;' from **घट** 'a jar,' **घटायामि** 'I make a jar' or 'I call it a jar,' &c.

b. In further analogy to Causals, **प्** *p* is sometimes inserted between the stem and **अय**, especially if the noun be monosyllabic, and end in *a*. Before this **प्**, *p*, Vṛiddhi is required; thus, from **स्व** 'own,' Pres. **स्वापयामि** 'I make my own.' There are one or two examples of dissyllabic nouns; thus, from **सत्य** 'true,' **सत्यापयामि**, &c.; and from **सर्ष** 'substance,' **सर्षापयामि**, &c.

c. If the stem be monosyllabic, and end in a consonant, **गुप्** may take place; as, from **खुप्** 'hunger,' **खोपयामि**.

d. Whatever modifications adjectives undergo before the suffixes *tyas* and *ishtha* at 194, the same generally take place before **अय**; thus, from **दीर्घ** 'long,' **द्वाधयामि** 'I lengthen;' from **सन्निक** 'near,' **नेदयामि** 'I make near,' &c.

e. This form of Nominal is sometimes Intransitive, as **चिरयति** 'he delays' (from **चिर** 'long'). According to Bopp, Greek Denominatives in *αιω*, *εω*, *ωω*, *ιζω* correspond to this form; as, *πολεμ-ωω*, *γυναικ-ιζω*.

522. 4thly, Those formed by affixing **स्य** *syā* or **अस्य** *asya* to a nominal stem, giving it the form of a Future tense, generally with the sense of 'desiring,' 'longing for.'

*a.* Thus, fr. **क्षीर** 'milk,' Pres. 1. **क्षीरस्यामि** 'I desire milk,' 2. **क्षीरस्यमि**, &c.; fr. **वृष** 'a bull,' **वृषस्यति** '(the cow) desires the bull;,' fr. **दधि** 'curds,' **दध्यस्यामि** 'I desire curds,' &c. Cf. Greek Desideratives in *σείω*.

523. 5thly, Those formed by affixing **काम्य** *kāmya* (derived from *kam*, 'to desire') to a nominal stem; as, from **पुत्र** 'a son,' Pres. 1. **पुत्रकाम्यामि** 'I desire a son,' 2. **पुत्रकाम्यमि**, 3. **पुत्रकाम्यति**, &c.; from **यशस्** 'fame,' **यशस्काम्यामि** 'I desire fame.'

*a.* The General tenses of these Nominals will be formed analogously to those of other verbs; thus, from **स्वामि** 'I act like self' comes Perf. **सस्वौ**; from **कुमारयामि** 'I play like a boy' comes Aor. **अचुकुमारम्**, &c. A long vowel in the stem generally remains unchanged, and is not shortened; thus, **मालयामि** (from **माला** 'a garland') makes **अममालम्**. So also, **समिधिता** 'he will wish for fuel' (Guna being omitted), **पुत्रकाम्यिता** 'he will wish for a son.'

*b.* Nominal verbs may take Passive, Causal, Desiderative, and Frequentative forms. The Causal of those formed with *aya* will be identical with the Primitive Nominal; thus, **वर्षयामि** 'I put on armour' or 'I cause to put on armour.' In reduplicating for the Desiderative or Frequentative, sometimes the last syllable is repeated, sometimes the first; thus, **कण्डूय** 'to scratch' makes its Desiderative stem **कण्डूयिष्य**, and **पुत्रीय** 'to treat as a son' makes **पुपुत्रीयिष्य** or **पुत्रीयिष्यिष्य**. According to some, the middle syllable may be reduplicated; thus, **पुतित्रियिष्य**.

## PARTICIPLES.

PRESENT PARTICIPLES; PARASMAI-PADA.—FORMATION OF STEM.

524. Present Participles are the only Participles the formation of which is connected with the conjugational class of the verb. The stem in the Parasmai may be most easily formed by dropping the final *i* of the 3rd pers. pl. Pres. Par. and rejecting the nasal in certain cases (see 141. *a*, 84. I); *c. g.*

From **पचन्ति** *paçanti*, 'they cook' (3rd pl. Pres. of **पच्**, cl. 1), comes **पचत्** *paçat*, 'cooking;,' fr. **घ्नन्ति** *ghnanti*, 'they kill' (3rd pl. of *han*, cl. 2), comes **घ्नत्** *ghnat*, 'killing;,' fr. **सन्ति** *santi*, 'they are' (3rd pl. of *as*, cl. 2, 'to be'), comes **सत्** *sat*, 'being;,' fr. **यन्ति** *yanti*, 'they go' (3rd pl. of *इ*, cl. 2), **यत्** *yat*, 'going;,' fr. **वाप्ति**

*yānti*, 'they go' (3rd pl. of *या*, cl. 2), *यात् ydt*; fr. *जुह्वति juhvati*, 'they sacrifice' (3rd pl. of *हु*, cl. 3), *जुह्वत् juhvat*; fr. *नृत्यन्ति nrityanti*, 'they dance,' cl. 4, *नृत्यत् nrityat*; fr. *चिन्वन्ति cinvanti*, 'they gather,' cl. 5, *चिन्वत् cinvat*; fr. *आप्नुवन्ति āpnvanti*, 'they obtain,' cl. 5, *आप्नुवत् āpnuvat*; fr. *तुदन्ति tudanti*, 'they strike,' cl. 6, *तुदत् tudat*; fr. *रुन्धन्ति rundhanti*, 'they hinder,' cl. 7, *रुन्धत् rundhat*; fr. *कुर्वन्ति kurvanti*, 'they do,' cl. 8, *कुर्वत् kurvāt*; fr. *पुनन्ति punanti*, 'they purify,' cl. 9, *पुनत् punat*.

525. The same holds good in Derivative and Nominal verbs; e. g.

From Caus. *बोधयन्ति* 'they cause to know' (479) comes *बोधयत्* 'causing to know'; fr. Desid. *बुबोधिषन्ति* (499) comes *बुबोधिषत्* 'desiring to know'; fr. *दिस्तन्ति* (503) comes *दिस्तत्* 'desiring to give'; fr. Frequent. *चेक्षिषन्ति* comes *चेक्षिषत्* 'throwing frequently'; from the Nominal *कृष्णन्ति* 'they act like *Kṛishṇa*,' *कृष्णत्* 'acting like *Kṛishṇa*;' fr. *तपस्यन्ति* 'they do penance,' *तपस्यत्* 'doing penance.'

a. In corroboration of the remark made at 461. c, that the Passive verb appears in a few rare instances to assume a *Parasmai-pada* inflexion, and that many of the Intransitive verbs placed under cl. 4 might be regarded (except for the accent) as examples of this form of the Passive, it is certain that a *Parasmai-pada* Present Participle derivable from a Passive stem is occasionally found; thus, *दृश्यत्* 'being seen,' from the Passive stem *दृश्य dṛishya*; *चोयत्* 'being gathered,' from *चोय cīya* (Passive stem of *चि*).

b. The inflexion of *Parasmai-pada* Present Participles is explained at 141. The first five or strong inflexions (see 135. a) of this participle in nine conjugational classes retain the nasal, shewing that the stem in all the classes, except the third, and a few other verbs (141. a), ends in *ant* as well as in *at*. The *Parasmai-pada* Frequentative, as conforming to the conjugational rule for cl. 3, also rejects the nasal.

Obs.—In the cognate languages the *n* is preserved throughout. Cf. Sk. *bharan*, *bharantam* (fr. *bhṛi*), with *φέρων, φέροντα, ferōtem*; also, *bharantan* (Ved. *bharantā*) with *φέροντε*; *bharantas* with *φέροντες, ferentes*; *bharatas* with *φέροντας*; Gen. sing. *bharatas* with *φέροντος, ferentis*. So also, Sk. *vahan*, *vahantam*, with Lat. *vehens, vehentem*; and *san*, *santam* (fr. *as*, 'to be'), with Lat. *-sens* of *ab-sens*, *præ-sens*. Cf. also the strong stem *striṇvant-* with *στορνυντ-*.

PRESENT PARTICIPLES; ÁTMANE-PADA.—FORMATION OF STEM.

526. The stem is formed by substituting *मान mána* for *न्ते nte*, the termination of the 3rd pl. Pres. Átm. of verbs of the 1st, 4th, 6th, and 10th classes, and Derivative verbs (see 527, 528, below); and by substituting *चान ána* for *अते ate*, the termination of the 3rd pl. Pres. Átm. of verbs of the other classes (see 246); e. g.

From *पचन्ते paçante* (cl. 1) comes *पचमान paçamána*, 'cooking'; fr. *तिष्ठन्ते (sthá, cl. 1)*, *तिष्ठमान* 'standing'; fr. *नृत्यन्ते* (cl. 4), *नृत्यमान*; fr. *लिम्पन्ते (líp, cl. 6)*, *लिम्पमान*.

a. But from *ब्रुवते* *bruvate* (ब्रू cl. 2), *ब्रुवाण* *bruvāṇa* (58); fr. *निम्रते* (हन् with *fin* cl. 2), *निम्रान*; fr. *दधते* (*dhát*, cl. 3), *दधान*; fr. *चिन्वते* (cl. 5), *चिन्वान*; fr. *युञ्जते* (cl. 7), *युञ्जान*; fr. *कुर्वते* (cl. 8), *कुर्वण*; fr. *पुनते* (cl. 9), *पुनान*. Root *आस्* cl. 2, 'to sit,' makes *आसीन* for *आसान*; and *शी* cl. 2 is *शेरते* in 3rd pl. (see 315), but *शयान* in Pres. Part.

Obs.—The real suffix for the Pres. Part. *Ātm.* is *mána*, of which *ána* is probably an abbreviation. Cf. Gr. *-μενο-* in *φερό-μενο-ς* = *bhara-mána* (58).

527. Verbs of class 10 and Causals substitute *मान* *mána*; as, fr. *बोधयते* *bodhayante* comes *बोधयमान* *bodhayamána*: but occasionally *आन* *ána*; as, fr. *दर्शयते*, *दर्शयान*; fr. *वेदयते*, *वेदयान*; fr. *चिन्तयते*, *चिन्तयान*; fr. *पूजयते*, *पूजयान*.

528. Passives, Desideratives, Frequentatives, &c. substitute *मान* *mána* for the *Ātmane*; thus, from *क्रियते* 'they are made' comes *क्रियमाण* 'being made' (58); from *दीयते* 'they are given,' *दीयमान* 'being given'; from the Desiderative *दित्सते* 'they desire to give,' *दित्समान* 'desiring to give'; from *निर्घांसते* 'they desire to kill,' *निर्घांसमान* 'desiring to kill'; from the Frequentative *बोबुध्यते* 'they know repeatedly,' *बोबुध्यमान* 'knowing repeatedly.'

529. The inflexion of Pres. Participles *Ātmane* follows that of adjectives at 187; as, N. sing. m. f. n. *पचमानस्*, *पचमाना*, *पचमानम्*.

## PAST PARTICIPLES.

### PAST PASSIVE PARTICIPLES.—FORMATION OF STEM.

530. This is the most common and useful of all Participles. In general the stem is formed by adding *त* *ta* directly to roots ending in vowels, and to most roots ending in consonants; as, fr. *या* *yá*, 'to go,' *यात* *yáta*, 'gone'; fr. *जि* 'to conquer,' *जित* 'conquered'; fr. *नी* 'to lead,' *नीत* 'led'; fr. *क्षिप्* *kship*, 'to throw,' *क्षिप्त* *kshipta*, 'thrown'; fr. *कृ* 'to do,' *कृत* 'done' (see 80. XVII).

a. But if the root end in *चृ* *rí*, by adding *न* *na*, changeable to *ण* *ṇa* (58); as, fr. *कृ* *krí*, 'to scatter,' *कीर्ण* *kírṇa*, 'scattered,' see 534.

531. Some roots in *आ* *á*, *ई* *í*, and *ऊ* *ú*, some in *ऐ* *ai* preceded by two consonants, with some of those in *द्* *d*, *र्* *r*, *ज्ञ* *j*, one in *ग्* *g* (*लग्*), and one or two in *त्* *t*, *थ* *th* (see 541, 544), also take *na* instead of *ta*; see 80. XXIV, 532, 536, 540, &c.

532. Roots ending in vowels do not generally admit inserted *इ* *i* in this Participle, even when they admit it in the Futures (392, 395, &c.), but attach *ta* or *na* directly to the root; as, fr. *पा* 'to



protect,' पात; fr. अि 'to resort to,' अित; fr. श्रु 'to hear,' श्रुत; भू 'to become,' भूत; कृ 'to do,' कृत; घ्रा 'to smell,' घ्राण (58); डी 'to fly,' डीन; दी 'to decay,' दीन; मी 'to perish,' मीन; ली 'to embrace,' लीन; ह्री 'to be ashamed,' ह्रीण; लू 'to cut,' लून; दु 'to be afflicted,' हून; श्रि 'to swell,' शून.

a. But when they do retain *i*, gunation of the final vowel is required as in the Future; thus, शी 'to lie down' makes श्यित; and पू 'to purify,' पवित (also पूत); and जागृ 'to awake,' जागरित.

533. In certain cases the final vowel of the root is changed; thus, some roots in चा *ā* change *ā* to *i* before *ta*; as, from स्था *sthā*, 'to stand,' स्थित *sthita*; from मा 'to measure,' मित; from दरिद्रा 'to be poor,' दरिद्रित.

a. धा 'to place' becomes हित; दा 'to give,' दत्त.

Obs.—When prepositions are prefixed to *datta*, the initial *da* may be rejected; thus, *āta* for *ādatta*, 'taken'; *pratta* for *pradatta*, 'bestowed'; *vyāta* for *vyādatta*, 'expanded'; *nīta* for *nīdatta*, 'given away'; *parīta* for *parīdatta*, 'delivered over'; *sūta* for *sūdatta*, 'well given,' the *i* and *u* being lengthened.

b. पा 'to drink' makes पीत; but हा 'to quit,' हीन; and ज्या 'to grow old,' जौन; हा 'to go,' हान.

c. Some roots in *ā* take both *na* and *ta*; as, fr. घ्रा 'to smell,' घ्राण and घ्रात; fr. वा 'to blow,' with prep. निर्, निर्वाण and निर्वात; fr. आ (or औ) 'to cook,' आण or अित.

534. Roots in च्छृ *ṛi* change *ṛi* to *ir* before *na*, which passes into ण *ṇa* by 58; as from तृ 'to pass,' तीर्षी 'passed.' But when a labial precedes, *ṛi* becomes *ūr*; as, from पू or पूर, पूत or पूर्षी 'full,' 'filled.'

535. The root धे *dhe*, 'to suck,' forms धीत; ह्वे *hve*, 'to call,' हूत; वे *ve*, 'to weave,' उत; ये *eye*, 'to cover,' वीत; मे 'to barter,' मित.

536. Roots in ऐ *ai* generally change *ai* to *ā* before *na* or *ta*; as, from म्लै *mlai*, 'to fade,' म्लान *mlāna*; from ध्यै 'to meditate,' ध्यात (in the Veda धीत); from दै 'to purify,' दात; from त्रै 'to rescue,' त्राण or त्रात; from प्यै 'to grow fat,' प्यान, &c.

a. But fr. गै 'to sing,' गीत; fr. सै 'to waste,' सीत; fr. क्षै 'to waste,' क्षाम, see 548; fr. श्यै 'to coagulate,' शीत or शीन or श्यान; fr. स्यै 'to accumulate,' स्यान, (with प्र) सीत or सीम.

537. Of the four or five roots in औ *o*, सो 'to destroy' makes सित (as also सि 'to bind'); शो 'to sharpen,' शित or शात; दो 'to tie,' दित; छो 'to cut,' छात and छित; ज्यो 'to instruct,' जीत.

538. Those roots ending in consonants which take the inserted *i* in the last five tenses (399), generally take this vowel also in the Past Pass. Part., but not invariably (see 542); and when *i* is assumed, *ta* is generally affixed, and not *na*; as, from पत् *pat*, 'to fall,' पतित *patita*, 'fallen.'

a. इ *i*, उ *u*, or च्छृ *ṛi* preceding the final consonant of a root may

occasionally take Guṇa, especially if the Participle be used impersonally; as, fr. खिद् 'to sweat,' खेदित or खिन्न; fr. खिद् 'to be unctuous,' खेदित or खिन्न; fr. शुत् 'to shine,' द्योतित or द्युतित; fr. मृप् 'to bear,' मर्षित; fr. मृष् 'to sprinkle,' मृष्ट. See Syntax, 895.

b. ग्रह् 'to take' lengthens the inserted *i*, making गृहीत. See 399. a.

539. Roots ending in consonants which reject the inserted *i* in the last five tenses (400-415), generally reject it in the Past Pass. Part. They must be combined with *ta*, agreeably to the rules of Sandhi at 296, &c. Whatever change, therefore, the final consonant undergoes before the termination *tá* of the 1st Fut. (see 400-415), the same will often be preserved before the *ta* of the Past Part.; so that, in many cases, the form of this Participle resembles that of the 3rd sing. 1st Fut., provided the final *á* be shortened, and the vowel of the root preserved unaltered; thus, taking some of the roots at 400-415; शक् (शक्ता), शक्त; सिच् (सिक्ता), सिक्त; मुच् (मोक्ता), मुक्त; लज्, लज्ज; युज्, युक्त; मृज्, मृष्ट; मृज् and मृश, मृष्ट; सिध्, सिद्ध; बुध्, बुद्ध; युध्, युद्ध; क्षिप्, क्षिप्त; लुप्, लुप्त; सृप्, सृप्त; कृप्, कृप्त; लभ्, लब्ध; लुभ्, लुब्ध; विज्, विष्ट; दृश्, दृष्ट; कृञ्, कृष्ट; छिप्, छिष्ट; दुष्, दुष्ट; कृष्, कृष्ट; इप्, इष्ट; दह्, दग्ध; सह्, सोढ (415. m); नह्, नद्ध (414); गाह्, गाढ (415. m); लिह्, लीढ; दिह्, दिग्ध; छिह्, छिग्ध; रुह्, रूढ; मुह्, मूढ or मुग्ध (415. m); दुह्, दुग्ध; गृह्, गूढ (415. m).

540. Most roots ending in *ṛ* *d*, forbidding the inserted *इ* (405), take *na* instead of *ta*, and are combined with *na*, agreeably to 47; as, fr. पद् 'to go,' पन्न; fr. विद् 'to find,' विन्न (also विन्न); fr. नुद् 'to impel,' नुन्न (also नुन्न); fr. भिद् 'to break,' भिन्न; fr. सद् 'to sit,' 'to sink,' सन्न, with वि, विपण (70, 58); fr. क्षुद् 'to pound,' क्षुण; fr. लृद् 'to play,' 'to vomit,' लृण; fr. अद् 'to eat,' अन्न (unless जग्ध be substituted). ह्राद् 'to rejoice' makes ह्रन्न.

541. Roots ending in च् *ḥ* or ज् *j* of course change these letters to *k* before *ta*; see examples at 539. Similarly, those which take *na*, change *ḥ* and *j* to *g* before *na*; as, fr. नज् 'to be ashamed,' नग्न 'naked'; fr. विज् 'to tremble,' विग्न; fr. रुज् 'to break,' रुग्ण; fr. स्फुज् 'to thunder,' स्फूर्ण; fr. अच् 'to move' (in 'some senses), अक्ल. So, fr. मज्ज 'to be immersed,' rejecting one *j*, मग्न; from लज्ज 'to be ashamed,' लग्न (as well as लज्जित). लग् 'to adhere' also makes लग्न. But स्मृह् 'to forget,' स्मूर्ण; दुह् 'to be crooked,' हूर्ण.

542. Some roots which admit *i* necessarily or optionally in one or both of the Futures, reject it in this participle; thus, धृप् 'to be bold' makes धृष्ट. According to Pāṇ. VII. 2. 24, अर्ह् 'to move' makes अर्ण्य *arṇṇa* after the prepositions *sam*, *ni*, and *vi*, and in every other case अर्दित *ardita*, so that after *á* prefixed, it becomes आर्दित

(चातै 'pained' is thought by some to be *rita*, fr. rt. *ri*, with prep. *á* prefixed, and by others is regarded as an anomalous form of rt. *ard*; by native grammarians a form अर्तै *artta* is referred to rt. अर्त्त); दुह् 'to make firm,' दृढ; वृह् 'to extol,' वृढ; मद् 'to be mad,' मत्त; दीप् 'to shine,' दीप्ति; नश् 'to perish,' नष्ट; मुह् 'to faint,' मूर्त्ति as well as मूर्च्छित; भ्रेक्ष् 'to speak barbarously,' भ्रिष्ट as well as भ्रेच्छित; नृत् 'to dance,' नृत्त; यत् 'to strive,' यत्न.

543. If in forming the Passive stem (471), the *v* or *y* contained in a root is changed to its semivowel *u* or *i*, the same change takes place in the Past Pass. Part.; as, fr. वच् *vac*, 'to say,' उक्ता *ukta*; fr. वद् 'to speak,' उदित; fr. वञ् 'to wish,' उञ्जित; fr. वस् 'to dwell,' उपित; fr. वप् 'to sow,' उभ; fr. वह् 'to carry,' ऊढ (with प्र, प्रौढ, 38. n); fr. खप् 'to sleep,' सुप्त; fr. यज् 'to sacrifice,' इष्ट.

Obs.—This change of a semivowel to its corresponding vowel is called Samprasāraṇa by native grammarians (Pāṇ. I. 1, 45).

a. Some roots change व् with a preceding or following vowel into ऊ; as, चर् 'to be feverish,' जूर्ण; त्वर् 'to hasten,' तूर्ण; छिप् 'to dry,' छूत; अष् 'to protect,' ऊत; मव् 'to bind,' मूत.

b. Some roots ending in व् also substitute ऊ for व्; as, दिव् 'to play,' द्यूत and द्यून (the former only in the sense of 'to gamble'); सिव् 'to sew,' स्यूत; क्षिप् or क्षीप् 'to spit,' क्ष्यूत; छिप् or छीप् 'to spit,' छ्यूत.

544. Some other changes which take place in forming the Passive stem (472) are preserved before *ta*; thus, fr. शास् 'to rule,' शिष्ट; fr. व्यप् 'to pierce,' विद्ध; fr. अयच् 'to deceive,' विचित; fr. भञ्ज् 'to fry,' भृष्ट; fr. प्रश् 'to ask,' पृष्ट; fr. द्रश् 'to cut,' वृक्ण (58).

a. When a root ends in a conjunct consonant, of which the first is a nasal, this nasal is generally rejected before *ta*; as, fr. बन्प् 'to bind,' बद्ध; fr. धंश् 'to fall,' धष्ट; fr. ध्वंस् 'to fall,' ध्वस्त; fr. अञ्च् 'to move' and अञ्ज् 'to anoint,' अक्त; fr. सञ्च् 'to adhere,' सक्त; fr. रञ्च् 'to colour,' रक्त; fr. इन्प् 'to kindle,' इद्ध; fr. उन्द् 'to be wet,' उन्न or उन्न; fr. स्पन्द् 'to flow,' स्पन्न; fr. स्कन्द् 'to ascend,' स्कन्न; fr. स्कम्प् 'to stop,' स्कम्भ; fr. स्तम्प् 'to stop,' स्तम्भ; fr. दम्प् 'to deceive,' दम्भ; fr. भञ्ज् 'to break,' भग्न; fr. दंश् 'to bite,' दष्ट; fr. तञ्च् 'to contract,' तक्त.

b. But not if इ *i* is inserted; as, fr. खराड् 'to break,' खरिडित; fr. क्रन्द्, क्रन्दित (except मन्प् 'to churn,' making मयित; and ग्रन्प् 'to tie,' ग्रथित).

545. Many roots ending in म् *m*, न् *n*, or ण् *ṇ* reject these nasals before *ta* if *i* is not inserted; as, गम् *gam*, 'to go,' गत *gata*; यम् *yam*, 'to restrain,' यत *yata*; रम् 'to sport,' रत; तन् 'to stretch,' तत; हन् 'to kill,' हत; नम् 'to bend,' नत; मन् 'to think,' मत; क्षण् 'to hurt,' क्षत; but जन् 'to breathe' and अम् 'to go' make जान (the latter also अमित); and खन् 'to sound,' खनित (also खान with prep.)

a. जन् 'to be born' makes जात; and खन् 'to dig,' खात; सन् 'to give,' सात; medial *a* being lengthened.

546. Those roots ending in म् *m*, of the 4th class, which lengthen a medial *a* before the conjugational suffix *ya*, also lengthen it before *ta*, changing *m* to *n* as in the Futures; thus, fr. क्रम् 'to step,' क्रान्त; fr. भ्रम् 'to wander,' भ्रान्त; fr. शम् 'to

be appeased,' शान्त; fr. दम् 'to tame,' दान्त (also दमित); fr. क्षम् 'to be patient,' क्षान्त; fr. क्रम् 'to be sad,' क्रान्त.

a. Similarly, वम् 'to vomit,' वान्त; कम् 'to love,' कान्त; चम् 'to eat,' चान्त.

547. From स्थाय् 'to swell' is formed स्फीत; fr. ह्साय् 'to shake,' ह्सात; fr. पूय् 'to be putrid,' पूत; from जय् 'to weave,' जत; fr. प्याय् 'to be fat,' पोत (with चा and प्र, -पान); fr. कूय् 'to stink,' कूत.

a. गुर् or गूर् 'to make effort' forms गूर्ण; तुर्व् 'to kill,' like त्वर् 'to hasten,' तूर्ण; मुर्व् 'to bind or tie' makes मूर्ण; धाव् 'to wash,' धौत.

b. फल् 'to open' makes फुल्ल (Pāṇ. VIII. 2, 55); and घस् 'to eat,' जग्ध (fr. जघ्).

Obs.—From the above examples it appears that sometimes several roots have the same form of Past Pass. Part. The following may also be noted: पूय् 'to stink' and पू 'to purify' make पूत; मा 'to measure' and मे 'to barter,' मित; मृज् 'to wipe,' मृश् 'to touch,' and मृप् 'to sprinkle,' all make मृष्ट (मृप् 'to bear' making मर्षित by Pāṇ. I. 2, 20); शंस् 'to recite' and शस् 'to kill,' शस्त; शास् 'to rule' and शिप् 'to distinguish,' शिष्ट; सो 'to destroy' and सि 'to tie,' सित. On the other hand, भुज् 'to enjoy' makes भुक्त; but भुज् 'to bend,' भुग्न.

548. The following, though regarded as Participles by native grammarians, are more properly adjectives: पक्क, fr. पच् *pac*, 'to cook'; शुष्क, fr. शुष्प् 'to dry'; क्षीव, fr. क्षीव् 'to be drunk'; कृश, fr. कृश् 'to grow thin'; क्षाम, fr. क्ष् 'to waste.'

549. In forming the Past Pass. Part. of Causals, the Causal suffix *aya* is rejected, but the inserted इ *i* is always assumed; as, fr. कारय, Causal of कृ 'to make,' comes कारित *kārita*, 'caused to be made'; fr. स्थापय, Causal of स्था 'to stand,' स्थापित *sthāpita*, 'placed'; fr. आप्याय (पै with आ), आप्यायित 'increased,' 'refreshed.'

550. In adding त *ta* to a Desiderative or Frequentative stem, the inserted इ *i* is assumed, final *a* of the stem being dropped; and in the case of roots ending in consonants, final *ya* being dropped; as, fr. पिपास 'to desire to drink' comes पिपासित; fr. चिकीर्ष 'to desire to do,' चिकीर्षित; fr. ईप्स 'to desire to obtain,' ईप्सित, &c.; fr. लोलूय 'to cut often,' लोलूयित; fr. बेभिद्य 'to break frequently,' बेभिदित.

551. त *ta* with *i* is added to nominal stems, final *a* being dropped; as, fr. शिथिल 'loose,' शिथिलित 'loosened'; fr. जिघ्र 'crooked,' जिघ्रित 'curved.' These may be regarded as Past Passive Participles of the Transitive Nominal verbs शिथिलयति, जिघ्रयति (521). So again, from नमस्य 'to do reverence' comes नमस्यित or नमसित.

Obs.—Moreover, as *na* sometimes takes the place of *ta*, so *ina* is added to some nouns instead of *ita*; e.g. मलिन 'soiled,' fr. मल 'dirt'; शृङ्गिण (58) 'horned,' from शृङ्ग 'a horn.' See 80. XLIII.

a. Corresponding forms in Latin are *barbatus*, *alatus*, *cordatus*, *turritus*, &c.; and in Greek, ὀμφαλωτός, κροκωτός, αὐλωτός, &c.

552. The inflexion of Past Passive Participles follows that of adjectives at 187; thus exhibiting a perfect similarity to the declension of Latin participles in *tus*; thus, कृत *kṛita*, Nom. sing. masc. fem. neut. कृतस्, कृता, कृतम्.

a. The resemblance between Sanskrit Past Passive Participles in *ta*, Latin Participles in *tu-s*, and Greek verbals in *το-s*, may be seen in the following examples: Sk. *jñāta-s* = Lat. (*gnōtu-s* (*ignotus*), γνωτός; Sk. *datta-s* = Lat. *datus*, δατός; *śrūta-s* = *clutus*, κλυτός; *bhūta-s* = *phutō-s*; *yukta-s* = *junctu-s*, ζευκτός; *labdha-s* = *ληπτός*; *pīta-s* = *πότη-s*; *bhṛta-s* = *φέρτός*; *dishṭa-s* = *dictu-s*, δεικτός. And, like Sanskrit, Latin often inserts an *i*, as in *domitu-s* (= Sk. *damita-s*), *monitu-s*, &c. This is not the case in Greek, but *ε* is inserted in forms like *μενετός*, *εραπετός*. There are also examples of Latin and Greek formations in *nu-s* and *vo-s*, corresponding to the Sanskrit participle in *na*; thus, *plenu-s* (= *plūna-s*), *magnu-s* (cf. Sk. *rt. mah*), *dignu-s* (cf. Sk. *diś*, *dik*, Gr. *δεικ*); and *στυγνός*, *στεργνός*, *σεμνός*, &c.

#### PAST ACTIVE PARTICIPLES.

These are of two kinds: A. those derived from the Past Passive Participle; B. those belonging to the Reduplicated Perfect. The former frequently supply the place of a Perfect tense Active (see 897).

553. A. The stem of these Participles is formed by adding वत् *val* to that of the Past Passive Participle; e. g.

From कृत 'made,' कृतवत् 'having made,' 'who or what has made;' fr. दग्ध 'burnt,' दग्धवत् 'having burnt;' fr. उक्त 'said,' उक्तवत् 'having said;' fr. भिन्न 'broken,' भिन्नवत् 'having broken;' fr. स्थापित 'placed,' स्थापितवत् 'having placed,' &c.

a. For the declension of these Participles see 140. a. b. c.

554. B. In these Participles, either वस् *vas* or इवस् *ivas* is generally added to the stem of the Reduplicated Perfect, as formed in the dual and plural. *Vas* is added when the stem in the dual and plural (as it appears in its unchanged form before the terminations are added) consists of more than one syllable; thus, from *śakṛi* (root *kṛi*, 'to do'), *śakṛivas*; from *śiḍi* (374), *śiḍivas*; from *nanṛit* (364, compare 45. a), *nanṛitvas*; from *sasmar* (374. k), *sasmarvas*.

a. And *ivas* is added when the stem in the dual and plural consists of one syllable only; as, from *ten* (375. a), *tenivas*; from *ghas* (377), *jakshivas*.

Obs.—Certain roots are said optionally to form this Perf. Part. with *ivas* or *vas*, whether the stem in dual and plural consists of one syllable or two (see Pāṇ. vii. 2, 68); e. g. fr. *gam* (376), *jagmivas* or *jaganvas*; fr. *han*, *jaghniwas* or *jaghanvas*; fr. *vid*, cl. 6, 'to find,' *vividvas* or *vividivas*; fr. *viś*, *viviśvas* or *viviśivas*; fr. *drīś*, *dadrīśvas* or *dadrīśivas*.

b. When *vas* is affixed, it will be necessary to restore to its original state the final of a root ending in *i*, *ī*, *u*, *ū*, or *ri*, if changed before the terminations of the du. and pl. to *y*, *v*, *r*, *iy*, *uv*, or *ūv*; thus, *श्री śrī*, changed by 374. e. to *śīśriy*, becomes *शिश्रियस्*; *क्री*, changed to *śikriy*, becomes *शिक्रीवस्* *śikrivas*; *पू*, changed

by 374. *g.* to *dudhu*, becomes *दुधूवस् dudhúvas*; *भू*, changed by 374. *i.* to *babhú*, becomes *बभूवस् babhúvas*. In declension, the 3rd pers. pl. with its termination *us* is the form of the stem in the weakest cases (135. *a*), and in the fem. final *s* becoming *sh* by 70; e. g. 3rd pl. *jagmus*, I. *jagmushú*; 3rd pl. *tenus*, I. *tenushá*, &c. See 168.

*c.* Roots which take the Periphrastic Perfect (see 385) form the Participles of this tense by adding the Perfect Participles of *kṛi*, *bhú*, and *as*, to *ám*; thus, from *śur*, cl. 10, *śorayám-babhúvas*, *śorayán-(akṛivas*, *śorayám-ásivas*.

*d.* There is an *Ātmanepada* Participle of the Reduplicated Perfect most easily formed by changing *ire*, the termination of the 3rd pl., into *ána*; thus, *vividána*, *śicýána*, *jagmána*. See 526. *a*; and cf. Greek Perf. Part. in *μενο* (τέτυμμένος = *tutnpána*).

*e.* The *Parasmaipada* form of these Participles is inflected at 168. Those of the *Ātmanepada* follow the inflexion of adjectives like *śubha* at 187.

### PAST INDECLINABLE PARTICIPLES.

555. These are of the nature of Gerunds, as 'carrying on the action of the verb.' They fall under two heads: 1st, as formed by affixing *त्वा tvá* to *uncompounded* roots; as, fr. *भू bhú*, 'to be,' *भूत्वा bhútvá*, 'having been' (see 80. XXI): 2ndly, as formed by affixing *य ya* to roots *compounded* with prepositions or other adverbial prefixes; thus, fr. *अनुभू anubhú*, 'to perceive,' *अनुभूय anubhúya*, 'having perceived;' fr. *सज्जीभू sajjíbhú*, 'to become ready,' *सज्जीभूय sajjíbhúya*, 'having become ready.' The sense involved in them is generally expressed by the English 'when,' 'after,' 'having,' or 'by;' thus, *तत् कृत्वा tat kṛtvá*, 'when he had done that,' 'after he had done that,' 'having done that,' 'by doing that.' See Syntax, 898.

*a.* The suffix *tvá* of this participle is thought by some to be the instrumental case of a suffix *tra* (see 80. XXI). The Indeclinable Participle has certainly much of the character of an instrumental case (see Syntax, 901).

Obs.—In the Veda *त्वाय*, *त्वानम्*, *त्वीनम्* or *त्वी* are sometimes used for *त्वा*.

*Indeclinable Participles formed with tvá from uncompounded roots.*

556. When the root stands alone and uncompounded, the Indeclinable Participle is formed with *त्वा tvá*.

This suffix is closely allied to the *त ta* of the Past Passive Participle at 531, so that the rules for the affixing of *त ta* to the root generally apply also to the Indeclinable suffix *त्वा tvá*, and the formation of one Participle then involves that of the other.

Thus, *क्षिप्त kshipta*, 'thrown,' *क्षिप्त्वा kshiptvá*, 'having thrown;' *कृत kṛt*, 'done' (rt. कृ), *कृत्वा kṛtvá*, 'having done;' *स्थित* (rt. स्था), *स्थित्वा*; *दृष्ट* (rt. दृश), *दृष्ट्वा*; *दत्त* (rt. दा), *दत्त्वा*;

प्रीत (rt. पा), पीत्वा; क्रान्त (rt. क्रम्), क्रान्त्वा; गृहीत (rt. ग्रह्), गृहीत्वा; उपित (rt. वस्), उपित्वा; उक्त (rt. वच्), उक्त्वा; बुद्ध (rt. बुध्), बुद्ध्वा; ऊढ (rt. वह्), ऊढ्वा; हित (rt. धा), हित्वा; जग्ध (rt. यस्), जग्ध्वा; गत (rt. गम् 545), गत्वा.

a. Where *i* is inserted, there is generally gunation of final *i*, *ī*, *u*, *ū*, and of final *च्* *ri* and of medial *च्* *ri*; and optional gunation of medial *i*, *u* (except as debarred by 28).

Thus, शयित्वा fr. शी; पयित्वा (also पूत्वा) fr. पू; जरित्वा or जरीत्वा fr. जृ; लिखित्वा or लेखित्वा fr. लिख्; द्युतित्वा or द्योतित्वा fr. द्युत्; मृषित्वा or मर्षित्वा fr. मृष्.

b. But from दिव्, देवित्वा and द्यूत्वा; from सिव्, सेवित्वा and स्यूत्वा. So षिव् &c. The root जागृ makes जागरित्वा (532. a); and initial *i*, *u*, before single consonants, must be gunated; as, इप् makes रयित्वा.

c. The roots in the list at 390. a. do not admit Guṇa; thus, विञ् can make only विञ्जित्वा.

d. When there are two forms of the Passive Participle, there is often only one of the Indeclinable; thus, नृत् makes नृत्त and नर्तित, but only नर्तित्वा; लञ्ज्, लग्न and लञ्जित, but only लञ्जित्वा; and, *vice versa*, वस् (543) only उपित, but उपित्वा and उष्टा; सह्, सोढ, but सहित्वा and सोढ्वा; मृज्, मृष्ट, but मर्जित्वा and मृष्टा. So, some roots in nasals optionally insert *i*; तन्, तत्वा or तनित्वा; क्षण्, क्षत्वा or क्षणित्वा; कम्, कान्त्वा or कमित्वा; क्रम्, क्रान्त्वा or क्रन्त्वा or क्रमित्वा; खन्, खात्वा or खनित्वा.

e. The penultimate nasal, which is rejected before *ta* (544. a), is optionally so rejected before *tvá* in रञ्, सञ्, खञ्, तञ् or तच्, and अञ्; thus, from रञ् comes रक्त, but रंक्ता or रक्ता; from अञ्, अञ्जित्वा, अंक्ता or अक्ता.

f. मञ्ज् and नश् optionally insert nasals; मंक्ता or मंक्ता, नष्टा or नंष्टा, 390. k.

g. Some few roots necessarily retain their nasals; thus, स्कन्द makes स्कन्त्वा; and स्यन्द्, स्यन्त्वा or स्यन्दित्वा.

557. The only important variation from the Past Passive Participle occurs in those roots, at 531. a, which take *na* for *ta*. The change of *ri* to *ir* and *úr* (534) is preserved (unless *i* be inserted), but *tvá* never becomes *nvá*; thus, जृ, जीर्ण, but जरित्वा (or जरीत्वा); from तृ, तीर्ण, but तीर्त्वा; from पृ, पूर्ण, but पूर्त्वा; from छिद्, छिन्न, but छित्त्वा; from भञ्, भग्न, but भंक्ता or भक्ता (556. e); from रुज्, रुग्ण, but रुक्ता; from हा, हीन, but हित्वा 'having quitted' (not distinguishable in form from हित्वा 'having placed,' root धा).

558. Observe, moreover, that verbs of cl. 10 and Causals, which reject the characteristic *aya* before the *ita* of the Past Pass. Part., retain *ay* before *itvá*; thus, स्थापित 'made to stand' (fr. Caus. stem स्थापय), but स्थापयित्वा 'having made to stand'; चिन्तित 'thought' (fr. चिन् cl. 10, 'to think'), but चिन्तयित्वा 'having thought.'

a. All Derivative verbs of course assume *i*, and form their Indeclinable Participles analogously to Causals; thus, बुबोधयित्वा (fr. Desid. of बुध्), and बोबुधयित्वा (fr. Freq. of बुध्). In regard to the Átmane Frequentatives, लोलूयित्वा is formed fr. लोलूय, and देदीयित्वा fr. देदीय (ya in the latter being preceded by a consonant).

b. There are one or two instances of compounded roots formed with *tvá*; thus, **अनुधात्वा** (fr. **धै**), *Rámáy.* i. 2, 20; also **अप्रत्युक्ता**, *Rámáy.* i. 74, 23. Especially in the case of Causals; as, **निवर्तयित्वा**.

c. When **अ** *a*, 'not,' is prefixed, *tvá* is always used; as, **अकृत्वा** 'not having done,' 'without having done;' **अदत्त्वा** 'not having given.'

*Indeclinable Participles formed with ya from compounded roots.*

559. When a root is compounded with a preposition or any indeclinable prefix (except **अ** *a*, 'not,' see 558. c), the Indeclinable Participle is formed by affixing **य** *ya*, and the rules for annexing it to the root are some of them analogous to those which prevail in other cases in which *ya* is affixed; see the rules for forming the Special tenses in cl. 4 (272), for Passives (461), and for the Precative (443).

560. But if a root end in a short vowel, instead of lengthening this vowel, **त्** *t* is interposed; as, fr. **आश्रि** *áśri*, 'to take refuge' (rt. **श्रि** with **आ**), **आश्रित** *áśritya*, 'having taken refuge;' fr. **निश्रि** (rt. **चि** with **निस्**), **निश्रित**; fr. **उत्सृ**, **उत्सृत**; from **संस्कृ** (rt. **कृ** with **सम्**), **संस्कृत**; fr. **निःसृ**, **निःसृत**. The lengthening of the radical vowel by coalition does not prevent this rule; as, fr. **अती** *atí* (rt. **इ** with **अति**), **अतीत** *atitya*.

a. **जागृ** 'to awake' gunates its final as in **उज्जागर्ये**; and **व्यि** 'to destroy,' 'to waste,' lengthens its final as in **प्रक्षीय**, **उपक्षीय**.

561. If a root end in long **आ** *á*, **ई** *í*, or **ऊ** *ú*, no change generally takes place; as, fr. **विहा**, **विहाय**; fr. **उपक्रो**, **उपक्रोय**; fr. **विधू**, **विधूय**.

a. If it end in long **चू** *chú*, this vowel becomes *ír*, and after labial letters *úr*; thus, fr. **अवक्**, **अवकीर्ये** 'having scattered;' fr. **आपृ** (root **पृ** 'to fill'), **आपूर्ये** (compare 534).

562. Final diphthongs pass into **आ** *á*; as, fr. **परिब्ये**, **परिब्याय** (also **परिवीय**); fr. **अभिद्यै**, **अभिध्याय**; fr. **अवसो**, **अवसाय**.

a. But **हे** with **आ** makes **आहूय**. In Epic poetry, **सो** with **व्यव** makes **व्यवस्य**.

b. **नि** 'to throw,' **मी** 'to kill,' **मा** 'to measure,' and **मे** 'to barter,' all make **-माय**. Similarly, **दी** 'to decay,' **-दाय**; but **ली** 'to adhere,' **-लाय** or **-लोय** (see 390. e). **श्रि** and **शी** conform to the rule for the Passive (**-शूय**, **-शय्य**), **अधिशय्य** 'having reclined upon,' *Kirá.* i, 38.

563. A penultimate nasal is generally rejected, as in Passives (see 469); as, fr. **समासन्न** *samásaij*, **समासन्न्य** *samásajya*; fr. **प्रमन्थ**, **प्रमथ्य** (used adverbially in the sense 'violently').

a. Some few roots retain the nasal; thus, **आशङ्क** makes **आशङ्क्य**; and **आलिङ्ग**, **आलिङ्ग्य**.

b. **लभ्** 'to acquire' may insert a nasal after the prepositions **आ** and **उप**; thus, **आलभ्य** &c. (otherwise **-लभ्य**).

564. If a root end in a consonant the general rule is, that no change takes place;



as, from निक्षिप् *nikship*, निक्षिप्य *nikshipya*; from प्राप् (root षाप् with प्र), प्राप्य; from वीक्ष् (root ईक्ष् with वि), वीक्ष्य.

a. But roots in र् or व्, preceded by i or u, lengthen these vowels, as in प्रतिदीव्य from दिव्, विस्फूर्य from स्फुर्.

b. Four roots in अम् (गम्, नम्, यम्, रम्) optionally reject the nasal, and interpose *t* between the final *a* and *ya*; as, from निर्गम्, निर्गय or निर्गम्य. The roots हन्, मत्, तन्, वत्, क्षण्, क्षिण्, क्षण्, घृण्, वृण्, तृण् always reject the nasal; as, from निहन्, निहत्य.

c. खन्, जन्, and सन् optionally reject the न्; but instead of interposing *t*, lengthen the final *a*, as in Passives (see 470); thus, from उत्खन्, उत्खाय (or उत्खन्य).

565. The changes which take place in certain roots before the *ya* of the Passive (471, 472) are preserved before *ya*; as, from निवप्, न्युप्य; from विवस्, व्युप्य; from प्रवस्, प्रोप्य; from अनुवद्, अनूद्य; from विग्रह्, विगृह्य; from आप्रह्, आपृच्छ; from चाप्यप्, चाविध्य; and so with all the roots at 471, 472.

a. The roots at 390. *l*. have two forms; thus, from गुप् comes -गोपाय्य and -गुप्य, &c.

b. There are one or two instances in which an uncompounded root takes य्; as, अज्ये 'having revered,' Manu I. 4; VII. 145; Mahā-bh. iii. 8017. उष्य 'having resided,' Nala v. 41 (from वस्); गृह्य 'having taken,' Astra-śikṣā 21.

566. In affixing य *ya* to the stems of Causal verbs of cl. 10, and the 3rd class of Nominals (521), the characteristic अय is generally rejected; as, fr. प्रबोधय *prabodhya*, प्रबोध्य *prabodhya*; fr. प्रसारय, प्रसार्य; fr. सन्दर्शय, सन्दर्श्य; fr. विचारय, विचार्य.

a. It is, however, retained when the root ends in a single consonant and encloses short *a*; thus, विगणय्य 'having calculated' (गण् with वि); आकलय्य 'having imagined' (कल् with आ); सङ्गणय्य 'having narrated' (कण् with सम्); and also sometimes in other cases; e. g. प्रापय्य 'having conducted,' Raghu-v. XIV. 45.

b. The final *a* of Frequentative stems is of course dropped, and the final *ya* of both Frequentatives and Nominals, if preceded by a consonant; as, from लोलूय comes -लोलूय्य; from बोधुय, -बोधुय्य; from तपस्य, -तपस्य.

### Adverbial Indeclinable Participle.

567. There is another Indeclinable Participle yielding the same sense as those formed with *tvā* and *ya*, but of rare occurrence. It is equivalent to the accusative case of a noun derived from a root, used adverbially; and is formed by adding अम् *am* to the root, before which suffix changes of the radical vowel take place, similar to those required before the Causal suffix अय (481) or before the 3rd sing. Aorist Passive (see 475); thus, from नी *nī*, 'to lead,' नायम् *nāyam*, 'having led'; from पा 'to drink,' पायम् 'having drunk'; from ह्ये, ह्यायम्; from पच्, पाचम्; from क्षिप्, क्षेपम्; from हन् 'to kill,' घातम्. It often occupies the last place in a compound; as in the expression समूलघातम् 'having totally exterminated'; and in the following passage from Bhaṭṭi-k. ii. 11:

लतानुपातं कुसुमान्यगृह्णात् स नद्यवस्कन्दमुपास्पृशच्च ।

कुतूहलाच्चाहशिलोपवेशं काकुत्स्थ ईयत्सयमान आस्त ॥

'The descendant of Kakutstha, smiling softly, repeatedly bending down the

creepers, would pluck the blossoms; descending to the streams, would sip (the waters); seating himself on some variegated rock, would recline in admiration (of the scene).' Compare also Śakuntalā, Act V, verse 131, बाहूत्क्षेपं क्रन्दितुं प्रवृत्ता 'repeatedly throwing up her arms she began to weep.' Other examples are नामग्राहम् 'mentioning by name,' and जीवग्राहम् 'taking alive.'

a. These Participles generally imply repetition of the action, as above, and in this sense are themselves often repeated; as, दायाम्, दायाम्, 'having repeatedly given.'

### FUTURE PASSIVE PARTICIPLES.

568. These are gerundive in their character, and may be called verbal adjectives. They may be classed under three heads: 1st, as formed with the suffix तव्य *tavya* (80. XVIII); 2ndly, as formed with सनीय *anīya* (80. V); 3rdly, as formed with य *ya* (80. XXVIII). These suffixes yield a sense corresponding to the Latin Fut. Pass. Part. in *dus*, and the English *able* and *ible*, and most commonly denote 'obligation' or 'propriety' and 'fitness.'

a. In some of the Latin formations with *tivus*, the Passive sense is preserved, as in *captivus*, *nativus*, *coctivus*. Cf. Sk. *dātavya* with *dativus* (*dandus*), *धृतेः*; *yoktavya* with (*conjunctivus* (*jungendus*); *janitavya* with *genitivus* (*gignendus*); *dhātavya* with *θετέος*, &c.

#### *Future Passive Participles formed with तव्य (80. XVIII).*

569. These may be formed by substituting तव्य *tavya* for ता *tá*, the termination of the 3rd pers. sing. of the 1st Future; e. g.

From क्षेप्ता *ksheptá*, 'he will throw,' क्षेप्तव्य *ksheptavya*, 'to be thrown;' कर्ता 'he will do,' कर्तव्य 'to be done;' fr. भविता 'he will be,' भवितव्य 'about to be;' fr. कुचिता, कुचितव्य (see 390. a); fr. विजिता, विजितव्य.

Obs.—In the case of those roots ending in consonants which reject *i*, whatever changes take place before *tá*, the same take place before *tavya*, and the special rules at 390. a–o will equally apply to this suffix.

Thus, त्यक्ता, त्यक्तव्य (*relinquendus*); प्रष्टा, प्रष्टव्य; दृष्टा, दृष्टव्य; बोद्धा, बोद्धव्य; दग्धा, दग्धव्य; सोढा, सोढव्य; कर्मिता or कामयिता, कर्मितव्य or कामयितव्य; दीयिता, दीयितव्य; मार्ष्टा or मार्जिता, मार्ष्टव्य or मार्जितव्य; and from Causal कारयिता, कारयितव्य; from Desid. बुबोधयिता, बुबोधयितव्य; from Frequentative बोबुधिता, बोबुधितव्य; from बोभयिता, बोभयितव्य. See the rules at 388, 390, 491, 505, 513, 516.

#### *Future Passive Participles formed with सनीय (80. V).*

570. This suffix is added directly to the root, and generally without other change than gunation (if Guṇa is admissible).

Thus, fr. चि *āi*, 'to gather,' चयनीय *āyanīya*, 'to be gathered;' fr. भू, भवनीय; fr. कृ, करणीय (58); fr. लिख्, लेखनीय; fr. शुष्, शोधनीय; fr. स्पृश्, स्पृशनीय; fr. कृष्, कषणीय; fr. चूर् (cl. 10), चोरणीय; but मृन्, मार्जनीय; गृह्, गृहनीय; दीधी, दीध्यनीय; कम्, कमनीय and कामनीय; गुप्, गोपनीय and गोपायनीय, &c. See 390. j. l. m.

a. A final diphthong is changed to आ *ā*, which blends with the initial *a* of *anīya*; as, from ध्ये, ध्यानीय; from गे, गानीय.

b. The roots at 390, 390. a. of course forbid गुण; thus, कुचनीय from कुच्; गुवनीय from गु, &c.

c. As to Derivative verbs, *aya* is rejected from a Causal stem, and *a* from the stems of other Derivative verbs, and *ya*, if a consonant precedes.

Thus, बोधनीय from the Causal stem बोधय; बुबोधिषणीय from the Desid. बुबोधिष; also बोभूयनीय, चेक्षिषणीय, fr. the Frequentatives बोभूय, चेक्षिष्य; and तपस्यनीय or तपसनीय fr. the Nominal तपस्य.

#### *Future Passive Participles formed with य (80. XXVIII).*

571. Before this suffix, as before all others beginning with *y*, certain changes of final vowels become necessary.

a. If a root end in आ *ā*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, this vowel becomes ए *e* (compare 446); e. g.

From मा *mā*, 'to measure,' मेय *meya*, 'to be measured,' 'measurable;' fr. हा *hā*, 'to quit,' हेय *heya*; fr. ध्ये *dhyai*, 'to meditate,' ध्येय *dhyeya*; fr. ग्ने *gnē*, 'to be weary,' ग्नेय; fr. दा 'to give,' दे 'to pity,' and दो 'to cut,' देय.

b. If in इ *i*, ई *ī*, उ *u*, or ऊ *ū*, these vowels are gunated; e. g.

From चि *āi*, चयेय *āya* (in the Veda चाय्य with उप); but नी with उद्, -नीय.

But the Guṇa ओ *o* is changed to *av*, and sometimes ए *e* to *ay*, before *ya* (as if before a vowel); thus, from भू, भव्य; from जि 'to conquer,' जव्य; from क्री 'to buy,' क्रव्य; from क्षि 'to destroy,' क्षव्य.

And the Guṇa ओ *o* passes into *āv* before *y*, especially when it is intended to lay emphasis on the meaning; as, from श्रु, श्राव्य; from मु, माव्य; from भू, भाव्य. But धू 'to shake' makes धूय.

c. If in च्च *ri* or च्च *rī*, these vowels are vriddhied; e. g.

From कृ 'to do,' कार्य; from भृ 'to support,' भाव्य (also भृत्य, see 572); fr. वृ 'to choose,' वार्य (also वृत्य).

d. The roots at 390. c. drop their finals (दीध्य, दरिद्य).

572. Sometimes if a root end in a short vowel no change takes place, but *t* is interposed, after the analogy of the Indeclinable Participle formed with *ya* at 560;

so that the stem of the Future Participle is often not distinguishable from the Indeclinable; thus, from जि *ji*, 'to conquer,' जित्य *jitya* (also *jeja*), 'conquerable;' from स्तु *stu*, 'to praise,' स्तुत्य *stutya*, 'laudable;' from कृ *kṛi*, 'to do,' कृत्य *kritya* (as well as कार्य), 'practicable;' from इ 'to go,' इत्य 'to be gone;' from छाद् 'to honour,' छादृत्य 'to be honoured.'

573. If a root end in a single consonant with a medial *a*, the latter may be vriddhied; as, fr. ग्रह् *grah*, 'to take,' ग्राह्य *grāhya*; fr. तप् 'to be ashamed,' ताप्य; fr. कम् 'to love,' काम्य: but not always; as, fr. शक्, शक्य; fr. सह, सक्ष; fr. बध्, बध्य; fr. यत्, यत्: and not if the final is a labial (except तप्, रप्, लप्); as, fr. गम्, गम्य; fr. शप्, शप्य; fr. लभ् 'to receive,' लभ्य (and लभ्य). The root मद् 'to be mad' makes माद्य after prepositions, but otherwise मद्य. Similarly, गद् and चर्. The root भञ् 'to serve' makes भन्य and भाग्य (see 574).

a. If with a medial इ *i* or उ *u*, these are generally gunated; as, from भुञ्, भोज्य; from लिह्, लेह्य; but जुष्, जुष्य: and sometimes only optionally; as, गृह् makes गुह्य as well as गोह्य; and दुह्, दुह्य and दोह्य.

b. If with a medial च् *ri*, no change generally takes place; as, fr. स्पृश्, स्पृश्य; fr. दृश्, दृश्य; fr. मृञ्, मृन्य (after च्च and सम्, सग्य); fr. मृन्, मृन्य (also माग्य): but fr. वृष्, वृष्य or वच्य.

c. The roots at 390, 390. a. are, as usual, debarred from Guṇa; thus, कुच्य, &c.

574. A final च् *ε* may sometimes be changed to क् *k*, and final ज् *j* to ग् *g*, when the Past Passive Participle rejects *i*; as, from पच् *pač*, पाक्य *pākya* and पाच्य *pāčya*; from युञ्, योग्य or युग्य. When the final is unchanged, as in *pāčya*, the obligation implied is said to be more absolute; but the two forms may have distinct meanings; thus, *bhojya* (fr. *bhuj*) means 'to be eaten,' but *bhogya*, 'to be enjoyed;' *vāčya* (fr. *vac*) means 'proper to be said,' but *vākya*, 'that which is actually to be said.'

a. Again, तान्य (fr. तञ्) is used after the prepositions नि and प्र, otherwise तग्य. Similarly, योन्य (fr. युञ्) after नि and प्र, and यन्य or यान्य (fr. यञ्) after the same prepositions.

b. Other anomalous changes may take place, some of which are similar to those before the *ya* of Passives; thus, fr. ग्रह्, गृह्य as well as ग्राह्य (472); fr. वद्, उद्य (471, also वद्य); fr. यञ्, इन्य (471); fr. शास्, शिष्य (472. c); fr. खन् 'to dig,' खेय; fr. शस् 'to praise,' शस्य or शंस्य; fr. भञ्ज् 'to fry,' भन्य or भन्य; fr. हन्, बध्य or घात.

c. The roots beginning with गुप् at 390. l. have two forms; thus, गोष्य or गोपाय.

575. Many of these Participles are used as substantives; thus, वाक्य n. 'speech;' भोज्य n. 'food;' भोग्या f. 'a harlot;' इत्या f. 'sacrifice;' खेय n. 'a ditch;' भार्या f. 'a wife;' fr. भृ 'to support,' &c.

576. The suffix *ya* may be added to Desiderative, Frequentative, and Nominal stems in the same way as *antya* (570); thus, बुद्धोष्य, बोध्य, वेक्ष्य, तपस्य. So also, from मुसल 'a pestle,' मुसल्य 'to be pounded with a pestle.'

a. च *a* added to a root after gunation (if Guṇa is possible) gives the sense of a Future Passive Participle when in composition with

सु, दुस्, and ईयत्; as, सुकर 'easy to be done,' दुष्कर 'difficult to be done,' दुस्तर 'difficult to be crossed.' See 80. I.

b. Again, a suffix हल्लिम् added to a few roots has the same force as the suffixes of the Future Passive Participle; e. g. पचेल्लिम् 'fit to ripen' or 'to be cooked,' भिदेल्लिम् 'to be broken.'

577. The inflexion of Future Passive Participles follows that of adjectives at 187; thus, कर्तव्य 'to be done;' N. sing. m. f. n. *karta-vyas*, -á, -am. Similarly, *karaṇīyas*, -á, -am; and *káryas*, -á, -am.

#### PARTICIPLES OF THE SECOND FUTURE.—FORMATION OF STEM.

578. These are not common. They are of two kinds, either Parasmai-pada or Ātmane-pada; and, like Present Participles, are most easily formed by changing अन्ति *anti*, the termination of the 3rd pl. of the 2nd Fut., into अत् *at*, for the Par.; and by changing अन्ते *ante* into अमान *amāna*, for the Ātm.; thus, from करिष्यन्ति *karishyanti* and करिष्यन्ते *karishyante*, 'they will do,' come करिष्यत् *karishyat* and करिष्यमाण *karishyamāṇa* (58), 'about to do;' from the Passive 2nd Fut. वक्ष्यन्ते 'they will be said' comes वक्ष्यमाण 'about to be said' (see 84. I. and 80. XXVII).

a. In their inflexion (see 141), as well as in their formation, they resemble Present Participles; see 524 and 526.

Obs.—Cf. Greek in δῶστέ-μεν-ς = *dásya-mána-s*.

#### PARTICIPIAL NOUNS OF AGENCY.

579. These have been already incidentally noticed at 80, 83, 84, 85, 87. As, however, they partake of the nature of Participles, and are often used as Participles (see Syntax, 909–911), a fuller explanation of them is here given. They may be classed under three heads: 1st, as formed from the root; 2ndly, as formed from the same stem as the 1st Future; 3rdly, as formed from the root by changes similar to those which form the Causal stem.

580. The stem of the first class is often identical with the root itself; that is, the unchanged root is frequently used at the end of compounds as a noun of agency, *t* being added if it ends in a short vowel; see examples at 84. III. and 87.

a. Another common noun of agency is formed from the root by affixing अ (as in the first group of conjugational classes at 257), before which *a*, Guṇa, and rarely Vṛiddhi, of a final vowel is required; as, from जि *ji*, 'to conquer,' जय *jaya*, 'conquering.' Medial vowels are generally unchanged; as, from वह् *vad*, 'to say,' वह *vada*, 'saying;' from तुद् *tud*, 'to vex,' तुद् *tuda*, 'vexing' (see 80. I).

b. And final आ *á*, अम् *am*, or अन् *an* are dropped; as, from दा

*dá*, 'to give,' द *da*, 'giving;' from गम् *gam*, 'to go,' ग *ga*, 'going;' from जन *jan*, 'to be born,' ज *ja*, 'being born.' Their declension follows that of adjectives at 187.

581. The stem of the second class (see 83) may be always inferred from the 3rd pers. sing. of the 1st Fut. of Primitive verbs, the vowel चृ *ri* being substituted for the final vowel *á*, the nominative case being therefore *identical* with the 3rd pers. sing. of that tense (see 386).

Thus, भोक्ता *bhoktá*, 'he will eat,' भोक्त्रि *bhoktri*, 'an eater;' योद्धा 'he will fight,' योद्धृ 'a fighter;' याचिता 'he will ask,' याचित्रि 'an asker;' सोढा 'he will bear,' सोढृ 'a bearer,' &c. They are inflected at 127.

582. The stem of the third class is formed in three ways.

a. By adding इन् *in* to the root (see 85. II), before which suffix changes take place similar to those required before the Causal suffix *aya* (481, 482, 483); as, from कृ, कारिन् *kárin*, 'a doer;' from हन् (488), घातिन् *ghátin*, 'a killer;' from शो, शायिन् 'a sleeper;' *y* being inserted after roots in *á* (483); as, from पा, पायिन् 'a drinker;' from दा, दायिन् *dáyin*, 'a giver.' They are inflected at 159.

b. By adding अक *aka* to the root (see 80. II), before which suffix changes take place analogous to those before the Causal *aya* (481, 482, 483); as, fr. कृ, कारक *káraka*, 'a doer,' 'doing;' fr. नी, नायक *náyaka*, 'a leader,' 'leading;' fr. ग्रह्, ग्राहक *gráhaka*; fr. सिध्, साधक; fr. हन्, घातक; fr. दुष्, दूषक; fr. क्रम्, क्रमक; fr. नन्द्, नन्दक; fr. स्था, स्थापक.

c. By adding अन *ana* to some few roots ending in consonants (see 80. IV), after changes similar to those required in forming the Causal stem; as, fr. नन्द्, नन्दन *nandana*, 'rejoicing;' fr. दुष्, दूषण 'vitiatng;' fr. शुष्, शोधन 'cleansing.'

The inflexion of the last two follows that of adjectives at 187.

#### EXAMPLES OF INFLECTED VERBS.

583. The following tables give a synopsis of the inflexion of the Primitive forms of the ten roots: बुध् *budh*, cl. 1, 'to know;' नृत् *nṛit*, cl. 4, 'to dance;' दिष् *diś*, cl. 6, 'to point out;' युज् *yuj*, cl. 10, 'to unite;' विद् *vid*, cl. 2, 'to know;' भृ *bhri*, cl. 3, 'to bear;' भिद् *bhid*, cl. 7, 'to break;' चि *ci*, cl. 5, 'to gather;' तन् *tan*, cl. 8, 'to stretch;' पू *pú*, cl. 9, 'to purify:' classes 1, 4, 6, and 10; 2, 3, and 7; and 5, 7, and 9, being grouped together as at 257-259. Then the Passive forms of these ten roots are given, followed by the Present tense of the Causal, Desiderative, and Frequentative forms, and the Participles.

# INFLEXION OF THE STEM OF PRIMITIVE VERBS OF THE TEN CLASSES OR CONJUGATIONS.

## PRESENT.

ROOT.	PARASMAI-PADA.						ĀTMANE-PADA.					
	SING.		DUAL.		PLURAL.		SING.		DUAL.		PLURAL.	
	bodhá nṛityá dísá yojayá	bodha nṛitya disa yojaya	bodhá nṛityá dísá yojayá	bodha nṛitya disa yojaya	bodhá nṛityá dísá yojayá	bodha nṛitya disa yojaya	bodha nṛitya disa yojaya	bodhá nṛityá dísá yojayá	bodha nṛitya disa yojaya	bodhá nṛityá dísá yojayá	bodha nṛitya disa yojaya	bodhá nṛityá dísá yojayá
1. <i>Budh</i>												
4. <i>Nṛit</i>												
6. <i>Dís</i>												
10. <i>Yuj</i>												
2. <i>Vid</i>	ved	vet *	vid	vit	vid	vit	vid	vit *	vid	vit	vid	vit
3. <i>Bhṛi</i>	bībhar	bībhar	bībhṛi	bībhṛi	bībhṛi	bībhṛi	bībhṛi	bībhṛi	bībhṛi	bībhṛi	bībhṛi	bībhṛi
7. <i>Bhid</i>	bhinad	bhinat *	bhinat	bhint	bhint	bhint	bhint *	bhint	bhint	bhint	bhint	bhint
5. <i>Ći</i>	ćino	ćino	ćinu	ćinu	ćinu	ćinu	ćinu	ćinu	ćino	ćino	ćinu	ćino
8. <i>Tan</i>	tano	tano	tanu	tanu	tanu	tanu	tanu	tanu	tano	tano	tanu	tano
9. <i>Pú</i>	puná	puná *	puná	puní	puní	puní	puní	puní	puní	puní	puní	puní
1. 4. 6. 10. } mi	* si	ti	vas	thas	tas	nti	i	* se	ithe	ite	mahe	nṛe
2. 3. 7. 5. 8. 9. } shi		shi				anti	e	she	dhe	dte	dhee	ate

Observe—The stem is to be united with the terminations : thus, 1st sing. Pres. Parasmai, *bodhá + mi = bodhám*, 2d sing. *bodha + si = bodhasi*, 3d sing. *bodha + ti = bodhati*, 1st dual, *bodhá + vas = bodhavas*, &c. Ātmane, *bodhá + i = bodhe*, *bodha + se = bodhase*, &c. Whenever the terminations of the 1st, 4th, 6th, and 10th classes differ from those of the others, they are placed in the upper line. As to the optional dropping of the *u* of *ćinu* and *tanu*, see 349.

# IMPERFECT OR FIRST PRETERITE.

PARASMAI-PADA.					ĀTMANE-PADA.							
ROOT.	SING.		DUAL.		PLURAL.		SING.		DUAL.		PLURAL.	
1. Budh	abodha	abodhā	abodha	abodhā	abodha	abodhā	abodha	abodhā	abodha	abodhā	abodha	abodhā
4. Nrit	anṛitya	anṛityā	anṛitya	anṛityā	anṛitya	anṛityā	anṛitya	anṛityā	anṛitya	anṛityā	anṛitya	anṛityā
6. Dis	adisā	adisā	adisā	adisā	adisā	adisā	adisā	adisā	adisā	adisā	adisā	adisā
10. Yuj	ayojaya	ayojaya	ayojayā	ayojayā	ayojaya	ayojayā	ayojaya	ayojayā	ayojaya	ayojayā	ayojaya	ayojayā
2. Vid	avid	avid	avid	avid	avid*	avid*	avid	avid	avid	avid	avid	avid
3. Bhri	abibhar	abibhar	abibhri	abibhri	abibhri*	abibhri*	abibhr	abibhri	abibhr	abibhri	abibhr	abibhri
7. Bhud	abhinad	abhinat	abhinat	abhinat	abhinat	abhinat	abhind	abhinat	abhind	abhinat	abhind	abhinat
5. Āi	ācinav	ācino	ācinu	ācinu	ācinu	ācino	ācinu	ācinu	ācino	ācino	ācinu	ācino
8. Tan	atanav	atano	atanu	atanu	atanu	atano	atanu	atanu	atanu	atanu	atanu	atanu
9. Pú	apuná	apuná	apuní	apuní	apuní	apuní	apun	apuní	apun	apuní	apun	apuní
1. 4. 6. 10. } na	s		ra	tam	tām	ma	ta	n	i		thás	ta
2. 3. 7. 8. 9. } am	s		ra	tam	tām	ma	ta	n	i		thám	dám

Observe.—In the 2d and 3d sing., Parasmai, the roots of the 2d group reject the terminations by 294 : thus, 2d and 3d sing., *avei*, *abibhar*, *abhinat*. In the Ātmane the final *a* of the stems of the roots of the 1st group will blend with the initial *i* of a termination into *e* by 32. As to the optional dropping of the *u* of *ācinu* and *atanu*, see 349.



## POTENTIAL.

PARASMAI-PADA.										ĀTMAṆE-PADA.									
ROOT.	SING.			DUAL.			PLURAL.			SING.	DUAL.			PLURAL.					
	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa		bodha	nṛitya	dīśa	bodha	nṛitya	dīśa			
1. Budh	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa				
4. Nṛit	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa				
6. Dīś	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa				
10. Yuj	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa				
2. Vīd	vid	nṛitya	dīśa	vid	nṛitya	dīśa	vid	nṛitya	dīśa	vid	nṛitya	dīśa	vid	nṛitya	dīśa				
3. Bhṛi	bibhri	nṛitya	dīśa	bibhri	nṛitya	dīśa	bibhri	nṛitya	dīśa	bibhri	nṛitya	dīśa	bibhri	nṛitya	dīśa				
7. Bhīd	bhind	nṛitya	dīśa	bhind	nṛitya	dīśa	bhind	nṛitya	dīśa	bhind	nṛitya	dīśa	bhind	nṛitya	dīśa				
5. Āi	cinu	nṛitya	dīśa	cinu	nṛitya	dīśa	cinu	nṛitya	dīśa	cinu	nṛitya	dīśa	cinu	nṛitya	dīśa				
8. Tan	tanu	nṛitya	dīśa	tanu	nṛitya	dīśa	tanu	nṛitya	dīśa	tanu	nṛitya	dīśa	tanu	nṛitya	dīśa				
9. Pū	punī	nṛitya	dīśa	punī	nṛitya	dīśa	punī	nṛitya	dīśa	punī	nṛitya	dīśa	punī	nṛitya	dīśa				
1. 4. 6. 10. }	iyam	is	it	iva	itām	itām	ima	ita	iyus	} iya	tihās	ita	ivahi	iyāhān	iyātām				
2. 3. 7. 5. 8. 9. }	yām	yās	yāt	yāva	yātām	yātām	yāma	yāta	yus		īmahi	iyāhān	iyātām	īmahi	iyāhān	iyātām			

Observe.—As the stem in the 1st group of classes ends in *a*, and the terminations begin with *i*, these two vowels will blend into *e* by 32: thus, *bodha* + *iyam* = *bodheyam*, *bodha* + *is* = *bodhes*, &c.; Ātmane, *bodha* + *īya* = *bodheya*.

# IMPERATIVE.

PARASMAI-PADA.										ĀTMANE-PADA.														
ROOT.	SING.			DUAL.			PLURAL.			SING.	DUAL.			PLURAL.										
	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya		bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya	bodha nritya dīśa yojaya									
1. Budh																								
4. Nrit																								
6. Dīs																								
10. Yuj																								
2. Yid	ved	vid +	vet	ved	rit	vit	ved	rit	vit	ved	rit	vit	ved	rit	vit	ved	rit	vit	ved	rit	vit	ved	rit	vit
3. Bhri	bibhar	bibhri	bibhar	bibhar	bibhri	bibhri	bibhar	bibhri	bibhri	bibhar	bibhri	bibhri	bibhar	bibhri	bibhri	bibhar	bibhri	bibhri	bibhar	bibhri	bibhri	bibhar	bibhri	bibhri
7. Bhid	bhinad	bhind†	bhinat	bhinad	bhint	bhint	bhinad	bhint	bhint	bhinad	bhint	bhint	bhinad	bhint	bhint	bhinad	bhint	bhint	bhinad	bhint	bhint	bhinad	bhint	bhint
5. Āi	ānav	ānu *	āno	ānav	ānu	ānu	ānav	ānu	ānu	ānav	ānu	ānu	ānav	ānu	ānu	ānav	ānu	ānu	ānav	ānu	ānu	ānav	ānu	ānu
8. Tan	tanav	tanu *	tano	tanav	tanu	tanu	tanav	tanu	tanu	tanav	tanu	tanu	tanav	tanu	tanu	tanav	tanu	tanu	tanav	tanu	tanu	tanav	tanu	tanu
9. Pú	puná	puní	puná	puná	puní	puní	puná	puní	puní	puná	puní	puní	puná	puní	puní	puná	puní	puní	puná	puní	puní	puná	puní	puní
1. 4. 6. 10.	* —			āna	ta	tám	āna	ta	tám	ntu														
2. 3. 7. 5. 8. 9.	āni	hi	† dhi	āva	ta	tám				antu			ai	shva		ātám	ātám				āmāhat	dhoam	ātám	ātám

Observe—In the 2d sing., Parasmai, the roots of the 5th and 8th class are like those of the 1st group, and make *ānu*, *tanu*, rejecting the termination. The 2d and 7th take *dhi* for *hi* by 293, and make *viddhi*, *bhinddhi*. *Bhri* makes *bibharatu* for *bibharatu* in 3d pl. by 292. In the Ātmane, *bodha* + *ai* = *bodhai* and *puná* + *ai* = *punai* by 33. *bodha* + *itám* = *bodhetám* by 32.

## PERFECT OR SECOND PRETERITE.

ROOT.	PARASMAI-PADA.												ĀTMANE-PADA.					
	SING.			DUAL.			PLURAL.			SING.			DUAL.			PLURAL.		
	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubodh nanart dides yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†	bubudh nanrit didiś yojay†
1. Budh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh	bubudh
4. Nrit	nanart	nanart	nanart	nanart	nanart	nanart	nanart	nanart	nanart	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit	nanrit
6. Diś	dides	dides	dides	dides	dides	dides	dides	dides	dides	didiś	didiś	didiś	didiś	didiś	didiś	didiś	didiś	didiś
10. Yuj	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†
2. Yid	vived	vived	vived	vived	vived	vived	vived	vived	vived	vivid	vivid	vivid	vivid	vivid	vivid	vivid	vivid	vivid
3. Bhṛ†	babhār	babhār	babhār	babhār	babhār	babhār	babhār	babhār	babhār	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†	babhṛ†
7. Bhid	bibhed	bibhed	bibhed	bibhed	bibhed	bibhed	bibhed	bibhed	bibhed	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid
5. Āi	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy	āciy
8. Tam	tātān	tātān	tātān	tātān	tātān	tātān	tātān	tātān	tātān	ten	ten	ten	ten	ten	ten	ten	ten	ten
9. Pū	pupāv	pupāv	pupāv	pupāv	pupāv	pupāv	pupāv	pupāv	pupāv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv	pupuv
	a	āiha	a	iva	athus	atus	ima	a	us	e	ishe	e	ivahe	āihe	āte	imahe	idhree	ire
		*tha		*va			*ma				*she		*vake			*make	*dhree	

† The syllable *ām* must be added to *yojay* throughout; and the stem of the second preterites of *as*, *bhū*, or *kṛi*, must be affixed to *yojayām*: thus, 1st sing. *yojayāmās* + *a* or *yojayāmababhār* + *a*; see 385. *a*. *Āi* may optionally take *tha* as well as *iha* in the 2d sing.; thus, *āciyitha* or *āciētha*: but *bhṛi* makes only *babhārtha*, see pp. 139 and 171. As to the alternative *āciy*, *tatan*, *pupuv*, in the stems of 1st sing., see 368. As to *idhree*, see 372. *a*.

# FIRST FUTURE.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi</i> *	<i>tásmi</i>	<i>táhe</i>
4. <i>Nrit</i>	<i>narti</i>	<i>tási</i>	<i>táse</i>
6. <i>Dis</i>	<i>desh</i> *	<i>tá</i>	<i>tá</i>
10. <i>Yuj</i>	<i>yojayi</i>		
		<i>tásvas</i>	<i>tásvahe</i>
2. <i>Yid</i>	<i>vedi</i>	<i>tásthas</i>	<i>tástálhe</i>
3. <i>Bhri</i>	<i>bhar</i>	<i>tárau</i>	<i>tárau</i>
7. <i>Bhid</i>	<i>bhet</i>		
		<i>tásmas</i>	<i>tásmahē</i>
5. <i>Ći</i>	<i>će</i>	<i>tástha</i>	<i>tádhre</i>
8. <i>Tan</i>	<i>tani</i>	<i>táras</i>	<i>táras</i>
9. <i>Pú</i>	<i>pavi</i>		

\* Note, that *budh* also forms *boddháhe* &c. in Átm. by 406. After *desh* the *t* of the terminations will become *ṭ* by 300.

# SECOND FUTURE.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi</i> *	<i>shyámi</i>	<i>shye</i>
4. <i>Nrit</i>	<i>narti</i>	<i>shyási</i>	<i>shyase</i>
6. <i>Dis</i>	<i>dek</i>	<i>shyati</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yojayi</i>		
		<i>shyávas</i>	<i>shyácahe</i>
2. <i>Yid</i>	<i>vedi</i>	<i>shyáthas</i>	<i>shyélhe</i>
3. <i>Bhri</i>	<i>bhari</i>	<i>shyátas</i>	<i>shyete</i>
7. <i>Bhid</i>	<i>bhet</i> *		
		<i>shyámas</i>	<i>shyámahe</i>
5. <i>Ći</i>	<i>će</i>	<i>shyátha</i>	<i>shyadhre</i>
8. <i>Tan</i>	<i>tani</i>	<i>shyanti</i>	<i>shyante</i>
9. <i>Pú</i>	<i>pavi</i>		

\* Note, that *budh* also forms *bhoitsye* &c. in Átm. by 406 ; and that after *bhet* the terminations will be *syámi* &c.

## AORIST OR THIRD PRETERITE.

FORM I.				FORM II.			
ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.	ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i> †	<i>sham</i> <i>shás</i> or † <i>ís</i> <i>shít</i> or † <i>ít</i>	<i>shi</i> <i>shíhás</i> or <i>thás</i> <i>shíta</i> or <i>ta</i>	6. <i>Dis</i>	<i>adiksh</i>	<i>am</i>	<i>i</i> or * <i>e</i>
4. <i>Nrit</i>	<i>anariti</i> †			10. <i>Yuj</i>	<i>aggyuj</i> *	<i>as</i> <i>at</i>	<i>athás</i> <i>ata</i>
2. <i>Vid</i>	<i>avedi</i> †	<i>shva</i> <i>shíam</i> <i>shítám</i>	<i>shrahi</i> <i>sháthám</i> <i>shátám</i>	7. <i>Bhid</i>	<i>abhid</i>	<i>áva</i> <i>atam</i> <i>atám</i>	<i>dráhi</i> <i>áthám</i> or * <i>ethám</i> <i>átám</i> or * <i>etám</i>
3. <i>Bhri</i>	{ Par. <i>abhár</i> Átm. <i>abhri</i> *	<i>shma</i> <i>shíta</i> <i>shus</i>	<i>shmahi</i> <i>dheam</i> or * <i>dheam</i> <i>shata</i>	Note, that <i>bhri</i> makes <i>abhrihás</i> , <i>abhrita</i> . <i>Bhid</i> , 7th c., follows this form in Átm., and makes <i>abhisi</i> , <i>abhitthás</i> , <i>abhitta</i> , &c., by 419. <i>Ten</i> may make <i>atahás</i> , <i>atato</i> , as well as <i>atanishthás</i> , &c., by 424. c.			
5. <i>Çi</i>	{ Par. <i>atáni</i> † Átm. <i>atani</i>						
8. <i>Tan</i>	{ Par. <i>apáni</i> † Átm. <i>apani</i> *					<i>ama</i> <i>ata</i> <i>an</i>	<i>ámahi</i> <i>adheam</i> <i>anta</i>
9. <i>Pú</i>							

# PRECATIVE OR BENEDICTIVE.

ROOT.	STEM.	PAR. TERM.	STEM.	ÁTM. TERM.
1. <i>Budh</i>	<i>budh</i>	<i>yásam</i>	<i>bodhi</i>	<i>shíya</i>
4. <i>Nrit</i>	<i>nrit</i>	<i>yás</i>	<i>narti</i>	<i>shishthás</i>
6. <i>Dis</i>	<i>dis</i>	<i>yát</i>	<i>dik</i>	<i>shishṭa</i>
10. <i>Yuj</i>	<i>yuj</i>	<i>yásra</i>	<i>yojayi</i>	<i>shirahi</i>
		<i>yástam</i>		<i>shiyástám</i>
2. <i>Vid</i>	<i>vid</i>	<i>yástám</i>	<i>vedi</i>	<i>shiyástám</i>
3. <i>Bhri</i>	<i>bhri</i>		<i>bhri</i>	
7. <i>Bhid</i>	<i>bhid</i>	<i>yásma</i>	<i>bhit *</i>	<i>shimahi</i>
		<i>yásu</i>		<i>shidhram</i>
5. <i>Ći</i>	<i>ći</i>	<i>yásus</i>	<i>će</i>	<i>shiran</i>
8. <i>Tan</i>	<i>tan</i>		<i>tani</i>	* Note, that after <i>bhit</i> the terminations will be <i>siya</i> &c. As to <i>shidhram</i> , see p. 193.
9. <i>Pú</i>	<i>pú</i>		<i>paci</i>	

# CONDITIONAL.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shyam</i>	<i>shye</i>
4. <i>Nrit</i>	<i>anarti</i>	<i>shyas</i>	<i>shyathás</i>
6. <i>Dis</i>	<i>adek</i>	<i>shyat</i>	<i>shyatn</i>
10. <i>Yuj</i>	<i>ayojayi</i>	<i>shyáca</i>	<i>shyáráhi</i>
		<i>shyatam</i>	<i>shyethám</i>
2. <i>Vid</i>	<i>aredi</i>	<i>shyatám</i>	<i>shyetám</i>
3. <i>Bhri</i>	<i>abhari</i>		
7. <i>Bhid</i>	<i>abhet *</i>	<i>shyáma</i>	<i>shyámahi</i>
		<i>shyata</i>	<i>shyadhram</i>
5. <i>Ći</i>	<i>áce</i>	<i>shyan</i>	<i>shyanta</i>
8. <i>Tan</i>	<i>atani</i>	* Note, that after <i>abhet</i> the terminations will be <i>syam</i> &c.	
9. <i>Pú</i>	<i>apari</i>		

# INFINITIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	} <i>tum</i> or * <i>tum</i> after <i>desh</i> by 300.
4. <i>Nrit</i>	<i>narti</i>	
6. <i>Dis</i>	<i>desh *</i>	
10. <i>Yuj</i>	<i>yojayi</i>	
2. <i>Vid</i>	<i>vedi</i>	}
3. <i>Bhri</i>	<i>bhar</i>	
7. <i>Bhid</i>	<i>bhet</i>	
5. <i>Ći</i>	<i>će</i>	}
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pú</i>	<i>paci</i>	

## INFLEXION OF THE STEM OF PASSIVE VERBS FROM THE SAME TEN ROOTS.

PRESENT.			IMPERFECT.			POTENTIAL.			IMPERATIVE.		
ROOT.	STEM.	TERM.	ROOT.	STEM.	TERM.	ROOT.	STEM.	TERM.	ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>budhya</i> <i>budhyá*</i>	<i>i</i>	1. <i>Budh</i>	<i>abudhya</i> <i>abudhyá*</i>	<i>i</i>	1. <i>Budh</i>	<i>budhya</i>	<i>ai</i>	1. <i>Budh</i>	<i>budhya</i>	<i>ai</i>
4. <i>Nṛit</i>	<i>nṛitya</i> <i>nṛityá*</i>	<i>se</i>	4. <i>Nṛit</i>	<i>anṛitya</i> <i>anṛityá*</i>	<i>thás</i>	4. <i>Nṛit</i>	<i>nṛitya</i>	<i>sva</i>	4. <i>Nṛit</i>	<i>nṛitya</i>	<i>sva</i>
6. <i>Diś</i>	<i>diśya</i> <i>diśyá*</i>	<i>te</i>	6. <i>Diś</i>	<i>adiśya</i> <i>adiśyá*</i>	<i>ta</i>	6. <i>Diś</i>	<i>diśya</i>	<i>tám</i>	6. <i>Diś</i>	<i>diśya</i>	<i>tám</i>
10. <i>Yuj</i>	<i>yojya</i> <i>yoyjá*</i>	<i>*vāhe</i>	10. <i>Yuj</i>	<i>ayojya</i> <i>ayoyjá*</i>	<i>*vahi</i>	10. <i>Yuj</i>	<i>yojya</i>	—	10. <i>Yuj</i>	<i>yojya</i>	—
2. <i>Vid</i>	<i>vidya</i> <i>vidyá*</i>	<i>ithe</i>	2. <i>Vid</i>	<i>avidya</i> <i>avidyá*</i>	<i>ithám</i>	2. <i>Vid</i>	<i>vidya</i>	<i>ithám</i>	2. <i>Vid</i>	<i>vidya</i>	<i>ithám</i>
3. <i>Bhṛi</i>	<i>bhriya</i> <i>bhriyá*</i>	<i>ite</i>	3. <i>Bhṛi</i>	<i>abhriya</i> <i>abhriyá*</i>	<i>itám</i>	3. <i>Bhṛi</i>	<i>bhriya</i>	<i>itám</i>	3. <i>Bhṛi</i>	<i>bhriya</i>	<i>itám</i>
7. <i>Bhid</i>	<i>bhidya</i> <i>bhidyá*</i>	—	7. <i>Bhid</i>	<i>abhidya</i> <i>abhidyá*</i>	—	7. <i>Bhid</i>	<i>bhidya</i>	—	7. <i>Bhid</i>	<i>bhidya</i>	—
5. <i>Ći</i>	<i>ćiya</i> <i>ćiyá*</i>	<i>*mahe</i>	5. <i>Ći</i>	<i>acīya</i> <i>acīyá*</i>	<i>*mahī</i>	5. <i>Ći</i>	<i>ćiya</i>	<i>ánahai</i>	5. <i>Ći</i>	<i>ćiya</i>	<i>ánahai</i>
8. <i>Tan</i>	<i>tanya</i> <i>tanyá*</i>	<i>dhee</i>	8. <i>Tan</i>	<i>atanya</i> <i>atanyá*</i>	<i>dheam</i>	8. <i>Tan</i>	<i>tanya</i>	<i>dhvam</i>	8. <i>Tan</i>	<i>tanya</i>	<i>dhvam</i>
9. <i>Pá</i>	<i>pāya</i> <i>páyá*</i>	<i>nte</i>	9. <i>Pá</i>	<i>apāya</i> <i>apáyá*</i>	<i>nta</i>	9. <i>Pá</i>	<i>pāya</i>	<i>ntám</i>	9. <i>Pá</i>	<i>pāya</i>	<i>ntám</i>

PERFECT, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>babuāh</i>	e
4. <i>Nṛit</i>	<i>nanṛit</i>	
6. <i>Diś</i>	<i>didiś</i>	
10. <i>Yuj</i>	<i>yoyayāś</i>	* itahe
2. <i>Vid</i>	<i>vioid</i>	
3. <i>Bhri</i>	<i>babhr</i> <i>babhr*</i>	āthe āte
7. <i>Bhid</i>	<i>bibhid</i>	
5. <i>Ći</i>	<i>ćicy</i>	* imahe
8. <i>Tan</i>	<i>ten</i>	* idhee, 372.a.
9. <i>Pá</i>	<i>pupuv</i>	ire

FIRST FUTURE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	tāhe
4. <i>Nṛit</i>	<i>narti</i>	
6. <i>Diś</i>	<i>desh</i> (300)	tā
10. <i>Yuj</i>	<i>yoyaji</i> or <i>yoji</i>	tāsnahe
2. <i>Vid</i>	<i>vedi</i>	
3. <i>Bhri</i>	<i>bhāri</i> or <i>bhar</i>	tāsāthe
7. <i>Bhid</i>	<i>bhet</i>	tārau
5. <i>Ći</i>	<i>ćāji</i> or <i>će</i>	tāsmahe
8. <i>Tan</i>	<i>tani</i>	tādhee
9. <i>Pá</i>	<i>pāri</i> or <i>pavi</i>	tāras

SECOND FUTURE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	shye
4. <i>Nṛit</i>	<i>narti</i>	
6. <i>Diś</i>	<i>dek</i> (302)	shyase
10. <i>Yuj</i>	<i>yoyaji</i> or <i>yoji</i>	shyate
2. <i>Vid</i>	<i>vedi</i>	shyārahe
3. <i>Bhri</i>	<i>bhāri</i> or <i>bhari</i>	
7. <i>Bhid</i>	<i>bhet</i>	shyethe
5. <i>Ći</i>	<i>ćāji</i> or <i>će</i>	shyete
8. <i>Tan</i>	<i>tani</i>	shyāmahe
9. <i>Pá</i>	<i>pāri</i> or <i>pavi</i>	shyadhve
		shyante



## AORIST, PASSIVE.

ROOT.	STEM.	TERM.	STEM OF 3D SING.	TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shi</i>	<i>abodh</i>	* Observe.—After <i>abhit</i> the initial <i>sh</i> of the termination takes the dental form <i>s</i> , in this and the following tenses. Again, <i>adik</i> and <i>abhit</i> reject the sibilant from <i>shthás</i> , and before <i>dhvam</i> : thus, <i>adikshi</i> , <i>adikthás</i> , <i>adesi</i> , <i>adikshrahi</i> , <i>adikshthám</i> , <i>adikshmahí</i> , <i>adigdhvam</i> , <i>adikshata</i> . So, <i>abhitsi</i> , <i>abhithás</i> , <i>abhed</i> , <i>abhitsrahi</i> , &c. See also 419, 475. <i>b</i> .
4. <i>Nṛit</i>	<i>anarṭi</i>	<i>shthás</i>	<i>anarṭ</i>	
6. <i>Dis</i>	<i>adik</i> *		<i>ades</i>	
10. <i>Yuj</i>	{ <i>ayojayi</i> (496. a) or <i>ayoji</i> }	<i>shrahi</i>	<i>ayoj</i>	
2. <i>Yid</i>	<i>aredi</i>	<i>shathám</i>	<i>aved</i>	
3. <i>Bhri</i>	{ <i>abhári</i> or <i>abhri</i> (475) }	<i>shátám</i>	<i>abhár</i>	
7. <i>Bhid</i>	<i>abhit</i> *		<i>abhed</i>	
5. <i>Ći</i>	<i>acáy</i> or <i>ace</i>	<i>shrahi</i>	<i>acáy</i>	
8. <i>Tan</i>	<i>atani</i>	<i>dhram</i>	<i>atán</i>	
9. <i>Pá</i>	<i>apári</i> or <i>apari</i>	<i>shata</i>	<i>apáv</i>	

## PRECATIVE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shága</i>
4. <i>Nṛit</i>	<i>narṭi</i>	<i>shishthás</i>
6. <i>Dis</i>	<i>diḥ</i>	<i>shishṭa</i>
10. <i>Yuj</i>	<i>yojayi</i> or <i>yoji</i>	<i>shirahi</i>
2. <i>Yid</i>	<i>edi</i>	<i>shiyásthám</i>
3. <i>Bhri</i>	<i>bhári</i> or <i>bhri</i>	<i>shiyástám</i>
7. <i>Bhid</i>	<i>bhit</i>	
5. <i>Ći</i>	<i>icáy</i> or <i>ice</i>	<i>shimahi</i>
8. <i>Tan</i>	<i>tan</i>	<i>shidhram</i> , p. 193.
9. <i>Pá</i>	<i>pári</i> or <i>pari</i>	<i>shiran</i>

## CONDITIONAL, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>anarṭi</i>	<i>shyathás</i>
6. <i>Dis</i>	<i>udek</i>	<i>shyanta</i>
10. <i>Yuj</i>	<i>ayojayi</i> or <i>ayoji</i>	<i>shyátahi</i>
2. <i>Yid</i>	<i>aredi</i>	<i>shyethám</i>
3. <i>Bhri</i>	<i>abhári</i> or <i>abhari</i>	<i>shyetám</i>
7. <i>Bhid</i>	<i>abhet</i>	
5. <i>Ći</i>	<i>acáy</i> or <i>ace</i>	<i>shyámahi</i>
8. <i>Tan</i>	<i>atani</i>	<i>shyadhram</i>
9. <i>Pá</i>	<i>apári</i> or <i>apari</i>	<i>shyanta</i>

CAUSAL FORM.  
PRESENT TENSE.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. Budh	{ bodhaya bodhayá *	* mi	i
4. Nrit	{ nariyaya nariyáyá *	sí	se
6. Dis	{ desaya desáyá *	tí	te
10. Yuj	{ yojaya yoyáyá *	* vas	* rahe
2. Vid	{ vedaya vedáyá *	thas	ithe
3. Bhri	{ bhāraya bhedayá *	tas	ite
7. Bhid	{ bhedaya bhedayá *	* mas	* mahe
5. Cí	{ cāpaya cāpayá *	tha	dhre
8. Tan	{ tānaya tanayá *	ni	nite
9. Pú	{ pātaya pātayá *	Note—Cí	
		also makes	
		cāyaya, &c.	
		See 485. b.	

DESIDERATIVE FORM.  
PRESENT TENSE.

ROOT	STEM	PAR. TERM.	ÁTM. TERM.
1. Budh	{ bubodhisha bubodhishá *	* mi	i
4. Nrit	{ ninartisha ninartishá *	sí	se
6. Dis	{ didiksha didikshá *	tí	te
10. Yuj	{ gyojyagisha gyojyagishá *	* vas	* rahe
2. Vid	{ vridisha vridishá *	thas	ithe
3. Bhri	{ bibharisha bibharishá *	tas	ite
7. Bhid	{ bibhisha bibhishá *	* mas	* mahe
5. Cí	{ cētisha cētishá *	tha	dhre
8. Tan	{ titanisha titanishá *	ni	nite
9. Pú	{ piparisha piparishá *		

FREQUENTATIVE FORM.  
PRESENT ÁTMANE.

ROOT.	STEM.	TERM.
1. Budh	{ bobudhya bobudhyá *	i
4. Nrit	{ nariṇitya nariṇityá *	se
6. Dis	{ dedisya dedisyá *	te
10. Yuj†	{ veridya veridyá *	* rahe
2. Vid	{ bebhṛiya bebhṛiyá *	ithe
3. Bhri	{ bebhṛiya bebhṛiyá *	ite
7. Bhid	{ bebhṛiya bebhṛiyá *	* mahe
5. Cí	{ cēcīya cēcīyá *	dhre
8. Tan	{ tantanya tantanyá *	nite
9. Pú	{ popīya popīyá *	† Observe — The 10th class has no frequen- tative form.

## PARTICIPLES.

ROOT.	PRES. PARASM.	PRES. ÁTMANE.	PRES. PASSIVE.	PAST ACTIVE.	PERFECT PARASMAI.	PERFECT ÁTMANE.	PAST INDECL.	FUTURE PASS. 1.	FUTURE PASS. 2.	FUTURE PASS. 3.	2D FUT. PARASMAI.	2D FUT. ÁTMANE OR PASSIVE.
1. <i>Budh</i>	<i>bodhat</i>	<i>bodhamána</i>	<i>budhyamána</i>	<i>buddharat</i>	<i>bubudhas</i>	<i>bubudhána</i>	<i>buddhé</i>	<i>boddharya</i>	<i>bodhamíya</i>	<i>bodhya</i>	<i>bodhishyat</i>	<i>bodhishyamána</i>
4. <i>Nrit</i>	<i>nrihyat</i>	<i>nriyamána</i>	<i>nriyamána</i>	<i>nritta</i> or <i>nrittarat</i>	<i>nanritas</i>	<i>nanritána</i>	<i>naríté</i>	<i>narítarya</i>	<i>nartaniya</i>	<i>nriya</i>	<i>nartishyat</i>	<i>nartishyamána</i>
6. <i>Dis</i>	<i>disat</i>	<i>disamána</i>	<i>disyamána</i>	<i>dishṭarat</i>	<i>didisvas</i>	<i>didisána</i>	<i>dishté</i>	<i>deshṭarya</i>	<i>desaniya</i>	<i>desya</i>	<i>dekshyat</i>	<i>dekshyamána</i>
10. <i>Yuj</i>	<i>yojayat</i>	<i>yojayána</i>	<i>yojyamána</i>	<i>yojitarat</i>	<i>yojayán +</i>	<i>yojayán +</i>	<i>yojagité</i>	<i>yojayitarya</i>	<i>yojaniya</i>	<i>yojya</i>	<i>yojayishyat</i>	<i>yojayishyamána</i>
2. <i>Yid</i>	<i>vidat</i>	<i>vidána</i>	<i>vidyamána</i>	<i>viditarat</i>	<i>vividhas</i>	<i>vividána</i>	<i>vidité</i>	<i>veditarya</i>	<i>vedamiya</i>	<i>vedya</i>	<i>vedishyat</i>	<i>vedishyamána</i>
3. <i>Bhri</i>	<i>bibhrat</i>	<i>bibhrána</i>	<i>bhriyamána</i>	<i>bhritarat</i>	<i>babhrivas</i>	<i>babhrána</i>	<i>bhrité</i>	<i>bhartarya</i>	<i>bharaniya</i>	<i>bharya</i>	<i>bharishyat</i>	<i>bharishyamána</i>
7. <i>Bhid</i>	<i>bhindat</i>	<i>bhindána</i>	<i>bhidyamána</i>	<i>bhinnavat</i>	<i>bibhidvas</i>	<i>bibhidána</i>	<i>bhittré</i>	<i>bhettarya</i>	<i>bhedaniya</i>	<i>bhedya</i>	<i>bhetsyat</i>	<i>bhetsyamána</i>
5. <i>Ći</i>	<i>ćineat</i>	<i>ćinována</i>	<i>ćiyamána</i>	<i>ćitarat</i>	<i>ćicivas</i>	<i>ćicýána</i>	<i>ćitré</i>	<i>ćetarya</i>	<i>ćayaniya</i>	<i>ćeya</i>	<i>ćeshyat</i>	<i>ćeshyamána</i>
8. <i>Tan</i>	<i>tanvat</i>	<i>tanevána</i>	<i>tanyamána</i>	<i>tatarat</i>	<i>tenivas</i>	<i>tenána</i>	<i>tanitré</i>	<i>tanitarya</i>	<i>tananiya</i>	<i>tánya</i>	<i>tanishyat</i>	<i>tanishyamána</i>
9. <i>Pú</i>	<i>punat</i>	<i>punána</i>	<i>púyamána</i>	<i>pútarat</i>	<i>pupúvas</i>	<i>pupucána</i>	<i>pútré</i>	<i>pavitarya</i>	<i>paraniya</i>	<i>párya</i>	<i>parishyat</i>	<i>parishyamána</i>

+ *Ćakrivas* is added to *yojayána* for the participle of the perfect Parasmai, and *ćakrána* for that of the perfect Átmane.

## PARASMAI-PADA (see 327).

584. Although this root belongs to cl. 2, its inflexion is exhibited here, both because it is sometimes used as an auxiliary, and because it is desirable to study its inflexion together with that of the other substantive verb **भू** *bhū*, 'to be' (585), which supplies many of the tenses in which **अस्** is defective. Two other roots are sometimes employed as substantive verbs, with the sense 'to be,' viz. **स्था** cl. 1, 'to stand' (see 269, 587), and **आस्** cl. 2, 'to sit' (see 317. a). Indeed, the root **अस्** *as*, here inflected, is probably only an abbreviation of **आस्** *ás*.

The cognate languages have two roots similar to the Sanskrit for the substantive verb 'to be.' Cf.  $\phi\bar{u}$  and  $\epsilon\sigma$  in Greek, *es* (*sum*) and *fu* (*fui*) in Latin; and observe how the different parts of the Sanskrit verbs correspond to the Greek and Latin; thus, *asmi, asi, asti*;  $\epsilon\mu\mu\acute{\iota}$ ,  $\epsilon\sigma\sigma\acute{\iota}$ ,  $\epsilon\sigma\tau\acute{\iota}$ ; *sum, es, est*. Cf. also *santi* with *sunt*: *ástam, ástám*, with  $\eta\sigma\tau\omicron\nu$ ,  $\eta\sigma\tau\eta\nu$ ; *ásma, ásta, ásan*, with  $\eta\mu\epsilon\nu$ ,  $\eta\sigma\tau\epsilon$ ,  $\eta\sigma\tau\alpha\nu$ , &c.

## Present, 'I am.'

RS.	SING.	DUAL.	PLURAL.
1,	<b>अस्मि</b> <i>asmi</i>	<b>वस्व</b> <i>svas</i>	<b>स्वस्</b> <i>smas</i>
d,	<b>असि</b> <i>asi</i>	<b>स्थस्</b> <i>sthas</i>	<b>स्थ</b> <i>stha</i>
d,	<b>अस्ति</b> <i>asti</i>	<b>स्तस्</b> <i>stas</i>	<b>सन्ति</b> <i>santi</i>

## Potential, 'I may be,' &amp;c.

SING.	DUAL.	PLURAL.
<b>स्याम्</b> <i>syám</i>	<b>स्याव</b> <i>syáva</i>	<b>स्याम</b> <i>syáma</i>
<b>स्यास्</b> <i>syás</i>	<b>स्यातम्</b> <i>syátam</i>	<b>स्यात</b> <i>syáta</i>
<b>स्यात्</b> <i>syát</i>	<b>स्याताम्</b> <i>syátám</i>	<b>म्युस्</b> <i>syus</i>

## Imperfect, 'I was.'

<b>आसम्</b> <i>ásam</i>	<b>आस्व</b> <i>ásva</i>	<b>आस्स</b> <i>ásma</i>
<b>आसीस्</b> <i>ásis</i>	<b>आस्तम्</b> <i>ástam</i>	<b>आस्त</b> <i>ástá</i>
<b>आसीत्</b> <i>ástit</i>	<b>आस्ताम्</b> <i>ástám</i>	<b>आसन्</b> <i>ásan</i>

## Imperative, 'Let me be.'

<b>असानि</b> <i>asáni</i>	<b>असाव</b> <i>asáva</i>	<b>असाम</b> <i>asáma</i>
<b>एधि</b> <i>edhi</i>	<b>स्तम्</b> <i>stam</i>	<b>स्त</b> <i>stá</i>
<b>अस्तु</b> <i>astu</i>	<b>स्ताम्</b> <i>stám</i>	<b>सन्तु</b> <i>santu</i>

## Perfect \*, 'I have been,' &amp;c.

PARASMAI.			ĀTMANE.		
<b>आस</b> <i>ása</i>	<b>आसिव</b> <i>ásiva</i>	<b>आसिम</b> <i>ásima</i>	<b>आसे</b> <i>áse</i>	<b>आसिवहे</b> <i>ásivahe</i>	<b>आसिमहे</b> <i>ásimahe</i>
<b>आसिष</b> <i>ásitha</i>	<b>आसयुस्</b> <i>ásathus</i>	<b>आस</b> <i>ása</i>	<b>आसिषे</b> <i>ásishe</i>	<b>आसापे</b> <i>ásáthe</i>	<b>आसिध्वे</b> <i>ásidhve</i>
<b>आस</b> <i>ása</i>	<b>आसतुस्</b> <i>ásatus</i>	<b>आसुस्</b> <i>ásus</i>	<b>आसे</b> <i>áse</i>	<b>आसाते</b> <i>ásáte</i>	<b>आसिरे</b> <i>ásire</i>

Obs.—The root *as*, 'to be,' has no Derivative forms, and only two Participles, viz. **सत्** *sat*, Pres. Par., **सान** *sána*, Pres. Ātin. (see 524, 526). The Special tenses have an Ātmane-pada, which is not used unless the root is compounded with prepositions. In this Pada **ह** *h* is substituted for the root in 1st sing. Pres., and **स्** *s* is dropped before *dh* in 2nd pl.; thus, Pres. *he, se, ste*; *srahe, sáthe, sáte*; *smahe, dhve, sate*: Impf. *ási, ásthás, ásta*; *ásvahi, ásthám, ástám*; *ásmahe, ádhvam, ásata*: Pot. *ásiya, síthás, stá*; *sívahe, síyáthám, síyátám*; *símahe, sídhvam, síran*: Impv. *asai, sva, stám*; *asávahai, sáthám, sátám*; *asánahai, dhvam, satám*: see 327.

\* The Perfect of *as* is not used by itself, but is employed in forming the Perfect of Causals and some other verbs, see 385, 490; in which case the Ātmane may be used. The other tenses of *as* are wanting, and are supplied from *bhū* at 585.

## GROUP I. CLASS I.

EXAMPLES OF PRIMITIVE VERBS OF THE FIRST CLASS,  
EXPLAINED AT 261.585. Root भू *bhū*. Infin. भवितुम् *bhavitum*, 'to be' or 'become.'PARASMAI-PADA. *Present Tense*, 'I am' or 'I become.'

PEES.	SING.	DUAL.	PLURAL.
1st,	भवामि <i>bhavāmi</i>	भवावस् <i>bhavāvas</i>	भवामस् <i>bhavāmas</i>
2nd,	भवसि <i>bhavasi</i>	भवथस् <i>bhavathas</i>	भवथ <i>bhavatha</i>
3rd,	भवति <i>bhavati</i>	भवतस् <i>bhavatas</i>	भवन्ति <i>bhavanti</i>

*Imperfect*, 'I was.'

अभवम् <i>abhavam</i>	अभवाव <i>abhavāva</i>	अभवाम् <i>abhavāma</i>
अभवस् <i>abhavas</i>	अभवतम् <i>abhavatam</i>	अभवत <i>abhavata</i>
अभवत् <i>abhavat</i>	अभवताम् <i>abhavatām</i>	अभवन् <i>abhavan</i>

*Potential*, 'I may be.'

भवेयम् <i>bhaveyam</i>	भवेव <i>bhaveva</i>	भवेम <i>bhavema</i>
भवेस् <i>bhaves</i>	भवेतम् <i>bhavetam</i>	भवेत <i>bhaveta</i>
भवेत् <i>bhavet</i>	भवेताम् <i>bhavetām</i>	भवेयुस् <i>bhaveyus</i>

*Imperative*, 'Let me be.'

भवानि <i>bhavāni</i>	भवाव <i>bhavāva</i>	भवाम् <i>bhavāma</i>
भव <i>bhava</i>	भवतम् <i>bhavatam</i>	भवत <i>bhavata</i>
भवतु <i>bhavatu</i>	भवताम् <i>bhavatām</i>	भवन्तु <i>bhavantu</i>

*Perfect*, 'I have been,' 'I was.'

बभूव <i>babhūva</i>	बभूविष <i>babhūviva</i>	बभूविम <i>babhūvima</i>
बभूविष <i>babhūvitha</i>	बभूवयुस् <i>babhūvathus</i>	बभूव <i>babhūva</i>
बभूव <i>babhūva</i>	बभूवतुस् <i>babhūvatus</i>	बभूवुस् <i>babhūvus</i>

*First Future*, 'I shall or will be.'

भवितास्मि <i>bhavitāsmi</i>	भवितास्वस् <i>bhavitāsvas</i>	भवितास्मस् <i>bhavitāsmas</i>
भवितासि <i>bhavitāsi</i>	भवितास्यस् <i>bhavitāsthas</i>	भवितास्य <i>bhavitāstha</i>
भविता <i>bhavitā</i>	भवितारौ <i>bhavitārau</i>	भवितारस् <i>bhavitāras</i>

*Second Future*, 'I shall or will be.'

भविष्यामि <i>bhavishyāmi</i>	भविष्यावस् <i>bhavishyāvas</i>	भविष्यामस् <i>bhavishyāmas</i>
भविष्यसि <i>bhavishyasi</i>	भविष्यथस् <i>bhavishyathas</i>	भविष्यथ <i>bhavishyatha</i>
भविष्यति <i>bhavishyati</i>	भविष्यतस् <i>bhavishyatas</i>	भविष्यन्ति <i>bhavishyanti</i>

*Aorist*, 'I was' or 'had been,' &c.

अभूवम् <i>abhūvam</i>	अभूव अभूवा	अभूम् <i>abhūma</i>
अभूस् <i>abhūs</i>	अभूतम् <i>abhūtām</i>	अभूत अभूता
अभूत् <i>abhūt</i>	अभूताम् <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

*Precative or Benedictive*, 'May I be.'

भूयासम् <i>bhūyāsam</i>	भूयास्व <i>bhūyāsva</i>	भूयास <i>bhūyāma</i>
भूयास् <i>bhūyās</i>	भूयास्तम् <i>bhūyāstām</i>	भूयास्त <i>bhūyāsta</i>
भूयात् <i>bhūyāt</i>	भूयास्ताम् <i>bhūyāstām</i>	भूयासुस् <i>bhūyāsus</i>

*Conditional*, (If) 'I should be.'

अभविष्यम् <i>abhaviṣyam</i>	अभविष्याव <i>abhaviṣyāva</i>	अभविष्याम <i>abhaviṣyāma</i>
अभविष्यस् <i>abhaviṣyas</i>	अभविष्यतम् <i>abhaviṣyatām</i>	अभविष्यत <i>abhaviṣyata</i>
अभविष्यत् <i>abhaviṣyat</i>	अभविष्यताम् <i>abhaviṣyatām</i>	अभविष्यन् <i>abhaviṣhyan</i>

586. *ĀTMANE-PADA. Present Tense*, 'I am,' &c.

भवे <i>bhave</i>	भवावहे <i>bhavāvahe</i>	भवामहे <i>bhavāmahe</i>
भवसे <i>bhavase</i>	भवेथे <i>bhavethe</i>	भवथ्वे <i>bhavadhve</i>
भवते <i>bhavate</i>	भवेते <i>bhavete</i>	भवन्ते <i>bhavante</i>

*Imperfect*, 'I was.'

अभवे <i>abhave</i>	अभवावहि <i>abhavāvahi</i>	अभवामहि <i>abhavāmahī</i>
अभवयास् <i>abhavathās</i>	अभवेयाम् <i>abhavēthām</i>	अभवध्वम् <i>abhavadhvam</i>
अभवत् <i>abhavata</i>	अभवेताम् <i>abhavetām</i>	अभवन् <i>abhavanta</i>

*Potential*, 'I may be,' &c.

भवेय <i>bhaveya</i>	भवेवहि <i>bhaverahi</i>	भवेमहि <i>bhavemahi</i>
भवेयास् <i>bhavethās</i>	भवेयायाम् <i>bhaveyāthām</i>	भवेध्वम् <i>bhavedhvam</i>
भवेत् <i>bhaveta</i>	भवेयाताम् <i>bhaveyātām</i>	भवेरन् <i>bhaveran</i>

*Imperative*, 'Let me be.'

भवै <i>bhavai</i>	भवावहै <i>bhavāvahai</i>	भवामहै <i>bhavāmahai</i>
भवस्व <i>bhavasva</i>	भवेयाम् <i>bhavethām</i>	भवध्वम् <i>bhavadhvam</i>
भवताम् <i>bhavatām</i>	भवेताम् <i>bhavetām</i>	भवन्ताम् <i>bhavantām</i>

*Perfect*, 'I have been,' 'I was,' &c.

बभूवे <i>babhūve</i>	बभूविमहे <i>babhūvimāhe</i>	बभूविमहे <i>babhūvimāhe</i>
बभूविषे <i>babhūviṣe</i>	बभूवाथे <i>babhūvāthe</i>	बभूविध्वे (द्भे) <i>babhūvidhve</i>
बभूवे <i>babhūve</i>	बभूवाते <i>babhūvāte</i>	बभूविरे <i>babhūvire</i>

*First Future, 'I shall or will be,' &c.*

भविताहे <i>bhavitāhe</i>	भवितास्वहे <i>bhavitāsvahe</i>	भवितास्महे <i>bhavitāsmāhe</i>
भवितासे <i>bhavitāse</i>	भवितासाथे <i>bhavitāsdāthe</i>	भविताध्वे <i>bhavitādhve</i>
भविता <i>bhavitā</i>	भवितारौ <i>bhavitārau</i>	भवितारस् <i>bhavitāras</i>

*Second Future, 'I shall or will be,' &c.*

भविष्ये <i>bhavishye</i>	भविष्यावहे <i>bhavishyāvahe</i>	भविष्यामहे <i>bhavishyāmahe</i>
भविष्यसे <i>bhavishyase</i>	भविष्येथे <i>bhavishyethe</i>	भविष्यध्वे <i>bhavishyadhve</i>
भविष्यते <i>bhavishyate</i>	भविष्येते <i>bhavishyete</i>	भविष्यन्ते <i>bhavishyante</i>

*Aorist, 'I was' or 'had been,' &c.*

अभविषि <i>abhavishi</i>	अभविष्वहि <i>abhavishvahi</i>	अभविष्महि <i>abhavismahi</i>
अभविषास् <i>abhavishāś</i>	अभविषायाम् <i>abhavishāthām</i>	अभविध्वम् (द्रुम्) <i>abhavidhvam</i>
अभविष्ट <i>abhaviṣṭa</i>	अभविषाताम् <i>abhavishātām</i>	अभविषत <i>abhaviṣata</i>

*Precative or Benedictive, 'I wish I may be.'*

भविषीय <i>bhavishīya</i>	भविषीवहि <i>bhavishīvahi</i>	भविषीमहि <i>bhavishīmahi</i>
भविषीष्टास् <i>bhavishīśthāś</i>	भविषीयास्याम् <i>bhavishīyāsthām</i>	भविषीध्वम् (द्रुम्) <i>bhavishīdhvam</i>
भविषीष्ट <i>bhavishīṣṭa</i>	भविषीयास्ताम् <i>bhavishīyāsthām</i>	भविषीरन् <i>bhavishīran</i>

*Conditional, (If) 'I should be,' &c.*

अभविष्ये <i>abhavishye</i>	अभविष्यावहि <i>abhavishyāvahi</i>	अभविष्यामहि <i>abhavishyāmah</i>
अभविष्ययास् <i>abhavishyathāś</i>	अभविष्येयाम् <i>abhavishyethām</i>	अभविष्यध्वम् <i>abhavishyadhvam</i>
अभविष्यत <i>abhavishyata</i>	अभविष्येताम् <i>abhavishyethām</i>	अभविष्यन्त <i>abhavishyanta</i>

Passive (461), *Pres.* भूये, भूयसे, &c.; *Aor.* 3rd sing. (475) अभावि.  
Causal (479), *Pres.* भावयामि, भावयसि, &c.; *Aor.* (492) अवीभवम्, &c.  
*Desiderative form of Causal* (497) बिभाविष्यामि, &c. *Desiderative*  
(498), *Pres.* बुभूषामि, बुभूषसि, &c. *Frequentative* (507), *Pres.* बोभूये,  
बोभोमि or बोभयीमि\*. *Participles, Pres.* भवत् (524); *Past Pass.* भूत  
(531); *Past Indecl.* भूत्वा (556), -भूय (559); *Fut. Pass.* भवितव्य (569),  
भवनीय (570), भाव्य or भव्य (571).

Obs.—The following examples are given in the order of their final letters.

587. Root स्या (special stem तिष्ठ, 269, 269. a). *Inf.* स्यातुम् 'to stand.' *Par. and Atm. Pres.* तिष्ठामि, तिष्ठसि, तिष्ठति; तिष्ठावस्, तिष्ठथस्, तिष्ठतस्; तिष्ठामस्, तिष्ठथ, तिष्ठन्ति. *Atm.* तिष्ठे, तिष्ठसे, तिष्ठते; तिष्ठावहे, तिष्ठेथे, तिष्ठेते; तिष्ठामहे, तिष्ठध्वे, तिष्ठन्ते. *Impf.* अतिष्ठम्, अतिष्ठस्, &c. *Atm.* अतिष्ठे, &c. *Pot.* तिष्ठेयम्, तिष्ठेस्, तिष्ठेत्; तिष्ठेव, &c. *Atm.* तिष्ठेय, तिष्ठेयास्, तिष्ठेत्; तिष्ठेवहि, तिष्ठेयायाम्, &c. *Impv.* तिष्ठानि, तिष्ठ, तिष्ठतु; तिष्ठाव, &c. *Atm.* तिष्ठै, तिष्ठस्व, तिष्ठताम्; तिष्ठावहे, &c. *Perf.* तस्यौ (373), तस्यिथ or तस्याथ, तस्यौ; तस्यिथ,

\* These Derivative verbs will be inflected at full at 703, 705, 706, 707.

तस्ययुस्, तस्यतुस्; तस्मिन्, तस्य, तस्युस्. *Ātm.* तस्ये, तस्मिन्ने, तस्ये; तस्मिन्ने, तस्ये, तस्याये, तस्याते; तस्मिन्ने, तस्मिन्ने, तस्मिन्ने. *1st Fut.* स्यातामि, स्यातामि, &c. *Ātm.* स्याताहे, स्यातासे, &c. *2nd Fut.* स्यास्यामि, स्यास्यामि, स्यास्यामि, &c. *Ātm.* स्यास्ये, स्यास्यसे, स्यास्यते, &c. *Aor.* (438) अस्याम्, अस्याम्, अस्यात्; अस्याव, अस्यातम्, अस्याताम्; अस्याम्, अस्यात्, अस्याम्. *Ātm.* (438. d, 421. d) अस्मिन्, अस्मिन्, अस्मिन्; अस्मिन्, अस्मिन्, अस्मिन्; अस्मिन्, अस्मिन्, अस्मिन्; अस्मिन्, अस्मिन्, अस्मिन्. *Pres.* स्येयामि, स्येयामि, &c. *Ātm.* स्यासीय, स्यासीयाम्, &c. *Cond.* स्यास्याम्, स्यास्याम्, &c. *Ātm.* स्यास्याम्, स्यास्याम्, &c. *Pass., Pres.* स्येयामि (465); *Aor.* 3rd sing. अस्यायि. *Caus., Pres.* स्यापयामि, -ये; *Aor.* अतिष्ठामि, अतिष्ठामि. *Des.* तिष्ठामि, &c. *Freq.* तेष्टीये or तास्ये or तास्यामि. *Part., Pres.* तिष्ठत् (141. Obs. 1); *Past Pass.* स्थित; *Past Indecl.* स्थित्वा, -स्थाय, -ष्टाय; *Fut. Pass.* स्थातव्य, स्थानीय, स्थेय.

588. Root घ्रा (special stem जिघ्र, 269). *Inf.* घ्रातुम् 'to smell.' *Par.* *Pres.* जिघ्रामि, जिघ्रामि, &c. *Impf.* अजिघ्रामि, अजिघ्रामि, &c. *Pot.* जिघ्रेयम्, जिघ्रेयम्, &c. *Impv.* जिघ्राणि (58), जिघ्र, &c. *Perf.* जघ्रौ (373), जघ्रिष or जघ्राय, जघ्रौ; जघ्रिव, जघ्रयुस्, जघ्रतुस्; जघ्रिम, जघ्र, जघ्रुस्. *1st Fut.* घ्रातामि, घ्रातामि, &c. *2nd Fut.* घ्रास्यामि, घ्रास्यामि, &c. *Aor.* (438) अघ्राम्, अघ्राम्, अघ्रात्; अघ्राव, अघ्रातम्, अघ्राताम्; अघ्राम्, अघ्रात्, अघ्रुम्. Or by 433, अघ्रासिपम्, अघ्रासीस्, अघ्रासीत्; अघ्रासिष्य, अघ्रासिष्टम्, -सिष्टाम्; अघ्रासिमि, -सिष्ट, -सिष्टम्. *Pres.* घ्रायामि, घ्रायामि, &c. Or घ्रेयामि, &c. *Cond.* अघ्रास्याम्, अघ्रास्याम्, &c. *Pass., Pres.* घ्राये (465. a); *Aor.* 3rd sing. अघ्रायि. *Caus., Pres.* घ्रापयामि; *Aor.* अजिघ्रामि or अजिघ्रिपम्. *Des.* जिघ्रासामि. *Freq.* जेष्टीये, जाघ्रामि or जाघ्रेमि. *Part., Pres.* जिघ्रत्; *Past Pass.* घ्रात or घ्राण; *Past Indecl.* घ्रात्वा, -घ्राय; *Fut. Pass.* घ्रातव्य, घ्राणीय, घ्रेय.

589. Root पा (special stem पिव, 269). *Inf.* पातुम् 'to drink.' *Par.* *Pres.* पिवामि, पिवामि, &c. *Impf.* अपिवामि, अपिवामि, &c. *Pot.* पिवेयम्, पिवेयम्, &c. *Impv.* पिवानि, पिव, &c. *Perf.* (373) पपौ, पपिष or पपाय, पपौ; पपिव, पपयुस्, पपतुस्; पपिम, पप, पपुस्. *1st Fut.* पातामि, पातामि, &c. *2nd Fut.* पास्यामि, पास्यामि, &c. *Aor.* (438) अपाम्, अपाम्, अपात्; अपाव, अपातम्, अपाताम्; अपाम्, अपात्, अपुम्. *Pres.* पेयामि, पेयामि, &c. *Cond.* अपास्याम्, अपास्याम्, &c. *Pass., Pres.* पीये (465); *Aor.* 3rd sing. अपायि (475). *Caus., Pres.* पापयामि, -ये; *Aor.* अपीष्यम् (493. e). *Des.* पिपासामि. *Freq.* पेयीये, पापेमि or पापामि. *Part., Pres.* पिवत्; *Past Pass.* पीत (533. b); *Past Indecl.* पीत्वा, -पाय; *Fut. Pass.* पातव्य, पानीय, पेय.

590. Root जि (special stem जय, 263). *Inf.* जेतुम् 'to conquer.' *Par.\**

\* जि is not generally used in the *Ātmane*, excepting with the prepositions *vi* or *parā*. See 786.



*Pres.* जयामि, जयसि, जयति; जयावस्, जयथस्, जयतस्; जयामस्, जयथ, जयन्ति. *Impf.* अजयम्, अजयस्, अजयत्; अजयाव, अजयतम्, अजयताम्; अजयाम, अजयत, अजयन्. *Pot.* जयेयम्, जयेस्, जयेत्; जयेथ, जयेतम्, जयेताम्; जयेम, जयेत, जयेयुस्. *Impv.* अयानि, जय, जयतु; जयाव, जयतम्, जयताम्; जयाम, जयत, जयन्तु. *Perf.* जिगाय (368, 374. b), जिगयिष or जिगेथ, जिगाय; जिगियव (374), जिगयथुस्, जिगयतुस्; जिगियम, जिग्य, जिग्युस्. *1st Fut.* जेतास्मि, जेतासि, जेता; जेतास्वस्, जेतास्थस्, जेतारौ; जेतास्मस्, जेतास्थ, जेतारस्. *2nd Fut.* जेष्यामि, जेष्यासि, जेष्यति; जेष्यावस्, जेष्यथस्, जेष्यतस्; जेष्यामस्, जेष्यथ, जेष्यन्ति. *Aor.* अजैपम् (420), अजैषीस्, अजैषीत्; अजैध्व, अजैष्टम्, अजैष्टाम्; अजैष्म, अजैष्ट, अजैषुम्. *Prec.* जीयासम्, जीयास्, जीयात्; जीयास्व, जीयास्तम्, जीयास्ताम्; जीयास्व, जीयास्त, जीयासुस्. *Cond.* अजेष्यम्, अजेष्यस्, अजेष्यत्; अजेष्याव, अजेष्यतम्, अजेष्यताम्; अजेष्याम, अजेष्यत, अजेष्यन्. *Pass., Pres.* जीये, &c.; *Aor.* 3rd sing. अजायि. *Caus., Pres.* जापयामि; *Aor.* अजीजयम्. *Des.* जिगीषामि. *Freq.* जेजीये, जेजेमि or जेजयीमि. *Part., Pres.* जयत्; *Past Pass.* जित; *Past Indecl.* जिन्वा, -जित्य; *Fut. Pass.* जेतथ्य, जयनीय, जेय or जित्य or जय्य (571, 572).

a. Like जि may be conjugated नी. *Inf.* नेतुम् 'to lead.' But the Causal is नाययामि; *Caus., Aor.* अनीनयम्; *Des.* निनीषामि. In Epic poetry the *Perfect* is sometimes नयामास for निनाय, and the *2nd Fut.* नयिष्यामि for नेष्यामि (especially when preceded by the prep. आ).

591. Root स्मि (special stem स्मय). *Inf.* स्मेतुम् 'to smile.' *Atm.* *Pres.* स्मये, स्मयसे, &c. *Impf.* अस्मये, अस्मयथास्, &c. *Pot.* स्मयेथ, स्मयेथास्, &c. *Impv.* स्मयै, स्मयस्व, &c. *Perf.* (374. e) सिप्मिये\*, सिप्मियिषे, सिप्मिये; सिप्मियिवहे, सिप्मियाथे, सिप्मियाते; सिप्मियिमहे, सिप्मियिध्वे or -यिद्दे, सिप्मियिरे. *1st Fut.* स्मेताहे, स्मेतासे, &c. *2nd Fut.* स्मेथे, स्मेथसे, &c. *Aor.* अस्मेपि, अस्मेष्टास्, अस्मेष्ट; अस्मेप्सहि, अस्मेपाथाम्, -पाताम्; अस्मेप्सहि, अस्मेदुम्, अस्मेपत. *Prec.* स्मेयीथ, &c. *Cond.* अस्मेथे, &c. *Pass., Pres.* स्मीये; *Aor.* 3rd sing. अस्मायि. *Caus., Pres.* स्माययामि or स्मापयामि; *Aor.* असिप्मयम् or असिप्मयम्. *Des.* सिस्मियिषे. *Freq.* सेप्मीये, सेप्मेमि or सेप्मयीमि. *Part., Pres.* स्मयमान; *Past Pass.* स्मित; *Past Indecl.* स्मिन्वा, -स्मित्य; *Fut. Pass.* स्मेतथ्य, स्मयनीय, स्मेय.

592. Root दृ (special stem द्रव). *Inf.* द्रोतुम् 'to run.' *Par. Pres.* द्रवामि, द्रवसि, द्रवति; द्रवावस्, द्रवथस्, द्रवतस्; द्रवामस्, द्रवथ, द्रवन्ति. *Impf.* अद्रवम्, अद्रवस्, &c. *Pot.* द्रवेयम्, द्रवेस्, &c. *Impv.* द्रवाणि (58), द्रव, &c. *Perf.* दुद्राव, दुद्रोष, दुद्राव; दुद्रुव (369), दुद्रुवथुस् (374. g), दुद्रुवतुस्; दुद्रुम, दुद्रुव, दुद्रुवुस्. *1st Fut.* द्रोतास्मि. *2nd Fut.* द्रोष्यामि, द्रोष्यासि, &c. *Aor.*

\* When चि is prefixed, the *Perfect* is विचिस्मिये against 70.

अदुद्रुवम् (440. a), अदुद्रुवस्, अदुद्रुवत्; अदुद्रुवाव, अदुद्रुवतम्, अदुद्रुवताम्; अदुद्रुवाम्, अदुद्रुवत, अदुद्रुवन्. *Prec.* दूयासम्, दूयास्, &c. *Cond.* अद्रोष्यम्. *Pass.*, *Pres.* दूये; *Aor. 3rd sing.* अद्रावि. *Caus.*, *Pres.* द्रावयामि; *Aor.* अद्रुद्रुवम् or अदिद्रुवम्. *Des.* द्रुहामि. *Freq.* दोद्रुये, दोद्रुमि or दोद्रुवीमि. *Part.*, *Pres.* द्रवत्; *Past Pass.* द्रुत; *Past Indecl.* द्रुत्वा, -द्रुत्; *Fut. Pass.* द्रोतव्य, द्रवणीय, द्राव्य or द्रव्य.

a. Like दृ may be conjugated सु (sometimes written शु). *Inf.* सोनुम् 'to flow.'

593. Root दृ (special stem हर). *Inf.* हर्तुम् 'to seize,' 'to take.' *Par.* and *Átm.* *Pres.* हरामि. *Átm.* हरे, हरसे, हरते; हरावहे, &c. *Impf.* अहरम्, अहरस्, अहरत्; अहराव, &c. *Átm.* अहरे, अहरपास्, अहरत; अहरावहि, &c. *Pot.* हरेयम्. *Átm.* हरेय, हरेपास्, &c. *Impv.* हराणि (58), हर, &c. *Átm.* हरै, हरस्, &c. *Perf.* जहार, जहर्षे (370. a), जहार; जह्रिव, जह्रयुस्, जह्रतुस्; जह्रिम्, जह्र, जह्रस्. *Átm.* जहे, जह्रिये, जहे; जह्रिवहे, जहापे, जहाते; जह्रिमहे, जह्रिध्वे or जह्रिद्वे, जह्रिरे. *1st Fut.* हर्तास्मि. *Átm.* हर्ताहे, हर्तासे, &c. *2nd Fut.* हरिष्यामि. *Átm.* हरिष्ये, हरिष्यसे, &c. *Aor.* अहापेम्, अहापीस्, अहापीत्; अहाध्वे, अहाष्टम्, अहाष्टाम्; अहार्प्मि, अहाष्टे, अहापुम्. *Átm.* अहपि, अहपास्, अहत; अहप्यहि, अहपायाम्, अहपाताम्; अहप्महि, अहदुम्, अहपत. *Prec.* ह्रियासम्. *Átm.* ह्रपीय, ह्रपीयास्, &c. *Cond.* अहरिष्यम्. *Átm.* अहरिष्ये, अहरिष्यपास्, &c. *Pass.*, *Pres.* ह्रिये; *Aor. 3rd sing.* अहारि. *Caus.*, *Pres.* हारयामि, -ये; *Aor.* अजीहरम्. *Des.* जिहोषामि, -षे. *Freq.* जेह्रिये, जेह्रोमि or जरोहरोमि or जरिहरोमि or जरोहमि or जरि- or जर्हमि. *Part.*, *Pres.* हरत्; *Pass.* ह्रियमाण; *Past Pass.* दृत; *Past Indecl.* दृत्वा, -दृत्; *Fut. Pass.* हर्तव्य, हरणीय, हार्ये.

594. Root स्मृ (special stem स्मर). *Inf.* स्मर्तुम् 'to remember.' *Par.* and *Átm.* *Pres.* स्मरामि. *Átm.* स्मरे. *Impf.* अस्मरम्, अस्मरस्, &c. *Átm.* अस्मरे. *Pot.* स्मरेयम्. *Átm.* स्मरेय, &c. *Impv.* स्मराणि (58). *Átm.* स्मरै, स्मरस्, &c. *Perf.* सस्मार, सस्मर्ये (370. a), सस्मार; सस्मरिव, सस्मरयुस्, सस्मरतुस्; सस्मरिम्, सस्मर, सस्मरस्. *Átm.* सस्मरे, सस्मरिये, सस्मरे; सस्मरिवहे, सस्मरापे, सस्मराते; सस्मरिमहे, सस्मरिध्वे or -रिद्वे, सस्मरिरे. *1st Fut.* स्मर्तास्मि. *Átm.* स्मर्ताहे. *2nd Fut.* स्मरिष्यामि. *Átm.* स्मरिष्ये. *Aor.* अस्मार्पेम्, &c. (see दृ at 593). *Átm.* अस्मपि, अस्मृपास् (see दृ at 593). *Prec.* स्मयासम्. *Átm.* स्मृपीय or स्मरिपीय. *Cond.* अस्मरिष्यम्. *Átm.* अस्मरिष्ये. *Pass.*, *Pres.* स्मर्ये; *Aor. 3rd sing.* अस्मारि. *Caus.*, *Pres.* स्मारयामि, -ये; *Aor.* अस्मस्मरम्. *Des.* मुस्मर्ये. *Freq.* सास्मर्ये, सास्मरि or सास्मरीमि. *Part.*, *Pres.* स्मरत्; *Past Pass.* स्मृत; *Past Indecl.* स्मृत्वा, -स्मृत्; *Fut. Pass.* स्मर्तव्य, स्मरणीय, स्मार्पे.

595. Root ह्वे (special stem ह्वय). *Inf.* ह्वानुम् 'to call.' *Par.* and *Átm.* *Pres.* ह्वयामि. *Átm.* ह्वये. *Impf.* अह्वयम्, &c. *Átm.* अह्वये.

*Pot.* ह्येयम्. *Ātm.* ह्येय. *Impv.* ह्यानि. *Ātm.* ह्यै. *Perf.* (373. e) जुहाव, जुहविष or जुहोष, जुहाव; जुहुविष, जुहुवधुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुवुस्. *Ātm.* जुहुवे, जुहुविषे, जुहुवे; जुहुविवहे, जुहुवाषे, जुहुवाते; जुहुविमहे, जुहुविध्वे or -विद्धे, जुहुविरे. *1st Fut.* ज्ञातास्मि. *Ātm.* ज्ञाताहे. *2nd Fut.* ज्ञास्यामि. *Ātm.* ज्ञास्ये. *Aor.* (438. c) अहम्, अहस्, अहत्; अहाव, अहतम्, अहताम्; अहाम, अहत, अहन्. *Ātm.* अहे, अहयास्, अहत; अहाविहि, अहेयाम्, अहेताम्; अहामहि, अहध्वम्, अहन्. Or अह्रासि (434), अह्रास्यास्, अह्रास्त; अह्रास्विहि, अह्रासायाम्, अह्रासाताम्; अह्रास्महि, अह्राध्वम्, अह्रासत. *Prec.* ह्यायाम्. *Ātm.* ह्यासीय. *Cond.* अह्रास्यम्. *Ātm.* अह्रास्ये. *Pass.* ह्यते (465. c); *Aor.* 3rd sing. अह्रायिष or अह्रायिष्ये or अह्रत or अह्रास्त. *2nd Fut.* ह्रास्यते or ह्रायिष्यते (474. a). *Caus., Pres.* ह्राययामि (483. b); *Aor.* अजृहवम्. *Des.* जुहूयामि, जुहूये. *Freq.* जोहूये, जोहोमि or जोहोयामि. *Part., Pres.* ह्यत; *Pass.* ह्यमान; *Past Pass.* हूत; *Past Indecl.* हूत्वा, -हूय; *Fut. Pass.* ज्ञातव्य, ज्ञानीय, ह्येय.

a. गै (special stem गाय, 268), *Inf.* गातुम् 'to sing,' follows the analogy of ह्ये, the final diphthong being changed to *á* before all terminations beginning with *t* or *s*. *Pres.* गायामि. *Impf.* अगायम्, &c. *Pot.* गायेयम्. *Impv.* गायानि. *Perf.* (373. d) जगौ, जगिष or जगाय, जगौ; जगिव, जगधुस्, जगतुस्; जगिम, जग, जगुस्. *1st Fut.* गातास्मि. *2nd Fut.* गास्यामि. *Aor.* (433) अगासिषम्, अगासीस्, अगासीत्; अगासिष्व, अगासिष्यम्, अगासिष्यम्; अगासिष्य, अगासिष्य, अगासिष्युस्. *Prec.* गेयासम् (451). *Cond.* अगास्यम्. *Pass.* गीयते (465); *Aor.* 3rd sing. अगायि. *Caus., Pres.* गापयामि (483); *Aor.* अजीगपम्. *Des.* जिगासामि. *Freq.* जेगीये, जागेमि or जागामि. *Part., Pres.* गायत; *Pass.* गीयमान; *Past Pass.* गीत; *Past Indecl.* गीत्वा, -गाय; *Fut. Pass.* गातव्य, गानीय, गेय.

b. Like गै may be conjugated गै 'to be weary;' ध्यै 'to meditate;' ज्ञै 'to fade;' and all other roots in *ai* (see 268).

c. Root पच् (special stem पच). *Inf.* पक्तुम् 'to cook.' *Par.* and *Ātm.* *Pres.* पचामि. *Ātm.* पचे. *Impf.* अपचम्, अपचस्, &c. *Ātm.* अपचे. *Pot.* पचेयम्, पचेस्, &c. *Ātm.* पचेय. *Impv.* पचानि, पच, &c. *Ātm.* पचे. *Perf.* पपाच or पपच, पपक्य or पेषिच (370. d), पपाच; पेषिच, पेषधुस्, पेषतुस्; पेषिम, पेष, पेषुस्. *Ātm.* पेषे, पेषिषे, पेषे; पेषिवहे, पेषाषे, पेषाते; पेषिमहे, पेषिध्वे, पेषिरे. *1st Fut.* पक्तास्मि. *Ātm.* पक्ताहे. *2nd Fut.* पक्ष्यामि. *Ātm.* पक्ष्ये. *Aor.* (420. e) अपाक्षम्, अपाक्षीस्, अपाक्षीत्; अपाक्ष, अपाक्षम्, अपाक्षाम्; अपाक्ष, अपाक्ष, अपाक्षुस्. *Ātm.* अपक्षि, अपक्यास्, अपक्त; अपक्षविहि, अपक्षायाम्, अपक्षायाम्; अपक्षविहि, अपक्षयाम्, अपक्षयाम्. *Prec.* पच्यासम्. *Ātm.* पक्षीय. *Cond.* अपक्ष्यम्. *Ātm.* अपक्ष्ये. *Pass., Pres.* पच्ये; *Impf.* अपच्ये; *Aor.* 3rd sing. अपाचि. *Caus., Pres.* पाचयामि, पाचये; *Aor.* अपीपचम्.

Des. पिपक्षामि, पिपक्षे. Freq. पापच्ये, पापचिम् or पापचीमि. Part., Pres. पचत्; Åtm. पचमान; Pass. पच्यमान; Past Pass. पक्क (548); Past Indecl. पक्का, -पच्य; Fut. Pass. पक्क्य, पचनीय, पाच्य or पाक्य (574).

d. Root याच् (special stem याच). Inf. याचितुम् 'to ask.' Par. and Åtm. Pres. याचामि. Åtm. याचे. Impf. जयाचम्, जयाचस्, &c. Åtm. जयाचे. Pot. याचेयम्, याचेस्, &c. Åtm. याचेय. Impv. याचानि, याच, &c. Åtm. याचै. Perf. ययाच, ययाचिथ, ययाच; ययाचिव, ययाचपुस्, ययाचतुस्; ययाचिम, ययाच, ययाचुस्. Åtm. ययाचे, ययाचिपे, ययाचे; ययाचिवहे, ययाचापे, ययाचाते; ययाचिमहे, ययाचिध्वे, ययाचिरे. 1st Fut. याचितास्मि. Åtm. याचिताहे. 2nd Fut. याचिष्यामि. Åtm. याचिष्ये. Aor. (427) जयाचिमम्, जयाचीस्, जयाचीत्; जयाचिष्य, जयाचिष्टम्, -ष्टम्; जयाचिष्म, -चिष्ट, -चिषुस्. Åtm. जयाचिपि, जयाचिष्टास्, जयाचिष्ट; जयाचिष्यहि, जयाचिष्यायाम्, -याताम्; जयाचिष्महि, जयाचिष्वम्, जयाचिपत. Prec. याच्यासम्. Åtm. याचिषीय. Cond. जयाचिष्यम्. Pass., Pres. याच्ये. Caus., Pres. याचयामि; Aor. जययाचम्. Des. यियाचिषामि, -चे. Freq. यायाच्ये, यायाचिम् (3rd sing. यायाक्ति). Part., Pres. याचत्; Åtm. याचमान; Past Pass. याचित; Past Indecl. याचित्वा; Fut. Pass. याचित्य, याचनीय, याच्य.

e. Root शुच् (special stem शोच). Inf. शोचितुम् 'to grieve.' Par. (Ep. rarely Åtm.) Pres. शोचामि. Impf. जशोचम्, जशोचस्, &c. Pot. शोचेयम्, शोचेस्, &c. Impv. शोचानि, शोच, &c. Perf. शुशोच, शुशोचिथ, शुशोच; शुशुचिव, शुशुचपुस्, शुशुचतुस्; शुशुचिम, शुशुच, शुशुचुस्. 1st Fut. शोचितास्मि. 2nd Fut. शोचिष्यामि. Aor. (427. b) जशोचिमम्, जशोचीस्, जशोचीत्; जशोचिष्य, जशोचिष्टम्, जशोचिष्टाम्; जशोचिष्म, जशोचिष्ट, जशोचिषुस्. Prec. शुच्यासम्. Cond. जशोचिष्यम्. Pass., Pres. शुच्ये; Aor. 3rd sing. जशोचि. Caus., Pres. शोचयामि; Aor. जशूशुचम्. Des. शुशुचिषामि or शुशुचिष्यामि. Freq. शोशुच्ये, शोशोचिम् (3rd sing. शोशोक्ति). Part., Pres. शोचत्; Pass. शुच्यमान; Past Pass. शुचित and शोचित; Past Indecl. शुचित्वा or शोचित्वा, -शुच्य; Fut. Pass. शोचित्य, शोचनीय, शोच्य.

596. Root तज्. Inf. तक्तुम् 'to abandon,' 'to quit.' Par. Pres. तजामि. Impf. जतजम्, जतजस्, &c. Pot. तजेयम्. Impv. तजानि, तज, &c. Perf. तत्याज, तत्यजिथ or तत्यक्य (370. d), तत्याज; तत्यजिव, तत्यजपुस्, तत्यजतुस्; तत्यजिम, तत्यज, तत्यजुस्. 1st Fut. तत्तास्मि. 2nd Fut. तत्स्यामि. Aor. (422, 296) जत्याक्षम्, जत्याक्षीस्, जत्याक्षीत्; जत्याक्ष, जत्याक्षम्, जत्याक्षाम्; जत्याक्ष, जत्याक्ष, जत्याक्षुस्. Prec. तज्यासम्. Cond. जतज्यम्, &c. Pass., Pres. तज्ये; Aor. 3rd sing. जत्याजि. Caus., Pres. तजयामि; Aor. जति-तजम्. Des. तित्यजामि. Freq. तातज्ये, तातज्मि or तातजोमि. Part., Pres. तजत्; Past Pass. तक्त; Past Indecl. तक्ता, -तज्य; Fut. Pass. तक्त्य, तजनीय, तज्य (573).

597. Root यज्. *Inf.* यद्मु 'to sacrifice,' 'to worship.' *Par.* and *Atm.* *Pres.* यजामि. *Atm.* यजे. *Impf.* अयजम्, अयजस्, &c. *Atm.* अयजे. *Pot.* यजेयम्. *Atm.* यजेय. *Impv.* यजानि, यज, &c. *Atm.* यजे. *Perf.* (375. e) इयाज, इयजिष or येजिष or इयष्ट (297), इयाज; ईजिव, ईजयुस्, ईजतुस्; ईजिम, ईज, ईजुस्. *Atm.* ईजे, ईजिषे, ईजे; ईजिवहे, ईजाषे, ईजाते; ईजिमहे, ईजिध्वे, ईजिरे. *1st Fut.* यष्टास्मि (403). *Atm.* यष्टाहे. *2nd Fut.* यक्ष्यामि (403). *Atm.* यक्ष्ये. *Aor.* (422) अयाक्षम्, अयाक्षीस्, अयाक्षीत्; अयाक्ष, अयाष्टम्, अयाष्टाम्; अयाक्ष, अयाष्ट, अयाक्षुस्. *Atm.* अयाक्षि, अयाष्टास्, अयाष्ट; अयाक्षहि, अयाक्षायाम्, अयाक्षताम्; अयाक्षहि, अयिष्टुम्, अयिष्यत. *Pres.* इज्यासम्. *Atm.* यक्षीय. *Cond.* अयिष्यम्. *Atm.* अयिष्ये. *Pass., Pres.* इज्ये (471); *Impf.* ऐजे (251. a); *Aor.* 3rd sing. अयाजि. *Caus., Pres.* याजयामि, -ये; *Aor.* अयीयजम्. *Des.* यियिष्यामि, -क्षे. *Freq.* यायज्ये, यायजिष or यायजोमि. *Part., Pres.* यजत; *Atm.* यजमान; *Pass.* इज्यमान; *Past Pass.* इष्ट; *Past Indecl.* इष्टा, -इज्य; *Fut. Pass.* यष्ट्य, यजनीय, याज्य or यज्य.

a. Root सज् (special stem सज्, 270. d). *Inf.* संकुम् 'to adhere.' *Par.* *Pres.* सजामि\*. *Impf.* असजम्. *Pot.* सजेयम्. *Impv.* सजानि. *Perf.* ससज्, ससजिष or ससंक्ष्य, ससज्; ससजिष, ससज्युस्, ससज्जुस्; ससजिम, ससज्, ससजुस्. *1st Fut.* संक्रास्मि, &c. *2nd Fut.* संक्ष्यामि, &c. *Aor.* असंक्षम्, -क्षीस्, -क्षीत्; असंक्ष, असंक्षम्, -क्ताम्; असंक्ष, असंक्ष, असंक्षुस्. *Pres.* सज्यासम्, &c. *Cond.* असंक्ष्यम्, &c. *Pass., Pres.* सज्ये. *Caus., Pres.* सजयामि; *Aor.* अससजम्. *Des.* सिसंक्ष्यामि, &c. *Freq.* सासज्ये, सासजिम. *Part., Pres.* सजत; *Pass.* सज्यमान; *Past Pass.* सक्त; *Past Indecl.* सक्ता or संक्ता, -सज्य; *Fut. Pass.* संक्ष्य, सजनीय, संग्य or संज्य.

b. Root श्रुत् (special stem श्रोत). *Inf.* श्रोतितुम् 'to shine.' *Atm.* (and *Par.* in *Aor.*) *Pres.* श्रोते. *Impf.* अश्रोते. *Pot.* श्रोतेय. *Impv.* श्रोतै. *Perf.* दिश्रुते (383. a), -तिषे, -ते; दिश्रुतिवहे, -ताषे, -ताते; दिश्रुतिमहे, -तिध्वे, -तिरे. *1st Fut.* श्रोतिताहे. *2nd Fut.* श्रोतिष्ये. *Aor.* अश्रोतिषि, अश्रोतिषास्, अश्रोतिष्ट; अश्रोतिष्वहि, -तिषायाम्, -तिषाताम्; -तिष्वहि, -तिष्वम्, -तिषत. *Par.* अश्रुतम्, -तस्, -तत्; -ताष, -ततम्, तताम्; -ताम, -तत, -तन्. *Pres.* श्रोतिषीय. *Cond.* अश्रोतिष्ये. *Pass., Pres.* श्रुत्ये; *Aor.* 3rd sing. अश्रोति. *Caus., Pres.* श्रोतयामि; *Aor.* अदिश्रुतम्. *Des.* दिश्रुतिषे or दिश्रोतिषे. *Freq.* देश्रुत्ये, देश्रोतिष or देश्रुतोमि. *Part., Pres.* श्रोतमान; *Past Pass.* श्रुतित or श्रोतित; *Past Indecl.* श्रुतिता or श्रोतिता, -श्रुत्य; *Fut. Pass.* श्रोतित्य, श्रोतनीय, श्रोत्य.

c. Root पत्. *Inf.* पतितुम् 'to fall.' *Par.* *Pres.* पतामि. *Impf.* अपतम्. *Pot.* पतेयम्. *Impv.* पतानि. *Perf.* पपात or पपत (368), पेत्य, पपात;

\* The final *j* is sometimes incorrectly doubled (*Pres.* सज्जामि, सज्जिषि, सज्जति, &c.); but the root must not, therefore, be confounded with an uncommon root सज् or सज्ज्, meaning 'to go,' 'to move,' also cl. I, and making सज्जामि, &c.

चेतिव, पेतयुस्, पेततुस्; पेतिम, पेत, पेतुस्. 1st Fut. पतितास्मि. 2nd Fut. पतिष्यामि. Aor. अपमन् (441), अपमस्, अपमन्; अपमाव, अपमन्तम्, अपमन्ताम्; अपमाम, अपमन्त, अपमन्. Prec. पत्यास्म. Cond. अपतिष्यम्. Pass., Pres. पत्ये; Impf. अपत्ये; Aor. 3rd sing. अपाति. Caus., Pres. पतयामि, पतये and पातयामि, पातये; Aor. अपोपतम्. Des. पिपतिष्यामि or पित्तामि. Freq. पनीपत्ये, पनीपत्सि or पनीपतीमि. Part., Pres. पतत्; Pass. पत्यमान; Past Pass. पतित; Past Indecl. पतित्वा, -पत्य; Fut. Pass. पतितव्य, पतनीय, पात्य or पत्य.

598. Root वृत् (special stem वर्ते). Inf. वर्तितुम् 'to be,' 'to exist.' Atm. (and optionally Par. in 2nd Fut., Aor., and Cond., when it rejects i). Pres. वर्ते. Impf. अवरते. Pot. वर्तेय. Impv. वर्ते. Perf. ववृते, ववृतिष्ये, ववृते; ववृतिवहे, ववृताप्ये, ववृताते; ववृतिमहे, ववृतिध्वे, ववृतिदे. 1st Fut. वर्तिताहे. 2nd Fut. वर्तिष्ये. Aor. अवर्तिष्ये, अवर्तिष्यास्, अवर्तिष्य; अवर्तिष्यहि, -र्तिष्याम्य, -र्तिष्याताम्; -र्तिष्यहि, -र्तिष्यम्, -र्तिष्यत. Par. अवृत्तम्, -तस्, -तत्; -ताव, -ततम्, -तताम्; -ताम, -तत, -तन्. Prec. वर्तिषीय. Cond. अवर्तिष्ये or अवर्त्स्ये. Pass., Pres. वृत्ते. Caus., Pres. वर्तयामि; Aor. अविवृत्तम् or अववर्तम्. Des. विवर्तिष्ये or विवृत्तामि. Freq. वरोवृत्ते, वरोवर्त्सि or वरोवृतीमि. Part., Pres. वर्तमान; Past Pass. वृत्त; Past Indecl. वर्तित्वा or वृत्त्वा, -वृत्; Fut. Pass. वर्तितव्य, वर्तनीय, वृत्.

599. Root वद्. Inf. वदितुम् 'to speak.' Par. Pres. वदामि. Impf. अवदम्, अवदस्, &c. Pot. वदेयम्. Impv. वदामि. Perf. (375. c) उवाद, उवदिष्य, उवाद; ऊदिव, ऊदयुस्, ऊदतुस्; ऊदिम, ऊद, ऊदुस्. 1st Fut. वदितास्मि, वदितास्, &c. 2nd Fut. वदिष्यामि, वदिष्यसि, &c. Aor. (428) अवादिष्यम्, अवादीस्, अवादीत्; अवादिष्व, अवादिष्यम्, अवादिष्याम्; अवादिष्य, अवादिष्य, अवादिष्युस्. Prec. उद्यासम्, उद्यास्, &c. Cond. अवदिष्यम्, अवदिष्यस्, &c. Pass., Pres. उद्ये (471); Aor. 3rd sing. अवादि. Caus., Pres. वादयामि; Aor. अवोवदम्. Des. विवदिष्यामि, -ये. Freq. वावद्ये, वावदसि or वावदीमि. Part., Pres. वदत्; Pass. उद्यमान; Past Pass. उदित (543); Past Indecl. उदिन्वा, -उद्य; Fut. Pass. वदितव्य, वदनीय, वाद्य or उद्य.

a. Root सद् (special stem सोद, 270). Inf. सन्तुम् 'to sink.' Par. Pres. सोदामि. Impf. असोदम्. Pot. सोदियम्. Impv. सोदाणि. Perf. ससाद, सेदिष्य (375. a) or ससत्थ, ससाद; सेदिव, सेदयुस्, सेदतुस्; सेदिम, सेद, सेदुस्. 1st Fut. सन्तास्मि. 2nd Fut. सत्स्यामि. Aor. असदम् (436, 437), असदस्, असदत्; असदाव, असदतम्, असदताम्; असदाम, असदत, असदन्. Prec. सद्यासम्. Cond. असत्स्याम्. Pass., Pres. सद्ये; Aor. 3rd sing. असादि. Caus., Pres. सादयामि; Aor. असोषदम्. Des. सिपत्तामि. Freq. सासद्ये, साससि or सासदीमि. Part., Pres. सोदत्; Past Pass. सन्न (540); Past Indecl. सन्त्वा, -सद्य; Fut. Pass. सन्नव्य, सदनीय, साद्य.

b. Root वृष् (special stem वधि). *Inf.* वर्धितुम् 'to increase.' *Ātm.* (and *Par.* in *Fut.*, *Cond.*, and *Aor.*) *Pres.* वर्धे. *Impf.* अवर्धे, अवर्धयास्, &c. *Pot.* वर्धेय. *Impv.* वर्धे, वर्धस्व, &c. *Perf.* अवृधे, अवृधिषे, अवृधे; अवृधिवहे, अवृधाये, अवृधाते; अवृधिमहे, अवृधिध्वे, अवृधिरे. *1st Fut.* वर्धिताहे. *Par.* वर्धितास्मि. *2nd Fut.* वर्धिष्ये. *Par.* वर्ध्यामि. *Aor.* अवर्धिषि, अवर्धिष्याम्, अवर्धिष्ये; अवर्धिष्यहि, अवर्धिष्यायाम्, अवर्धिष्याताम्; अवर्धिष्यहि, अवर्धिष्यम्, अवर्धिषत. *Par.* अवृधम्, अवृधस्, अवृधत्; अवृधाव, अवृधतम्, अवृधताम्; अवृधाम, अवृधत, अवृधन्. *Prec.* वर्धिषीय. *Cond.* अवर्धिष्ये. *Par.* अवर्ध्याम्, अवर्ध्यास्, &c. *Pass.*, *Pres.* वर्धे; *Impf.* अवर्धे; *Aor.* 3rd sing. अवर्धि. *Caus.*, *Pres.* वर्धयामि; *Aor.* अवृधयाम् and अवर्धयाम्. *Des.* विवर्धिषे, विवृत्तामि. *Freq.* वरीवृधे, वरीवर्धे or वरीवृधीमि. *Part.*, *Pres.* वर्धमान; *Pass.* वर्धमान; *Past Pass.* वर्द्ध; *Past Indecl.* वर्धित्वा, वर्द्धा, -वृध्य; *Fut. Pass.* वर्धनीय, वर्धितव्य, वर्ध्य.

600. Root एष्. *Inf.* एधितुम् 'to increase,' 'to flourish.' *Ātm.* *Pres.* एधे, एधसे, &c. *Impf.* ऐधे (251), ऐधयास्, &c. *Pot.* एधेय. *Impv.* एधे, एधस्व, &c. *Perf.* (385) एधाञ्चक्रे, एधाञ्चकृषे, एधाञ्चक्रे; एधाञ्चकृषहे, एधाञ्चक्राये, एधाञ्चक्राते; एधाञ्चकृमहे, एधाञ्चकृद्वे, एधाञ्चक्रिरे. *1st Fut.* एधिताहे. *2nd Fut.* एधिष्ये. *Aor.* ऐधिषि (427. b, 251), ऐधिष्यास्, ऐधिष्ये; ऐधिष्यहि, ऐधिष्यायाम्, ऐधिष्याताम्; ऐधिष्यहि, ऐधिष्यम्, ऐधिषत. *Prec.* ऐधिषीय. *Cond.* ऐधिष्ये (251). *Pass.* एधे; *Aor.* 3rd sing. ऐधि. *Caus.*, *Pres.* एधयामि; *Aor.* ऐदिष्यम् (494). *Des.* ऐदिषिषे (500. b). *Part.*, *Pres.* एधमान; *Past Pass.* एधित; *Past Indecl.* एधित्वा, -एध्य; *Fut. Pass.* एधितव्य, एधनीय, एध्य.

a. Root तप्. *Inf.* तप्तुम् 'to burn.' *Par.* and *Ātm.* *Pres.* तपामि. *Ātm.* तपे. *Impf.* अतपम्. *Ātm.* अतपे. *Pot.* तपेयम्. *Ātm.* तपेय. *Impv.* तपानि, तप, &c. *Ātm.* तपै. *Perf.* तताप or ततप, ततप्य or तेपिष, तताप; तेपिष, तेपयुस्, तेपतुस्; तेपिम, तेप, तेपुस्. *Ātm.* तेपे, तेपिषे, तेपे; तेपिवहे, तेपाये, तेपाते; तेपिमहे, तेपिध्वे, तेपिरे. *1st Fut.* तप्तास्मि, &c. *Ātm.* तप्ताहे, &c. *2nd Fut.* तप्स्यामि (Ep. also तपिष्यामि), *Ātm.* तप्स्ये. *Aor.* अताप्सम्, अताप्सीस्, अताप्सीत्; अताप्स्व, अताप्सम्, अताप्साम्; अताप्स, अताप्स, अताप्साम्, अताप्सताम्; अतप्सहि, अतप्स्यायाम्, अतप्स्याताम्; अतप्सहि, अतप्स्यम्, अतप्सत. *Prec.* तप्यासम्. *Ātm.* तप्सीय. *Cond.* अतप्स्यम्. *Ātm.* अतप्स्ये. *Pass.*, *Pres.* तप्ये; *Impf.* अतप्ये; *Aor.* 3rd sing. अतापि. *Caus.*, *Pres.* तापयामि, तापये; *Aor.* अतीतपम्, अतीतपे. *Des.* तितप्स्यामि, तितप्से. *Freq.* तातप्ये, तातपिष or तातपीमि. *Part.*, *Pres.* तपत्; *Ātm.* तपमान; *Pass.* तप्यमान; *Past Pass.* तप्त; *Past Indecl.* तप्ता, -तप्य; *Fut. Pass.* तप्तव्य, तपनीय, तप्य.

601. Root लभ् (270. e). *Inf.* लभुम् 'to take.' *Ātm.* *Pres.* लभे, लभसे, लभते; लभावहे, लभेधे, लभेते; लभामहे, लभध्वे, लभन्ते. *Impf.* अलभे, अलभयास्, अलभत; अलभावहि, अलभयायाम्, अलभेताम्; अलभावहि, अलभध्वम्, अलभन्त. *Pot.* लभेय, लभेयास्, लभेत; लभेवहि, लभेयायाम्, लभेयाताम्; लभेमहि,

लभेध्वम्, लभेरन्. *Impv.* लभे, लभस्व, लभताम्; लभावहे, लभेषाम्, लभेताम्; लभामहे, लभध्वम्, लभन्ताम्. *Perf.* लेभे (375. a), लेभिषे, लेभे; लेभिवहे, लेभाषे, लेभाते; लेभिमहे, लेभिध्वे, लेभिरे. *1st Fut.* लभाहे (409), लभासे, लभा, &c. *2nd Fut.* लप्स्ये (299), लप्स्यसे, &c. *Aor.* अलप्सि (420, 299), अलभास् (298), अलभ; अलप्सहि, अलप्सायाम्, अलप्साताम्; अलप्सहि, अलभ्यम्, अलप्सत. *Prec.* लप्सीय, लप्सीयास्, लप्सीष्ट, &c. *Cond.* अलप्स्ये, &c. *Pass., Pres.* लभ्ये; *Aor.* अलप्सि, अलभास्, अलाभि (475) or अलभि, &c. *Caus., Pres.* लभयामि, &c.; *Aor.* अललभ्यम्. *Des.* लिप्से (503). *Freq.* लालभ्ये, लालभीनि. *Part., Pres.* लभमान; *Past Pass.* लभ; *Past Indecl.* लभ्या, -लभ्य; *Fut. Pass.* लभ्यष्य, लभनीय, लभ्य.

a. Like लभ् is conjugated रम् (with prep. आ), आरभ्युम् 'to begin.'

602. Root गम् (special stem गच्छ, 270). *Inf.* गन्तुम् 'to go.' *Par.* *Pres.* गच्छामि, गच्छसि, गच्छति; गच्छावस्, गच्छथस्, गच्छतस्; गच्छामस्, गच्छथ, गच्छन्ति. *Impf.* अगच्छम्, अगच्छस्, &c. *Pot.* गच्छेयम्, गच्छेस्, &c. *Impv.* गच्छानि, गच्छ, &c. *Perf.* (376) जगाम, जगमिष or जगन्थ, जगाम; जगिमव, जगम्युस्, जगम्युस्; जगिमव, जगम, जगमुस्. *1st Fut.* गन्तासि. *2nd Fut.* गमिष्यामि, गमिष्यसि, गमिष्यति, &c. *Aor.* (436) अगमम्, अगमस्, अगमत; अगमाव, अगमतम्, अगमताम्; अगमाम, अगमत, अगमन्. *Prec.* गम्यासम्. *Cond.* अगमिष्यम्. *Pass., Pres.* गम्ये; *Aor.* 3rd sing. अगामि. *Caus., Pres.* गमयामि; *Aor.* अजीगमम्. *Des.* जिगमिषामि. *Freq.* जङ्गम्ये, नङ्गमि or नङ्गमोमि; see 709. *Part., Pres.* गच्छत्; *Past Pass.* गत; *Past Indecl.* गत्वा, -गम्य, -गत (563. a, 560); *Fut. Pass.* गन्तव्य, गमनीय, गम्य.

a. Root नम्. *Inf.* नन्तुम् 'to bend.' *Par.* and *Ātm.* ('to bow one's self'). *Pres.* नमामि. *Ātm.* नमे. *Impf.* अनमम्. *Ātm.* अनमे. *Pot.* नमेयम्. *Ātm.* नमेय. *Impv.* नमानि. *Ātm.* नमै. *Perf.* (375. a) ननाम or ननम, ननन्थ or नेमिष, ननाम; नेमिष, नेमयुस्, नेमयुस्; नेमिम, नेम, नेमुस्. *Ātm.* नेमे, नेमिषे, नेमे; नेमिवहे, नेमाषे, नेमाते; नेमिमहे, नेमिध्वे, नेमिरे. *1st Fut.* नन्तासि. *Ātm.* नन्ताहे. *2nd Fut.* नंस्यामि. *Ātm.* नंस्ये. *Aor.* अनंसिषम्, अनंसीस्, अनंसीत्; अनंसिष्व, अनंसिष्टम्, अनंसिष्टाम्; अनंसिष्य, अनंसिष्ट, अनंसिषुस्. *Ātm.* अनंसि, अनंस्यास्, अनंस्त; अनंस्वहि, अनंसायाम्, अनंसाताम्; अनंस्वहि, अनन्ध्वम्, अनंसत. *Prec.* नम्यासम्. *Ātm.* नंसीय. *Cond.* अनंस्यम्. *Ātm.* अनंस्ये. *Pass., Pres.* नम्ये; *Impf.* अनम्ये; *Aor.* 3rd sing. अनमि or अनानि. *Caus.* नमयामि or नामयामि; *Aor.* अननमम् or अनोनमम्. *Des.* न्तिनंसामि. *Freq.* नन्नम्ये, नन्नमोमि or नन्नमि. *Part., Pres.* नमत्; *Ātm.* नममान; *Pass.* नम्यमान; *Past Pass.* नत; *Past Indecl.* नत्वा, -नम्य or -नत; *Fut. Pass.* नन्तव्य, नमनीय, नाम्य or नम्य.

b. Root चल्. *Inf.* चलिषुम् 'to move.' *Par.* *Pres.* चलामि. *Impf.* अचलम्. *Pot.* चलेयम्. *Impv.* चलानि, चल, &c. *Perf.* चचाल or चचल,



चेलिष, चचाल; चेलिष, चेलयुस्, चेलतुस्; चेलिम, चेल, चेलुस्. 1st Fut. चलितासि. 2nd Fut. चलिष्यामि. Aor. सचालिषम्, सचालीस्, सचालीत्; सचालिष्व, सचालिष्टम्, -ष्टम्; सचालिष्व, -लिष्ट, -लिषुस्. Prec. चत्यासम्. Cond. सचालिष्यम्. Pass., Pres. चत्ये. Caus., Pres. चलयामि or चालयामि. Des. चिचलिषामि. Freq. चाचत्ये, चाचलिस्. Part., Pres. चलत्; Past Pass. चलित; Past Indecl. चलित्वा, -चत्य; Fut. Pass. चलितव्य, चलनीय, चाल्य.

603. Root जीव्. Inf. जीवितुम् 'to live.' Par. Pres. जीवामि. Impf. सजीवम्. Pot. जीवेयम्. Impv. जीवानि, जीव, &c. Perf. जिजीव, जिजीविष, जिजीव; जिजीविष, जिजीविषुस्, जिजीवतुस्; जिजीविम, जिजीव, जिजीवुस्. 1st Fut. जीवितासि. 2nd Fut. जीविष्यामि. Aor. सजीविषम्, सजीवीस्, सजीवीत्; सजीविष्व, सजीविष्टम्, सजीविष्टम्; सजीविष्व, सजीविष्ट, सजीविषुस्. Prec. जीव्यासम्. Cond. सजीविष्यम्. Pass., Pres. जीव्ये; Aor. 3rd sing. सजीवि. Caus., Pres. जीवयामि; Aor. सजिजीवम् or सजीजिवम्. Des. जिजीविषामि. Freq. जेजीव्ये. Part., Pres. जीवत्; Past Pass. जीवित; Past Indecl. जीवित्वा, -जीव्य; Fut. Pass. जीवितव्य, जीवनीय, जीव्य.

a. Root धाव्. Inf. धावितुम् 'to run,' 'to wash.' Par. and Åtm. Pres. धावामि. Åtm. धावे. Impf. सधावम्. Åtm. सधावे. Pot. धावेयम्. Åtm. धावेय. Impv. धावानि. Åtm. धावे. Perf. दधाव, दधाविष, दधाव; दधाविष, दधावयुस्, -वतुस्; दधाविम, दधाव, दधावुस्. 1st Fut. धावितासि. Åtm. धाविताहे. 2nd Fut. धाविष्यामि. Åtm. धाविष्ये. Aor. सधाविषम्, सधावीस्, सधावीत्; सधाविष्व, -विष्टम्, -विष्टम्; सधाविष्व, -विष्ट, -विषुस्. Åtm. सधाविषि, -विष्टास्, -विष्ट; सधाविष्वहि, &c. Prec. धाव्यासम्. Åtm. धाविषीय. Cond. सधाविष्यम्. Åtm. सधाविष्ये. Pass., Pres. धाव्ये. Caus., Pres. धावयामि; Aor. सदीधवम्. Des. दिधाविषामि, -ये. Freq. दाधाव्ये. Part., Pres. धावत्, धावमान; Past Pass. धावित, धौत ('washed'); Past Indecl. धावित्वा or धौत्वा; Fut. Pass. धावितव्य, धावनीय, धाव्य.

604. Root दृश् (special stem पश्य, 270). Inf. दृष्टुम् 'to see.' Par. Pres. पश्यामि, पश्यसि, पश्यति; पश्यावस्, पश्ययस्, पश्यतस्; पश्यामस्, पश्यथ, पश्यन्ति. Impf. सपश्यम्, सपश्यस्, सपश्यत्; सपश्याव, &c. Pot. पश्येयम्, पश्येस्, पश्येत्; पश्येथ, &c. Impv. पश्यानि, पश्य, पश्यतु; पश्याव, &c. Perf. ददृशे, ददृशिष or ददृष्ट (370.f), ददृशी; ददृशिव, ददृशयुस्, ददृशतुस्; ददृशिम, ददृश, ददृशुस्. 1st Fut. दृष्टासि. 2nd Fut. दृष्ट्यामि. Aor. (437.c) सदृशम्, सदृशीस्, सदृशीत्; सदृशीव, सदृशीव, सदृशीव; सदृशीम, सदृशीत, सदृशीन्. Or सद्राक्षम् (420, 390.f), सद्राक्षीस्, सद्राक्षीत्; सद्राक्ष, सद्राक्षम्, सद्राक्षम्; सद्राक्ष, सद्राक्ष, सद्राक्षुस्. Prec. दृश्यासम्. Cond. सदृश्यम्. Pass., Pres. दृश्ये; Aor. 3rd sing. सदृशि. Caus., Pres. दृशयामि; Aor. सदीदृशम् or सददृशम्; see 703. Des. दिदृक्षे. Freq. दरीदृश्ये, दर्दृशि.

Part., *Pres.* पश्यत्; *Past Pass.* दृष्ट; *Past Indecl.* दृष्टा, -दृश्य; *Fut. Pass.* द्रष्टव्य, दर्शनीय, दृश्य.

605. Root ईक्ष्. *Inf.* ईक्षितुम् 'to see.' *Ātm. Pres.* ईक्षे. *Impf.* ऐक्षे (251). *Pot.* ईक्षेय. *Impv.* ईक्षे. *Perf.* ईक्षाचक्रे, &c. (385, and compare एष at 600). *1st Fut.* ईक्षिताहे. *2nd Fut.* ईक्षिये. *Aor.* ऐक्षिषि (251), ऐक्षिषास्, ऐक्षिष; ऐक्षिष्वहि, ऐक्षिषायाम्, ऐक्षिषाताम्; ऐक्षिष्वहि, ऐक्षिष्वम्, ऐक्षिषत्. *Prec.* ईक्षिषीय, &c. *Cond.* ऐक्षिये. *Pass.* ईक्ष्ये; *Aor. 3rd sing.* ऐक्षि. *Caus., Pres.* ईक्षयामि; *Aor.* ऐक्षिषम् (494). *Des.* ईक्षिष्ये (500. b). *Part., Pres.* ईक्षमाण; *Past Pass.* ईक्षित; *Past Indecl.* ईक्षित्वा, -ईक्ष्य; *Fut. Pass.* ईक्षितव्य, ईक्षणीय, ईक्ष्य.

606. Root कृष्\* (special stem कर्षे). *Inf.* कर्षुम् or कृष्टुम् 'to draw,' 'to drag.' *Par. and Ātm. Pres.* कर्षामि. *Ātm. कर्षे.* *Impf.* अकर्षम्. *Ātm. अकर्षे.* *Pot.* कर्षेयम्. *Ātm. कर्षेय.* *Impv.* कर्षणि. *Ātm. कर्षे.* *Perf.* अकर्षे, अकर्षिष, अकर्षे; अकर्षिव, अकर्षपुस्, अकर्षतुस्; अकर्षिम, अकर्ष, अकर्षुस्. *Ātm. अकर्षे, अकर्षिषे, अकर्षे; अकर्षिवहे, अकर्षापे, अकर्षाते; अकर्षिमहे, अकर्षिष्वे, अकर्षिरे.* *1st Fut.* कर्षास्मि. *Ātm. कर्षाहे or कृष्टाहे.* *2nd Fut.* कर्ष्यामि or कृष्ट्यामि. *Ātm. कर्ष्ये or कृष्ट्ये.* *Aor.* अकर्षाम्, अकर्षास्, अकर्षात्; अकर्षास्ते, अकर्षाम्, अकर्षाहम्; अकर्षास्ते, अकर्षास्ते, अकर्षास्ते. Or अकर्षाम्, अकर्षास्ते, &c. Or अकर्षाम्, अकर्षाम्, अकर्षाम्; अकर्षाम्, अकर्षाम्, अकर्षाम्; अकर्षाम्, अकर्षाम्, अकर्षाम्. *Ātm. अकर्षि, अकर्षिषास् or अकर्षास्, अकर्षत or अकर्ष; अकर्षावहि or अकर्षवहि, अकर्षायाम्, अकर्षाताम्; अकर्षामहि or अकर्षाहि, अकर्षाम् or अकर्षाम्, अकर्षाम् or अकर्षाम्. *Prec.* कर्ष्यामम्. *Ātm. कर्षीय.* *Cond.* अकर्ष्याम् or अकर्ष्याम्. *Ātm. अकर्ष्ये or अकर्ष्ये. *Pass., Pres.* कृष्ये; *Aor. 3rd sing.* अकर्षि. *Caus., Pres.* कर्षयामि; *Aor.* अचकर्षम् or अचोर्षयम्. *Des.* अचकर्षामि, -क्षे. *Freq.* अचोर्षय, अचोर्षयि or अचोर्षयि. *Part., Pres.* कर्षत्; *Past Pass.* कृष्ट; *Past Indecl.* कृष्टा, -कृष्य; *Fut. Pass.* कर्षव्य or कृष्टव्य, कर्षणीय, कृष्य.**

a. Root भाष्. *Inf.* भाषितुम् 'to speak.' *Ātm. Pres.* भाषे. *Impf.* अभामि. *Pot.* भाषेय. *Impv.* भाषे. *Perf.* बभाषे, बभाषिषे, बभाषे; बभाषिवहे, -भाषे, -भाषे; बभाषिमहे, -भिष्वे, -भिरे. *1st Fut.* भाषिताहे. *2nd Fut.* भाषिये. *Aor.* अभामिषि, -भिषास्, -भिष; अभामिष्वहि, -भिषायाम्, -भिषाताम्; अभामिष्वहि, -भिष्वम्, -भिषत्. *Prec.* भाषिषीय. *Cond.* अभामिष्ये. *Pass., Pres.* भाष्ये; *Aor. 3rd sing.* अभामि. *Caus.* भाषयामि; *Aor.* अबभाषम् and अबभाषम्. *Des.* अभामिष्ये. *Freq.* बभाष्ये, बभाष्यि (3rd sing. बभाषि). *Part., Pres.* भाषमाण; *Past Pass.* भाषित; *Past Indecl.* भाषित्वा, -भाष्य; *Fut. Pass.* भाषितव्य, भाषणीय, भाष्य.

\* This root is also conjugated in cl. 6: *Pres.* कृषामि, &c.; *Pot.* कृषेयम्, &c.

b. Root रक्ष्. *Inf.* रक्षितुम् 'to preserve,' 'to defend.' *Par.* *Pres.* रक्षामि. *Impf.* अरक्षम्. *Pot.* रक्षेयम्. *Impv.* रक्षाणि (58), रक्ष, &c. *Perf.* ररक्ष, ररक्षिष, ररक्ष; ररक्षिव, ररक्षयुस्, ररक्षतुस्; ररक्षिम, ररक्ष, ररक्षुस्. *1st Fut.* रक्षितास्मि. *2nd Fut.* रक्षिष्यामि. *Aor.* अरक्षिषम्, अरक्षीस्, अरक्षीत्; अरक्षिष्व, अरक्षिष्वम्, अरक्षिष्वाम्; अरक्षिष्व, अरक्षिष्व, अरक्षिष्वुस्. *Prec.* रक्ष्यासम्. *Cond.* अरक्षिष्यम्. *Pass., Pres.* रक्ष्ये. *Caus., Pres.* रक्षयामि, &c.; *Aor.* अररक्षम्. *Des.* रिरक्ष्यामि, &c. *Freq.* रारक्ष्ये, रारक्षि. *Part., Pres.* रक्षत; *Past Pass.* रक्षित; *Past Indecl.* रक्षित्वा, -रक्ष्य; *Fut. Pass.* रक्षितव्य, रक्षणीय, रक्ष्य.

607. Root वस्. *Inf.* वस्तुम् 'to dwell.' *Par.* *Pres.* वसामि. *Impf.* अवसम्. *Pot.* वसेयम्. *Impv.* वसानि, वस, &c. *Perf.* उवास (368), उवासिष्य or उवस्य, उवास; ऊपिव, ऊपयुस्, ऊपतुस्; ऊपिम, ऊप, ऊपुस्. *1st Fut.* वस्तास्मि. *2nd Fut.* वस्तामि (304. a). *Aor.* अवात्सम् (304. a, 426. a), अवात्सीस्, अवात्सीत्; अवात्स, अवात्सम्, अवात्साम्; अवात्स, अवात्स, अवात्सुस्. *Prec.* उपासम्. *Cond.* अवत्स्यम् (304. a). *Pass., Pres.* उष्ये (471); *Aor.* 3rd sing. अवसि. *Caus., Pres.* वासयामि, -ये; *Aor.* अवीवसम्. *Des.* विवत्सामि (304. a). *Freq.* वावस्ये, वावसि or वावसीमि. *Part., Pres.* वसत; *Past Pass.* उपित (with वि, उष्ट); *Past Indecl.* उपित्वा, -उष्य (565); *Fut. Pass.* वस्तव्य, वसनीय, वास्य.

608. Root अर्ह्. *Inf.* अर्हितुम् 'to deserve.' *Par.* *Pres.* अर्हामि. *Impf.* अर्हाम्. *Pot.* अर्हेयम्. *Impv.* अर्हाणि (58). *Perf.* (367. b) आनर्ह, आनर्हिष, आनर्ह; आनर्हिव, आनर्हयुस्, आनर्हतुस्; आनर्हिम्, आनर्ह, आनर्हुस्. *1st Fut.* अर्हितास्मि. *2nd Fut.* अर्हिष्यामि. *Aor.* आर्हिषम्, आर्हीस्, आर्हीत्; आर्हिष्व, आर्हिष्वम्, आर्हिष्वाम्; आर्हिष्व, आर्हिष्व, आर्हिष्वुस्. *Prec.* अर्ह्यासम्. *Cond.* अर्हिष्यम्. *Pass., Pres.* अर्ह्ये; *Aor.* 3rd sing. अर्हि. *Caus., Pres.* अर्हयामि, -ये; *Aor.* अर्जिहम् (494). *Des.* अर्जिह्यामि, &c. (500. d). *Part., Pres.* अर्हत; *Past Pass.* अर्हित; *Past Indecl.* अर्हित्वा, -अर्ह्ये; *Fut. Pass.* अर्हितव्य, अर्हणीय, अर्ह्य.

609. Root गुह् (special stem गूह, 270. b). *Inf.* गूहितुम् or गोदुम् 'to hide.' *Par.* and *Atm.* *Pres.* गूहामि. *Atm.* गूहे. *Impf.* अगूहम्. *Atm.* अगूहे. *Pot.* गूहेयम्. *Atm.* गूहेय. *Impv.* गूहानि. *Atm.* गूहे. *Perf.* जुगूह (384. a), जुगूहिष or जुगोढ (305. a), जुगूह; जुगूहिव or जुगूह (371), जुगूहयुस्, जुगूहतुस्; जुगूहिम् or जुगूह, जुगूह, जुगूहुस्. *Atm.* जुगूहे, जुगूहिषे or जुगूहे, &c. *1st Fut.* (415. m) गूहितास्मि or गोढास्मि (305. a). *Atm.* गूहिताहे or गोढाहे. *2nd Fut.* गूहिष्यामि or घोक्ष्यामि. *Atm.* गूहिष्ये or घोक्ष्ये. *Aor.* अगूहिषम्, अगूहीस्, अगूहीत्; अगूहिष्व, अगूहिष्वम्, अगूहिष्वाम्; अगूहिष्व, अगूहिष्व, अगूहिष्वुस्. Or अगूह्यम् (306. a), अगूह्यस्, अगूह्यत; अगूह्याव, अगूह्यतम्, अगूह्यताम्; अगूह्याम, अगूह्यत, अगूह्यन्. *Atm.* अगूहिषि, अगूहिष्यास्,

अगृहीष्ट, &c. Or अघुक्षि (439. b), अघुक्षयास् or अघुक्षास्, अघुक्षत or अघुद; अघुक्षारहि or अगृह्णहि, अघुक्षायाम्, अघुक्षानाम्; अघुक्षामहि, अघुक्षध्वम् or अघुद्वम्, अघुक्षन्. *Prec.* गुह्यासम्. *Atom.* गृहिणीय or घुक्षीय (306. a). *Cond.* अगृहीष्यम् or अघोक्ष्यम्. *Atom.* अगृहीष्ये or अघोक्ष्ये. *Pass., Pres.* गुह्ये; *Aor.* 3rd sing. अगृही. *Caus., Pres.* गृह्यामि; *Aor.* अगृह्णाम्. *Des.* अघुक्षामि, -ष्ये. *Freq.* जोगुह्ये, जोगुक्षि (3rd sing. जोगुदि) or जोगुहीमि. *Part., Pres.* गृहन्; *Past Pass.* गृह (305. a); *Past Indecl.* गृहीत्वा or गृह्णा or गृहीत्वा, -गुह्य; *Fut. Pass.* गृहीतव्य or गोदव्य, गृहणीय, गुह्य or गोह्य (573. a).

610. Root दह्. *Inf.* दग्धुम् 'to burn.' *Par. Pres.* दहामि. *Impf.* अदहम्. *Pot.* दहेयम्, &c. *Impv.* दहानि, दह, &c. *Perf.* ददाह, देहिष (375. a) or ददग्ध (305), ददाह; देहिष, देह्युस्, देहतुस्; देहिम्, देह, देह्युस्. *1st Fut.* दग्धास्मि. *2nd Fut.* धक्ष्यामि (306. a). *Aor.* अघाक्षम् (422), अघाक्षीस्, अघाक्षीत्; अघाक्ष, अदाग्धम्, अदाग्धाम्; अघाक्ष, अदाग्ध, अघाक्षुस्. *Prec.* दक्ष्यासम्. *Cond.* अघक्ष्यम्. *Pass., Pres.* दह्ये; *Aor.* 3rd sing. अदाहि. *Caus., Pres.* दाह्यामि, -ये; *Aor.* अदीदहम्. *Des.* दिधक्ष्यामि (502. a). *Freq.* दन्दसे, दन्दक्षि or दन्दहीमि (3rd sing. दन्दग्धि or दन्दहीमि). *Part., Pres.* दहन्; *Past Pass.* दग्ध; *Past Indecl.* दग्ध्वा, -दस; *Fut. Pass.* दग्धव्य, दहनीय, दास्य.

611. Root वह्. *Inf.* वोढुम् 'to carry.' *Par. and Atom. Pres.* वहामि. *Atom.* वहे. *Impf.* अवहम्. *Atom.* अवहे. *Pot.* वहेयम्. *Atom.* वहेय. *Impv.* वहानि, वह, &c. *Atom.* वहे. *Perf.* (375. c) उवाह (368), उवहिष or उवोढ, उवाह; ऊहिष, ऊह्युस्, ऊहतुस्; ऊहिम्, ऊह, ऊह्युस्. *Atom.* ऊहे, ऊहिषे, ऊहे; ऊहिवहे, ऊहाषे, ऊहाते; ऊहिमहे, ऊहिध्वे or ऊहिद्वे, ऊहिरे. *1st Fut.* वोढास्मि. *Atom.* वोढाहे. *2nd Fut.* वक्ष्यामि. *Atom.* वक्ष्ये. *Aor.* (425) अवाक्षम्, अवाक्षीस्, अवाक्षीत्; अवाक्ष, अयोढम्, अयोढाम्; अवाक्ष, अयोढ, अवाक्षुस्. *Atom.* अवक्षि, अवोढास्, अवोढ; अवक्षहि, अवक्षायाम्, अवक्षानाम्; अवक्षहि, अवोढम्, अवक्षत. *Prec.* उवासासम्. *Atom.* वक्षीय. *Cond.* अवक्ष्यम्. *Atom.* अवक्ष्ये. *Pass., Pres.* (471) उव्ये; *Impf.* औव्ये (251. a); *Aor.* 3rd sing. अवाहि. *Caus., Pres.* वाह्यामि, -ये; *Aor.* अवीवहम्. *Des.* विवक्ष्यामि, -ष्ये. *Freq.* वावसे, वावक्षि (3rd sing. वावोदि; cf. 425). *Part., Pres.* वहन्; *Atom.* वहमान; *Pass.* उव्यमान; *Past Pass.* ऊढ; *Past Indecl.* ऊढा, -उव्य (565); *Fut. Pass.* वोढव्य, वहनीय, वास्य.

a. सह्, *Inf.* सोढुम् or सहितुम् 'to bear,' is *Atom.* only, and, like *vah*, makes सोढाहे &c. in *1st Fut.*: but in this tense optionally, and in the other General tenses necessarily inserts *i*; thus, *1st Fut.* सहिताहे; *2nd Fut.* सहिये; *Aor.* असहिषि; *Prec.* सहिणीय; *Cond.* असहिये. The *Perf.* is सेहे (375. a), सेहिषे, &c. *Part., Fut. Pass.* सोढव्य or सहितव्य, सहनीय, सस्य (573). The other tenses are like the *Atom.* of *vah*; thus, *Pres.* सहे, &c.

EXAMPLES OF PRIMITIVE VERBS OF THE FOURTH CLASS,  
EXPLAINED AT 272.

612. Root मुह् *muh*. Infin. मोहितुम् *mohitum*, 'to be troubled.'

PARASMAI-PADA. *Present Tense*, 'I am troubled.'

मुह्यामि <i>muhyāmi</i>	मुह्यावस् <i>muhyāvas</i>	मुह्यामस् <i>muhyāmas</i>
मुह्यसि <i>muhyasi</i>	मुह्यथस् <i>muhyathas</i>	मुह्यथ <i>muhyatha</i>
मुह्यति <i>muhyati</i>	मुह्यतस् <i>muhyatas</i>	मुह्यन्ति <i>muhyanti</i>

*Imperfect*, 'I was troubled.'

अमुह्याम् <i>amuhyām</i>	अमुह्याव <i>amuhyāva</i>	अमुह्याम <i>amuhyāma</i>
अमुह्यसि <i>amuhyasi</i>	अमुह्यतस् <i>amuhyatam</i>	अमुह्यत <i>amuhyata</i>
अमुह्यत <i>amuhyat</i>	अमुह्यताम् <i>amuhyatām</i>	अमुह्यन् <i>amuhyan</i>

*Potential*, 'I may be troubled.'

मुह्येयम् <i>muhyeyam</i>	मुह्येव <i>muhyeva</i>	मुह्येम <i>muhyema</i>
मुह्येस् <i>muhyes</i>	मुह्येतम् <i>muhyetam</i>	मुह्येत <i>muhyeta</i>
मुह्येत् <i>muhyet</i>	मुह्येताम् <i>muhyetām</i>	मुह्येयुस् <i>muhyeyus</i>

*Imperative*, 'Let me be troubled.'

मुह्यानि <i>muhyāni</i>	मुह्याव <i>muhyāva</i>	मुह्याम <i>muhyāma</i>
मुह्य <i>muhya</i>	मुह्यतम् <i>muhyatam</i>	मुह्यत <i>muhyata</i>
मुह्यतु <i>muhyatu</i>	मुह्यताम् <i>muhyatām</i>	मुह्यन्तु <i>muhyantu</i>

*Perfect*, 'I have been troubled.'

मुमोह <i>mumoha</i>	मुमुहिष <i>mumuhiva</i>	मुमुहिम <i>mumuhima</i>
मुमोहिष <i>mumohitha</i> *	मुमुहयुस् <i>mumuhathus</i>	मुमुह <i>mumuha</i>
मुमोह <i>mumoha</i>	मुमुहतुस् <i>mumuhatus</i>	मुमुहुस् <i>mumuhus</i>

*First Future* †, 'I shall or will be troubled.'

मोहितास्मि <i>mohitāsmi</i>	मोहितास्वस् <i>mohitāsvas</i>	मोहितास्मस् <i>mohitāsmas</i>
मोहितासि <i>mohitāsi</i>	मोहितास्यस् <i>mohitāsthās</i>	मोहितास्य <i>mohitāstha</i>
मोहिता <i>mohitā</i>	मोहितारौ <i>mohitārau</i>	मोहितारस् <i>mohitāras</i>

*Second Future* †, 'I shall or will be troubled.'

मोहिष्यामि <i>mohishyāmi</i>	मोहिष्यावस् <i>mohishyāvas</i>	मोहिष्यामस् <i>mohishyāmas</i>
मोहिष्यसि <i>mohishyasi</i>	मोहिष्यथस् <i>mohishyathas</i>	मोहिष्यथ <i>mohishyatha</i>
मोहिष्यति <i>mohishyati</i>	मोहिष्यतस् <i>mohishyatas</i>	मोहिष्यन्ति <i>mohishyanti</i>

\* Or मुमोढ (305. a) or मुमोग्ध (305).

† The 1st and 2nd Futures may optionally reject the inserted i; see 415. m.

*Aorist* (435), 'I became troubled.'

अमुहम् <i>amuham</i>	अमुहाव <i>amuhāva</i>	अमुहाम <i>amuhāma</i>
अमुहस् <i>amuhas</i>	अमुहतम् <i>amuhatam</i>	अमुहत <i>amuhata</i>
अमुहत् <i>amuhat</i>	अमुहताम् <i>amuhatām</i>	अमुहन् <i>amuhan</i>

*Precative or Benedictive*, 'May I be troubled.'

मुद्यासम् <i>mudyāsam</i>	मुद्यास्व <i>mudyāsva</i>	मुद्यास्म <i>mudyāsma</i>
मुद्यास् <i>mudyās</i>	मुद्यास्तम् <i>mudyāstam</i>	मुद्यास्त <i>mudyāsta</i>
मुद्यात् <i>mudyāt</i>	मुद्यास्ताम् <i>mudyāstām</i>	मुद्यामुस् <i>mudyāsus</i>

*Conditional*, 'I should be troubled.'

अमोहिष्यम् <i>amohishyam</i>	अमोहिष्याव <i>amohishyāva</i>	अमोहिष्याम <i>amohishyāma</i>
अमोहिष्यस् <i>amohishyas</i>	अमोहिष्यतम् <i>amohishyatam</i>	अमोहिष्यत <i>amohishyata</i>
अमोहिष्यत् <i>amohishyat</i>	अमोहिष्यताम् <i>amohishyatām</i>	अमोहिष्यन् <i>amohishyan</i>

Pass., Pres. मुद्ये; Aor. 3rd sing. अमोहि. Caus., Pres. मोहयामि; Aor. अमुमुहम्. Des. मुमोहियामि or मुमुहियामि or मुमुह्यामि. Freq. मोमुद्ये, मोमोद्यि (3rd sing. मोमोदि or मोमोदिषि, 305). Part., Pres. मुद्यत्; Past Pass. मूढ (305. a) or मुग्ध; Past Indecl. मोहित्वा or मुहित्वा or मुग्ध्वा or मूढ्वा, -मुद्य; Fut. Pass. मोहितव्य or मोग्धव्य, मोहनीय, मोद्य.

OTHER EXAMPLES OF CL. 4 IN THE ORDER OF THEIR FINAL LETTERS.

613. Root सो (special stem स्य, 276. a). Inf. सातुम् 'to finish' (with prepositions *vi* and *ava*, 'to determine,' 'to strive'). Par. Pres. स्यामि. Impf. अस्यम्. Pot. स्येयम्. Impv. स्यानि. Perf. (373. d) ससौ, ससिष or ससाच, ससौ; ससिव, ससपुस्, ससतुस्; ससिम, सस, ससुस्. 1st Fut. सातास्मि. 2nd Fut. सास्यामि. Aor. (438. c) असाम्, असास्, असात्; असाच, असातम्, असाताम्; असाम, असात, असुस्. Or असासिपम् (433), असासीस्, असासीत्; असासिष्व, असासिष्टम्, असासिष्टाम्; असासिष्म, असासिष्ट, असासिषुस्. Prec. सेयासम्. Cond. असास्यम्. Pass., Pres. सीये; Aor. 3rd sing. असायि. Caus., Pres. साययामि; Aor. असोपयम्. Des. सिपा-सामि. Freq. सेपीये, सासेमि, सासामि. Part., Pres. स्यत्; Past Pass. सित; Past Indecl. सिन्त्वा, -साय; Fut. Pass. सातव्य, सानीय, सेय.

614. Root बुध् (special stem बुध्य). Inf. बोद्धुम् 'to perceive\*'. Ātm. Pres. बुध्ये. Impf. अबुध्ये. Pot. बुध्येय. Impv. बुध्यै. Perf. बुबुधे; see the tables at 583. 1st Fut. बोद्धाहे. 2nd Fut. भोत्से (299. a). Aor. (420, 299. a) अभुत्सि, अबुद्धास्, अबुद्ध or अबोधि (424. a); अभुत्सिह, अभुत्साथाम्, अभुत्साताम्; अभुत्समिह, अबुद्धम् (299. b), अभुत्सत. Prec. भुत्सीय. Cond. अभोत्से. For the other forms, see बुध् at 583.

\* बुध् is also conjugated in the 1st class. See the tables at 583.

615. Root **व्यध्** (special stem **विध्य**, 277). *Inf.* व्यद्धुम् 'to pierce.' Par. *Pres.* विध्यामि. *Impf.* अविध्यम्. *Pot.* विध्येयम्. *Impv.* विध्यानि. *Perf.* (383) विव्याध, विव्याधिष or विव्याद्ध, विव्याध; विविधिष, विविधयुस्, विविधतुस्; विविधिम, विविध, विविधुस्. *1st Fut.* व्यद्धास्मि (298). *2nd Fut.* व्यत्स्यामि (299). *Aor.* (420) अव्यात्सम्, अव्यात्सीस्, अव्यात्सीत्; अव्यात्स, अव्याद्धम् (419, 298), अव्याद्धास्; अव्यात्स, अव्याद्ध, अव्यात्सुस्. *Prec.* विध्यासम्. *Cond.* अव्यात्स्यम्. *Pass., Pres.* विध्ये; *Aor. 3rd sing.* अव्याधि. *Caus., Pres.* व्याधयामि; *Aor.* अविव्यधम्. *Des.* विव्यात्सामि. *Freq.* वेविध्ये, वाव्याधि. *Part., Pres.* विध्यत; *Past Pass.* विद्ध; *Past Indecl.* विद्धा, -विध्य; *Fut. Pass.* व्यद्धव्य, व्यधनीय, वेध्य or व्याध.

616. Root **सिध्** (special stem **सिध्य**, 273). *Inf.* सेद्धुम् 'to succeed.' Par. *Pres.* सिध्यामि. *Impf.* असिध्यम्. *Pot.* सिध्येयम्. *Impv.* सिध्यानि. *Perf.* सिषेध, सिषेधिष or सिषेद्ध, सिषेध; सिषिधिष, सिषिधयुस्, सिषिधतुस्; सिषिधिम, सिषिध, सिषिधुस्. *1st Fut.* सेद्धास्मि (298)\*. *2nd Fut.* सेत्स्यामि (299)\*. *Aor.* असिधम्\*, असिधस्, असिधत्; असिधाव, असिधतम्, असिधताम्; असिधाम, असिधत, असिधन्. *Prec.* सिध्यासम्. *Cond.* असेत्स्यम्. *Pass., Pres.* सिध्ये; *Aor. 3rd sing.* असेधि. *Caus., Pres.* सेधयामि or साधयामि; *Aor.* असीधिषम्. *Des.* सिषित्सामि. *Freq.* सेषिध्ये, सेषेधि. *Part., Pres.* सिध्यत; *Past Pass.* सिद्ध; *Past Indecl.* सिद्धा or सेधित्वा or सिधित्वा, -सिध्य; *Fut. Pass.* सेद्धव्य, सेधनीय, सेध्य.

617. Root **मन्**† (special stem **मन्य**). *Inf.* मनुम् 'to think,' 'to imagine.' *Atm. Pres.* मन्ये. *Impf.* अमन्ये. *Pot.* मन्येय. *Impv.* मन्ये. *Perf.* मेने (375. a), मेनिषे, मेने; मेनिषहे, मेनाषे, मेनाते; मेनिमहे, मेनिध्वे, मेनिरे. *1st Fut.* मन्ताहे. *2nd Fut.* मंस्ये. *Aor.* (424. b) अमंसि†, अमंस्यास्, अमंसत्; अमंस्वहि, अमंसायाम्, अमंसाताम्; अमंस्वहि, अमन्ध्वम्, अमंसत. *Prec.* मंसीय. *Cond.* अमंस्ये. *Pass., Pres.* मन्ये; *Aor. 3rd sing.* अमानि. *Caus., Pres.* मानयामि; *Aor.* अमीमन्. *Des.* मिमंसे or मीमांसे or मिमनिषे. *Freq.* मन्मन्ये, मन्मन्मि. *Part., Pres.* मन्यमान; *Past Pass.* मत; *Past Indecl.* मत्वा, -मत्; *Fut. Pass.* मन्तव्य, मननीय, मान्य.

a. **जन्**, *Inf.* जनितुम् 'to be born,' makes *Pres.* जाये; *Impf.* अजाये, &c.; *Pot.* जायेय; *Impv.* जायै. But these may be regarded as coming from Passive of *jan*, cl. 3. See 667.

618. Root **तृप्**‡ (special stem **तृप्**). *Inf.* तर्प्नुम् or त्रप्नुम् or तर्षितुम्

\* When **सिध्** belongs to cl. 1, it optionally inserts इ i; सेद्धास्मि or सेधितास्मि, सेत्स्यामि or सेधिष्यामि, असेधिषम् or असेत्स्यम्.

† The root **मन्** is rarely conjugated in cl. 8, *Atmane* (see 684), when the Aorist is अमनिषि, अमनिषास् or अमपास्, अमनिष्ठ or अमत, &c. See 424. b.

‡ Also conjugated in cl. 5, Par. तृप्नोति, &c.

‘to be satisfied.’ Par. *Pres.* तृप्यामि. *Impf.* अतृप्यम्. *Pot.* तृप्येयम्. *Impv.* तृप्याशि. *Perf.* ततर्पे, ततर्पिष्य or ततर्प्ये or तत्रप्य, ततर्पे; ततृपिष्य or ततृप्य, ततृपयुस्, ततृपयुस्; ततृपिम or ततृप्य, ततृप, ततृपुस्. *1st Fut.* (390. f) तर्प्तास्मि or तर्प्तास्मि or तर्पितास्मि (390. h). *2nd Fut.* तर्प्यामि or तर्प्यामि or तर्पिष्यामि, &c. *Aor.* (420) अतर्प्सम्, अतर्प्सि, अतर्प्सिन्; अतर्प्से, अतर्प्से, अतर्प्से, अतर्प्से; अतर्प्से, अतर्प्से, अतर्प्से, अतर्प्से, &c. Or अतर्प्सम्, अतर्प्सि, अतर्प्सिन्, &c. Or अतर्पिष्यम्, अतर्पिष्य, अतर्पिष्य, &c. Or अतृपम्, अतृपस्, अतृपत्; अतृपाव, अतृपतम्, अतृपताम्; अतृपाम, अतृपत, अतृपन्. *Prec.* तृप्यासम्. *Cond.* अतर्प्यम् or अतर्प्यम् or अतर्पिष्यम्. *Pass., Pres.* तृप्ये; *Aor.* 3rd sing. अतर्पि. *Caus., Pres.* तर्पेयामि; *Aor.* अतीतृपम् or अततर्पम्. *Des.* तितृप्यामि or तितर्प्यामि or तितर्पिष्यामि. *Freq.* तरीतृप्ये, तरीतर्पि or तरीतर्पि. *Part., Pres.* तृप्यत्; *Past Pass.* तृप्त; *Past Indecl.* तृप्ता, -तृप्य; *Fut. Pass.* तर्प्य, तर्प्य, तृप्य.

619. Root शम् (special stem शाम्य, 275). *Inf.* शमितुम् ‘to be appeased.’ Par. *Pres.* शाम्यामि. *Impf.* अशाम्यम्. *Pot.* शाम्येयम्. *Impv.* शाम्यानि. *Perf.* शशाम (368), शेमिष्य (375. a), शशाम; शेमिष्य, शेमिष्य, शेमिष्य, शेमिष्य; शेमिष्य, शेमिष्य, शेमिष्य, शेमिष्य. *1st Fut.* शमित्तास्मि. *2nd Fut.* शमित्यामि. *Aor.* अशामम्, अशामस्, अशामत्; अशामाव, अशामतम्, अशामताम्; अशामाम, अशामत, अशामन्. Or अशामिष्यम्, अशामिष्य, अशामिष्य; अशामिष्य, &c. *Prec.* शम्यासम्. *Cond.* अशाम्यम्. *Pass., Pres.* शाम्ये; *Aor.* 3rd sing. अशामि or अशामि. *Caus., Pres.* शमयामि; *Aor.* अशीशामम्. *Des.* शिशामिष्यामि. *Freq.* शंशाम्ये, शंशामि (3rd sing. शंशामि). *Part., Pres.* शाम्यत्; *Past Pass.* शान्त; *Past Indecl.* शान्ता or शमित्ता, -शम्य; *Fut. Pass.* शमित्य, शमनीय, शम्य.

620. Root नश् (special stem नश्य). *Inf.* नशितुम् or नष्टुम् ‘to perish.’ Par. *Pres.* नश्यामि. *Impf.* अनश्यम्. *Pot.* नश्येयम्. *Impv.* नश्यानि. *Perf.* (375. a) ननाश or ननश, नेशिष्य or ननश्च (375. a), ननाश; नेशिष्य or नेश्य, नेशिष्य, नेशिष्य; नेशिष्य, नेशिष्य, नेशिष्य, नेशिष्य. *1st Fut.* नशितास्मि or नंष्टास्मि (390. k). *2nd Fut.* नशियामि or नंष्ट्यामि. *Aor.* (437) अनशम्, अनशस्, अनशत्; अनशाव, अनशतम्, अनशताम्; अनशाम, अनशत, अनशन्. Or अनेशम्, &c. (437, 441). *Prec.* नश्यासम्. *Cond.* अनशियम् &c. or अनश्यम्. *Pass., Pres.* नश्ये; *Aor.* 3rd sing. अनशिष्य. *Caus., Pres.* नाशयामि; *Aor.* अननीशम्. *Des.* निनश्यामि, निनश्यामि. *Freq.* नानश्ये, नानश्ये (3rd sing. नानश्ये or नानश्ये). *Part., Pres.* नश्यत्; *Past Pass.* नष्ट; *Past Indecl.* नष्टा or नंष्टा, -नश्य; *Fut. Pass.* नशित्य, नशनीय, नाश्य.

621. Root पुष्\* (special stem पुष्य). *Inf.* पोष्टुम् ‘to be nourished,’ ‘to grow fat.’ Par. *Pres.* पुष्यामि. *Impf.* अपुष्यम्. *Pot.* पुष्येयम्. *Impv.* पुष्याशि. *Perf.* पुपोष्य, पुपोष्य, पुपोष्य; पुपोष्य, पुपोष्य, पुपोष्य, पुपोष्य; पुपोष्य, पुपोष्य, पुपोष्य, पुपोष्य. *1st Fut.* पोष्टास्मि. *2nd Fut.* पोष्ट्यामि. *Aor.* (436)

\* This root is also conjugated in the 9th class. See 698.



अपुषम्, अपुषस्, अपुषत्; अपुषाव, अपुषतम्, अपुषताम्; अपुषाम, अपुषत, अपुषन्.  
*Prec.* पुष्यासम्. *Cond.* अपोष्यम्. *Pass.*, *Pres.* पुष्ये; *Aor.* 3rd sing. अपोषि.  
*Caus.*, *Pres.* पोषयामि; *Aor.* अपूपुषम्. *Des.* पुपोषिषामि or पुपुषिषामि or  
 पुपुषामि. *Freq.* पोपुष्ये, पोपोषि. *Part.*, *Pres.* पुष्यत्; *Past Pass.* पुष्ट;  
*Past Indecl.* पुष्टा, -पुष्य; *Fut. Pass.* पोष्य, पोषणीय, पोष्य.

622. Root अस् (special stem अस्य). *Inf.* असितुम् 'to throw.' *Par.*  
*Pres.* अस्यामि, &c. *Impf.* आस्यम्. *Pot.* अस्येयम्. *Impv.* अस्यानि. *Perf.*  
 आस, आसिष्य, आस; आसिव, आसयुस्, आसतुस्; आसिन, आस, आसुस्. 1st *Fut.*  
 असितासि. 2nd *Fut.* असिष्यामि. *Aor.* (441) आस्यम्, आस्यस्, आस्यत्; आस्याव,  
 आस्यतम्, आस्यताम्; आस्याम, आस्यत, आस्यन्. *Prec.* अस्यासम्. *Cond.* आसिष्यम्.  
*Pass.*, *Pres.* अस्ये; *Aor.* 3rd sing. आसि. *Caus.*, *Pres.* आसयामि; *Aor.*  
 आसिसम्. *Des.* असिसिष्यामि. *Part.*, *Pres.* अस्यत्; *Past Pass.* अस्त; *Past*  
*Indecl.* असित्वा or अस्त्वा, -अस्य; *Fut. Pass.* असितव्य, असनीय, आस्य.

623. Root दुह् (special stem दुस्य). *Inf.* द्रोघुम् or द्रोहितुम् 'to injure,'  
 'to bear malice.' *Par.* *Pres.* दुस्यामि. *Impf.* अदुस्यम्. *Pot.* दुस्येयम्.  
*Impv.* दुस्याणि. *Perf.* दुद्रोह, दुद्रोहिष or दुद्रोग्ध or दुद्रोद, दुद्रोह; दुद्रुहिष,  
 दुद्रुहयुस्, दुद्रुहतुस्; दुद्रुहिम, दुद्रुह, दुद्रुहुस्. 1st *Fut.* (415. m) द्रोघासि or  
 द्रोदासि or द्रोहितासि, &c. 2nd *Fut.* भ्रोष्यामि (306. a) or द्रोहिष्यामि.  
*Aor.* अदुहम्, अदुहस्, अदुहत; अदुहाव, अदुहतम्, अदुहताम्; अदुहाम, अदुहत,  
 अदुहन्. *Prec.* दुस्यासम्, &c. *Cond.* अद्रोष्यम् (306. a) or अद्रोहिष्यम्. *Pass.*,  
*Pres.* दुस्ये; *Aor.* 3rd sing. अद्रोहि. *Caus.*, *Pres.* द्रोहयामि; *Aor.* अदुद्रुहम्.  
*Des.* दुद्रोहिषामि or दुद्रुहिषामि or दुभुषामि (306. a). *Freq.* दोद्रुसे, दोद्रुसि  
 (3rd sing. दोद्रोग्रिष or दोद्रोदि, 514. d). *Part.*, *Pres.* द्रुस्यत्; *Past Pass.*  
 द्रुष; *Past Indecl.* दुग्धा or दृहित्वा or द्रोहित्वा, -द्रुस; *Fut. Pass.* द्रोघव्य,  
 द्रोहणीय, द्रोस.

624. Root नह् (special stem नस्य). *Inf.* नङ्गुम् 'to tie,' 'to bind,' 'to  
 fasten.' *Par.* and *Ātm.* *Pres.* नस्यामि. *Ātm.* नस्ये. *Impf.* अनस्यम्.  
*Ātm.* अनस्ये. *Pot.* नस्येयम्. *Ātm.* नस्येय. *Impv.* नस्यानि. *Ātm.* नस्यै.  
*Perf.* ननाह or ननह, नेहिष or ननङ्ग, ननाह; नेहिव, नेहयुस्, नेहतुस्; नेहिम,  
 नेह, नेहुस्. *Ātm.* नेहे, नेहिये, नेहे; नेहिवहे, नेहापे, नेहाते; नेहिमेह, नेहिधे  
 or -दे, नेहिरे. 1st *Fut.* नङ्गासि. *Ātm.* नङ्गाहे. 2nd *Fut.* (306. b) नत्स्यामि.  
*Ātm.* नत्स्ये. *Aor.* (426) अनात्सम्, अनात्सीस्, अनात्सीत्; अनात्स्व, अनाङ्गम्,  
 अनाङ्गाम्; अनात्स, अनाङ्ग, अनात्सुस्. *Ātm.* अनत्सि, अनङ्गाम्, अनङ्ग; अनत्सहि,  
 अनत्सायाम्, अनत्साताम्; अनत्सहि, अनङ्गम्, अनत्सत. *Prec.* नस्यासम्. *Ātm.*  
 नत्सीय. *Cond.* अनत्स्यम्. *Ātm.* अनत्स्ये. *Pass.*, *Pres.* नस्ये; *Aor.* 3rd sing.  
 अनाहि. *Caus.*, *Pres.* नाहयामि; *Aor.* अनीनहम्. *Des.* निनत्सामि, -त्से.  
*Freq.* नानस्ये, नानसि (3rd sing. नानङ्गि). *Part.*, *Pres.* नस्यत्; *Past Pass.*  
 नङ्ग; *Past Indecl.* नङ्गा, -नस्य; *Fut. Pass.* नङ्गव्य, नहनीय, नास्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SIXTH CLASS,  
EXPLAINED AT 278.

625. Root *सृज् srij*. Infin. *सृष्टुम् sraṣṭum*, 'to create,' 'to let go.'

PARASMAI-PADA only.

*Present Tense*, 'I create.'

सृजामि <i>srijāmi</i>	सृजावस् <i>srijāvas</i>	सृजामस् <i>srijāmas</i>
सृजसि <i>srijasi</i>	सृजथस् <i>srijathas</i>	सृजथ <i>srijatha</i>
सृजति <i>srijati</i>	सृजतस् <i>srijatas</i>	सृजन्ति <i>srijanti</i>

*Imperfect*, 'I was creating,' or 'I created.'

असृजम् <i>asrijam</i>	असृजाव <i>asrijāva</i>	असृजाम <i>asrijāma</i>
असृजस् <i>asrijas</i>	असृजतम् <i>asrijatam</i>	असृजत <i>asrijata</i>
असृजत् <i>asrijat</i>	असृजताम् <i>asrijatām</i>	असृजन् <i>asrijan</i>

*Potential*, 'I may create.'

सृजेयम् <i>srijeyam</i>	सृजेव <i>srijeva</i>	सृजेम <i>srijema</i>
सृजेस् <i>srijes</i>	सृजेतम् <i>srijetam</i>	सृजेत <i>srijeta</i>
सृजेत् <i>srijet</i>	सृजेताम् <i>srijetām</i>	सृजेयुस् <i>srijeyus</i>

*Imperative*, 'Let me create.'

सृजानि <i>srijāni</i>	सृजाव <i>srijāva</i>	सृजाम <i>srijāma</i>
सृज <i>srija</i>	सृजतम् <i>srijatam</i>	सृजत <i>srijata</i>
सृजतु <i>srijatu</i>	सृजताम् <i>srijatām</i>	सृजन्तु <i>srijantu</i>

*Perfect*, 'I created,' or 'I have created.'

ससर्ज <i>sasarja</i>	ससृजिव <i>sasrijiva</i>	ससृजिम <i>sasrijima</i>
ससर्जथ <i>sasarjitha</i> or ससृष्ट *	ससृजयुस् <i>sasrijathus</i>	ससृज <i>sasrija</i>
ससर्ज <i>sasarja</i>	ससृजतुस् <i>sasrijatus</i>	ससृजुस् <i>sasrijus</i>

*First Future*, 'I shall or will create.'

सृशस्मि <i>sraṣṭāsmi</i> (399. i)	सृशस्वस् <i>sraṣṭāsvas</i>	सृशस्मस् <i>sraṣṭāsmas</i>
सृशसि <i>sraṣṭāsi</i>	सृशस्यस् <i>sraṣṭāsthas</i>	सृशस्य <i>sraṣṭāstha</i>
सृश <i>sraṣṭā</i>	सृशतौ <i>sraṣṭārau</i>	सृशतस् <i>sraṣṭāras</i>

*Second Future*, 'I shall or will create.'

सृक्ष्यामि <i>sraṣhyāmi</i>	सृक्ष्यावस् <i>sraṣhyāvas</i>	सृक्ष्यामस् <i>sraṣhyāmas</i>
सृक्ष्यसि <i>sraṣhyasi</i>	सृक्ष्यथस् <i>sraṣhyathas</i>	सृक्ष्यथ <i>sraṣhyatha</i>
सृक्ष्यति <i>sraṣhyati</i>	सृक्ष्यतस् <i>sraṣhyatas</i>	सृक्ष्यन्ति <i>sraṣhyanti</i>

\* As to *sasraṣṭha*, see 37c. f.

*Aorist, 'I created.'*

अस्राक्षम् <i>asráksham</i>	अस्राक्ष् <i>asrákshva</i>	अस्राक्ष् <i>asrákshma</i>
अस्राक्षीस् <i>asrákshīs</i>	अस्राष्टम् <i>asráshṭam</i>	अस्राष्ट <i>asráshṭa</i>
अस्राक्षीत् <i>asrákshīt</i>	अस्राष्टाम् <i>asráshṭām</i>	अस्राक्षुस् <i>asrákshus</i>

*Precative or Benedictive, 'May I create.'*

सृज्यासम् <i>sṛjyāsam</i>	सृज्यास् <i>sṛjyāsva</i>	सृज्यासम् <i>sṛjyādma</i>
सृज्यास् <i>sṛjyās</i>	सृज्यास्तम् <i>sṛjyāstam</i>	सृज्यास्त <i>sṛjyāsta</i>
सृज्यात् <i>sṛjyāt</i>	सृज्यास्ताम् <i>sṛjyāstām</i>	सृज्यानुस् <i>sṛjyānus</i>

*Conditional, 'I should create.'*

अस्राक्ष्यम् <i>asrakshyam</i>	अस्राक्ष्याव <i>asrakshyāva</i>	अस्राक्ष्याम् <i>asrakshyāma</i>
अस्राक्ष्यस् <i>asrakshyas</i>	अस्राक्ष्यतम् <i>asrakshyatam</i>	अस्राक्ष्यत <i>asrakshyata</i>
अस्राक्ष्यत् <i>asrakshyat</i>	अस्राक्ष्यताम् <i>asrakshyatām</i>	अस्राक्ष्यन् <i>asrakshyan</i>

Pass., *Pres.* सृज्ये; *Aor.* 3rd sing. अस्रजि. Caus., *Pres.* स्रज्यामि; *Aor.* अस्रस्रजम् or अस्रोस्रजम्. Des. सिमृज्यामि, -स्त्रे. Freq. सरोसृज्ये. Part., *Pres.* सृजत; *Past Pass.* सृष्ट; *Past Indecl.* सृष्टा, -सृज्य; *Fut. Pass.* स्रष्टव्य, स्रजनीय, सृज्य.

OTHER EXAMPLES OF CL. 6 IN THE ORDER OF THEIR FINAL LETTERS.

626. Root मृ (special stem चिय, 280). *Inf.* मर्तुम् 'to die.' *Átm.* in Special tenses, also in *Aor.* and *Prec.*; Par. in others. *Pres.* म्रिये. *Impf.* अम्रिये. *Pot.* म्रियेय. *Impv.* म्रियै. *Perf.* ममार, ममरै, ममार; मम्रिव, मम्रयुस्, मम्रदुस्; मम्रिम, मम्र, मम्रुस्. *Átm.* ममे, मम्रिपे, ममे; मम्रिवहे, मम्राये, मम्राते; मम्रिमहे, मम्रिध्वे or -द्वे, मम्रिरे. 1st *Fut.* मर्तासि. 2nd *Fut.* मरिष्यामि. *Aor.* अम्रयि, अम्रयास्, अम्रत; अम्रयिहि, अम्रयायाम्, अम्रयाताम्; अम्रयिहि, अम्रदुम्, अम्रयत. *Prec.* म्रयीय. *Cond.* अमरिष्यम्. Pass., *Pres.* म्रिये; *Aor.* 3rd sing. अमारि. Caus., *Pres.* मारयामि; *Aor.* अमीमरम्. Des. मम्रुष्येति (502). Freq. मेघीये, मरि- or मरी- or मर्मै. Part., *Pres.* म्रियमाण; *Past Pass.* मृत; *Past Indecl.* मृत्वा, -मृत्य; *Fut. Pass.* मर्तव्य, मरणीय, मर्यै.

627. Root कृ (special stem किर, 280). *Inf.* करितुम् or करीतुम् 'to scatter.' Par. *Pres.* किरामि. *Impf.* अकिरम्. *Pot.* क्क्रेयम्. *Impv.* किराणि. *Perf.* (374. k) चकार, चकरिष, चकार; चकरिव, चकरयुस्, चकरतुस्; चकरिम, चकर, चकरुस्. 1st *Fut.* (393) करितासि or करीतासि. 2nd *Fut.* (393) करिष्यामि or करीष्यामि, &c. *Aor.* अकारिषम्, अकारीस्, अकारीत्; अकारिष्व, अकारिष्टम्, अकारिष्टास्; अकारिष्म, अकारिष्ट, अकारियुस्. *Prec.* कौषीसम्. *Cond.* अकरिष्यम् or अकारीष्यम्. Pass., *Pres.* कौर्ये; *Aor.* 3rd sing. अकारि. Caus., *Pres.* कारयामि; *Aor.* अषीकरम्. Des. चिकरिष्यामि\*. Freq. चेकीर्ये,

\* With regard to 393, 501, कृ and गृ are not allowed the option of *isha*.

चाकर्मि. Part., Pres. किरत्; Past Pass. कीर्ण (530. a); Past Indecl. कीर्त्ता, -कीर्त्य; Fut. Pass. करितव्य or करोतव्य, करणीय, कार्य.

628. Root मुच् (special stem मुच्च, 281). Inf. मोक्तुम् 'to loose,' 'to let go.' Par. and Åtm. Pres. मुञ्चामि. Åtm. मुञ्चे. Impf. अमुञ्चम्. Åtm. अमुञ्चे. Pot. मुञ्चेयम्. Åtm. मुञ्चेय. Impv. मुञ्चानि. Åtm. मुञ्चै. Perf. मुमोच, मुमोचिष, मुमोच; मुमुचिव, मुमुचपुस्, मुमुचतुस्; मुमुचिम, मुमुच, मुमुचुस्. Åtm. मुमुचे, मुमुचिषे, मुमुचे; मुमुचिवहे, मुमुचापे, मुमुचाते; मुमुचिमहे, मुमुचिध्वे, मुमुचिरे. 1st Fut. मोक्तास्मि. Åtm. मोक्ताहे. 2nd Fut. मोक्ष्यामि. Åtm. मोक्ष्ये. Aor. (436) अमुञ्चम्, अमुचस्, अमुचत्; अमुचाव, अमुचतम्, अमुचताम्; अमुचाम, अमुचत, अमुचन्. Åtm. अमुचि, अमुक्यास्, अमुक्त; अमुक्षहि, अमुक्षायाम्, अमुक्षताम्; अमुक्षहि, अमुक्ष्वम्, अमुक्षत. Prec. मुच्यासम्. Åtm. मुक्षीय (452). Cond. अमोक्ष्यम्. Åtm. अमोक्ष्ये. Pass., Pres. मुच्ये; Aor. 3rd sing. अमोचि. Caus., Pres. मोचयामि; Aor. अमूमुचम्. Des. मुमुक्ष्यामि, -क्षे, मोक्षे (503). Freq. मोमुच्ये, मोमोचि (3rd sing. मोमोक्ति). Part., Pres. मुचत्; Past Pass. मुक्त; Past Indecl. मुक्ता, -मुच्य; Fut. Pass. मोक्तव्य, मोचनीय, मोच्य.

629. Root व्यच् (special stem विच, 282). Inf. व्यचितुम् 'to deceive.' Par. Pres. विचामि. Impf. अविचम्. Pot. विचेयम्. Impv. विचानि. Perf. (383) विव्याच, विव्याचिष, विव्याच; विविचिव, विविचपुस्, विविचतुस्; विविचिम, विविच, विविचुस्. 1st Fut. व्यचितास्मि. 2nd Fut. व्यचिष्यामि. Aor. (428) अव्यचिषम्, अव्यचीस्, &c., or अस्याचिषम्, &c. Prec. विव्यासम्. Cond. अव्यचिष्यम्. Pass., Pres. विच्ये; Aor. 3rd sing. अस्याचि. Caus., Pres. व्याचयामि; Aor. अव्यच्यम्. Des. विव्यचिष्यामि. Freq. वेविच्ये, वाव्यचि or वाव्यचीमि. Part., Pres. विचत्; Past Pass. विचित; Past Indecl. विचिता, -विच्य; Fut. Pass. व्यचितव्य, विचनीय, व्याच्य.

630. Root व्रश् (special stem वृश्च, 282). Inf. व्रश्चितुम् 'to cut.' Par. Pres. वृश्चामि. Impf. अवृश्चम्. Pot. वृश्चेयम्. Impv. वृश्चानि. Perf. वव्रश्च, वव्रश्चिष or वव्रश्च, वव्रश्च; वव्रश्चिव or वव्रश्च (371), वव्रश्चपुस्, वव्रश्चतुस्; वव्रश्चिम or वव्रश्च, वव्रश्च, वव्रश्चुस्. 1st Fut. (415) व्रश्चितास्मि or व्रश्चास्मि. 2nd Fut. व्रश्चिष्यामि or व्रश्चामि. Aor. अव्रश्चिषम्, अव्रश्चीस्, अव्रश्चोत्; अव्रश्चिष्व, &c., see 427. Or अव्राक्षम् (423), अव्राक्षीस्, अव्राक्षीत्; अव्राक्ष, अव्राक्षम् (297), अव्राक्षाम्; अव्राक्ष, अव्राक्ष, अव्राक्षुस्. Prec. वृक्ष्यासम्. Cond. अव्रश्चिष्यम् or अव्रक्ष्यम्. Pass., Pres. वृक्ष्ये (472); Aor. 3rd sing. अव्रश्चि (475. b). Caus., Pres. व्रश्चयामि; Aor. अविव्रश्चम्. Des. विव्रश्चिष्यामि or विव्रक्ष्यामि. Freq. वरीवृक्ष्ये, वरीवृश्चोमि. Part., Pres. वृश्चत्; Past Pass. वृक्ष (544, 58); Past Indecl. व्रश्चिता, -वृक्ष्य (565); Fut. Pass. व्रश्चितव्य or व्रक्ष्य, व्रश्चनीय, व्रक्ष्य.

a. Root सिच् (special stem सिच्च, 281). Inf. सेकुम् 'to sprinkle.' Par. and Åtm. Pres. सिञ्चामि. Åtm. सिञ्चे. Impf. असिञ्चम्. Åtm. असिञ्चे.

*Pot.* सिञ्चेयम्. *Atm.* सिञ्चेय. *Impv.* सिञ्चानि. *Atm.* सिञ्चै. *Perf.* सिपेच, सिपेचिष्य, सिपेच; सिपिचिव, सिपिचयुस्, -चतुस्; सिपिचिम, सिपिच, सिपिचुस्. *Atm.* सिपिचे, सिपिचिये, सिपिचे; सिपिचिवहे, &c. *1st Fut.* सेक्तास्मि, सेक्तासि, &c. *Atm.* सेक्ताहे. *2nd Fut.* सेक्ष्यामि. *Atm.* सेक्ष्ये. *Aor.* असिचम्, -चस्, -चत्; असिचाव, -चतम्, -चताम्; असिचाम, -चत, -चत्. *Atm.* असिचे, -चयास्, -चत; असिचावहि, -चयाम्, -चेताम्; असिचामहि, -चध्वम्, चन्त, or असिचि, असिक्थास्, असिक्त; असिह्महि, -द्यायाम्, -द्याताम्; असिह्महि, असिगध्वम्, असिद्यत. *Prec.* सिच्यासम्. *Atm.* सिक्षीय. *Cond.* असेक्ष्यम्. *Atm.* असेक्ष्ये. *Pass.* *Pres.* सिञ्चे. *Caus., Pres.* सेचयामि; *Aor.* असोचिचम्. *Des.* सिस्मिन्वामि, -क्षे. *Freq.* सेसिञ्चे, सेसेष्मि. *Part., Pres.* सिञ्चत्, सिञ्चमान; *Past Pass.* सिक्त; *Past Indecl.* सिक्ता, -सिच्य; *Fut. Pass.* सेक्त्य, सेचनीय, सेच्य.

631. Root प्रृञ् (special stem पृञ्, 282). *Inf.* प्रष्टुम् 'to ask.' *Par.* *Pres.* पृञ्चामि (51). *Impf.* अपृञ्चम्. *Pot.* पृञ्चेयम्. *Impv.* पृञ्चानि. *Perf.* (381) पप्रञ्च, पप्रञ्चिष्य or पप्रष्ट, पप्रञ्च; पप्रञ्चिव, पप्रञ्चयुस्, पप्रञ्चतुस्; पप्रञ्चिम, पप्रञ्च, पप्रञ्चुस्. *1st Fut.* प्रष्टास्मि. *2nd Fut.* प्रक्ष्यामि. *Aor.* अप्राष्टम्, अप्राष्टीस्, अप्राष्टीत्; अप्राष्ट, अप्राष्टम्, अप्राष्टाम्; अप्राष्ट, अप्राष्ट, अप्राष्टुस्. *Prec.* पृञ्चासम्. *Cond.* अप्रक्ष्यम्. *Pass., Pres.* पृञ्च्ये (472); *Aor.* 3rd sing. अप्राञ्चि. *Caus., Pres.* प्रक्षयामि; *Aor.* अप्रप्रञ्चम्. *Des.* पिपृञ्चिषामि. *Freq.* परीपृञ्च्ये, पाप्रश्मि. *Part., Pres.* पृञ्चत्; *Past Pass.* पृष्ट; *Past Indecl.* पृष्टा, -पृञ्च्य (565); *Fut. Pass.* प्रष्ट्य, प्रक्षनीय, प्रक्ष्य.

632. Root भृञ् or धस्न् (special stem भृञ्). *Inf.* भ्रष्टुम् or भर्ष्टुम् 'to fry.' *Par. and Atm.* *Pres.* भृञ्जामि. *Atm.* भृञ्जे. *Impf.* अभृञ्जम्. *Atm.* अभृञ्जे. *Pot.* भृञ्जेयम्. *Atm.* भृञ्जेय. *Impv.* भृञ्जानि. *Atm.* भृञ्जे. *Perf.* (381) बभ्रञ्ज, बभ्रञ्जिष्य or बभ्रष्ट, बभ्रञ्ज; बभ्रञ्जिव, बभ्रञ्जयुस्, बभ्रञ्जतुस्; बभ्रञ्जिम, बभ्रञ्ज, बभ्रञ्जुस्. Or बभर्ज्, बभर्जिष्य or बभर्ष्ट, बभर्ज्; बभर्जिव, &c. *Atm.* बभ्रञ्जे, बभ्रञ्जिये, &c. Or बभर्ज्, बभर्जिष्ये, &c. *1st Fut.* भ्रष्टास्मि or भर्ष्टास्मि. *Atm.* भ्रष्टाहे or भर्ष्टाहे. *2nd Fut.* भ्रक्ष्यामि or भर्क्ष्यामि. *Atm.* भ्रक्ष्ये or भर्क्ष्ये. *Aor.* अभ्राष्टम्, अभ्राष्टीस्, अभ्राष्टीत्; अभ्राष्ट, अभ्राष्टम्, अभ्राष्टाम्; अभ्राष्ट, अभ्राष्ट, अभ्राष्टुस्. Or अभर्ष्टम्. *Atm.* अभ्रष्टि, अभ्रष्टास्, अभ्रष्ट; अभ्रष्टहि, अभ्रष्टायाम्, अभ्रष्टाताम्; अभ्रष्टहि, अभ्रष्टुम्, अभ्रष्टत. Or अभर्ष्टि, अभर्ष्टास्, अभर्ष्ट; अभर्ष्टहि, अभर्ष्टायाम्, अभर्ष्टाताम्; अभर्ष्टहि, अभर्ष्टुम्, अभर्ष्टत. *Prec.* भृञ्ज्यासम्. *Atm.* भ्रक्षीय or भर्क्षीय. *Cond.* अभ्रक्ष्यम् or अभर्क्ष्यम्. *Atm.* अभ्रक्ष्ये or अभर्क्ष्ये. *Pass., Pres.* भृञ्ज्ये (472). *Caus., Pres.* भ्रञ्जयामि; *Aor.* अब्रभ्रञ्जम् or अब्रभर्ज्. *Des.* बिभ्रक्ष्यामि, -क्षे, or बिभर्क्ष्यामि, -क्षे; or बिभ्रञ्जिषामि, -ये, or बिभर्क्षिष्यामि, -ये, &c. *Freq.* बरीभृञ्ज्ये, बाभ्रश्मि (3rd sing. बाभ्रष्टि). *Part., Pres.* भृञ्जत्; *Past Pass.* भ्रष्ट; *Past Indecl.* भ्रष्टा, -भृञ्ज्य; *Fut. Pass.* भ्रष्ट्य or भर्ष्ट्य, भर्क्षनीय or भ्रञ्जनीय, भर्क्ष्य or भ्रञ्ज्य.

633. Root मञ्ज् or मस्न् (special stem मञ्ज्). *Inf.* मंजुम् 'to be

immersed,' 'to sink.' Par. Pres. मज्जामि. Impf. अमज्जम्. Pot. मज्जेयम्. Impv. मज्जामि. Perf. ममज्ज, ममज्जिष्य or ममंज्य, ममज्ज; ममज्जिव, ममज्जयुस्, ममज्जतुस्; ममज्जिम, ममज्ज, ममज्जुस्. 1st Fut. मंज्जास्मि. 2nd Fut. मंज्ज्यामि. Aor. (424) अमांक्षम्, अमांक्षीस्, अमांक्षीत्; अमांक्ष, अमांक्षम्, अमांक्षाम्; अमांक्ष, अमांक्ष, अमांक्षुस्. Prec. मज्ज्यासम्. Cond. अमंज्यम्. Pass., Pres. मज्जे. Caus., Pres. मज्जयामि; Aor. अममज्जम्. Des. मिमंज्यामि. Freq. मामज्जे, मामज्जिम (3rd sing. मामंज्जि). Part., Pres. मज्जत; Past Pass. मग्न; Past Indecl. मंज्जा, मज्जा, -मज्ज्य; Fut. Pass. मंज्य, मज्जनीय, मज्ज.

634. Root तुद्. Inf. तोड्मु 'to strike,' 'to hurt.' Par. and Åtm. Pres. तुदामि. Åtm. तुदे. Impf. अतुदम्. Åtm. अतुदे. Pot. तुदेयम्. Åtm. तुदेय. Impv. तुदामि. Åtm. तुदै. Perf. तुतोद, तुतोदिष्य, तुतोद; तुतुदिव, तुतुदयुस्, तुतुदतुस्; तुतुदिम, तुतुद, तुतुदुस्. Åtm. तुतुदे, तुतुदिषे, तुतुदे; तुतुदिवहे, तुतुदापे, तुतुदाते; तुतुदिमहे, तुतुदिधे, तुतुदिरे. 1st Fut. तोड्मास्मि. Åtm. तोड्माहे. 2nd Fut. तोड्स्यामि. Åtm. तोड्से. Aor. अतौत्सम्, अतौत्सीस्, अतौत्सीत्; अतौत्स, अतौत्सम्, अतौत्साम्; अतौत्स, अतौत्स, अतौत्सुस्. Åtm. अतुत्सि, अतुत्स्यास्, अतुत्स; अतुत्सहि, अतुत्सायाम्, अतुत्साताम्; अतुत्सहि, अतुत्सम्, अतुत्सत. Prec. तुद्यामम्. Åtm. तुत्सीय (452). Cond. अतोत्स्यम्. Åtm. अतोत्से. Pass., Pres. तुद्ये; Aor. 3rd sing. अतोदि. Caus., Pres. तोदयामि; Aor. अतूदम्. Des. तुतुत्सामि, -त्से. Freq. तोतुद्ये, तोतोत्सि (3rd sing. तोतोत्ति). Part., Pres. तुदत; Past Pass. तुज्ज; Past Indecl. तुत्सा, -तुद्य; Fut. Pass. तोत्स्य, तोदनीय, तोद्य.

635. Root क्षिप्. Inf. क्षेप्मु 'to throw.' Par. and Åtm. Pres. क्षिपामि. Åtm. क्षिपे. Impf. अक्षिपम्. Åtm. अक्षिपे. Pot. क्षिपेयम्. Åtm. क्षिपेय. Impv. क्षिपाणि. Åtm. क्षिपै. Perf. चिक्षेप, चिक्षेपिष्य, चिक्षेप; चिक्षिपिव, चिक्षिपयुस्, चिक्षिपतुस्; चिक्षिपिम, चिक्षिप, चिक्षिपुस्. Åtm. चिक्षिपे, चिक्षिपिषे, चिक्षिपे; चिक्षिपिवहे, चिक्षिपापे, चिक्षिपाते; चिक्षिपिमहे, चिक्षिपिधे, चिक्षिपिरे. 1st Fut. क्षेप्मास्मि. Åtm. क्षेप्माहे. 2nd Fut. क्षेप्स्यामि. Åtm. क्षेप्से. Aor. अक्षेप्सम्, अक्षेप्सीस्, अक्षेप्सीत्; अक्षेप्स, अक्षेप्सम्, अक्षेप्साम्; अक्षेप्स, अक्षेप्सुस्. Åtm. अक्षिप्सि, अक्षिप्स्यास्, अक्षिप्स; अक्षिप्सहि, अक्षिप्सायाम्, अक्षिप्साताम्; अक्षिप्सहि, अक्षिप्सम्, अक्षिप्सत. Prec. क्षिप्स्यामम्, &c. Åtm. क्षिप्सीय. Cond. अक्षेप्स्यम्. Åtm. अक्षेप्से. Pass., Pres. क्षिप्ये; Aor. 3rd sing. अक्षेपि. Caus., Pres. क्षेपयामि; Aor. अक्षिप्यम्. Des. चिक्षिप्सामि, -प्से. Freq. चेक्षिप्ये, चेक्षिप्सि (710, 43. e). Part., Pres. क्षिपत; Past Pass. क्षिप्स; Past Indecl. क्षिप्ता, -क्षिप्य; Fut. Pass. क्षेप्स्य, क्षेपणीय, क्षेप.

a. Root विश्. Inf. वेष्टुम् 'to enter.' Par. Pres. विशामि, विशमि, &c. Impf. अविशम्, अविशस्, &c. Pot. विशेयम्, विशेस्, &c. Impv. विशानि, विश, &c. Perf. विवेश, विवेशिष्य, विवेश; विविशिव, विविशयुस्, विविशतुस्; विविशिम, विविश, विविशुस्. 1st Fut. वेष्टास्मि. 2nd Fut. वेष्ट्यामि. Aor. अविशम्, -क्षस्, -क्षत; अविष्ठाव, -क्षतम्, -क्षताम्; अविष्ताम, -क्षत, -क्षन्. Prec.

विश्यासन्. *Cond.* सवेह्यम्. *Pass., Pres.* विश्ये; *Aor. 3rd sing.* सवेशि. *Caus., Pres.* वेश्यामि; *Aor.* सवीविशम्. *Des.* विविक्षामि. *Freq.* वेविश्ये, वेवेशिम (3rd sing. वेवेष्टि). *Part., Pres.* विशात्; *Past Pass.* विष्ट; *Past Indecl.* विष्टा, -विश्य; *Fut. Pass.* वेष्ट्य, वेशनीय, वेश्य.

636. Root स्पर्श. *Inf.* स्पृष्टुम् or स्पर्ष्टुम् 'to touch.' *Par. Pres.* स्पृशामि. *Impf.* अस्पृशम्. *Pot.* स्पृशेयम्. *Impv.* स्पृशानि. *Perf.* पस्पृशे, पस्पृशिष, पस्पृशे; पस्पृशिव, पस्पृशयुस्, पस्पृशतुस्; पस्पृशिम, पस्पृश, पस्पृशुस्. *1st Fut.* स्पृष्टास्मि or स्पर्ष्टास्मि. *2nd Fut.* स्पृश्यामि or स्पर्श्यामि. *Aor.* अस्पृक्षम्, अस्पृक्षीम्, अस्पृक्षीत्; अस्पृक्षे, अस्पृक्षे, अस्पृक्षुस्. Or अस्पृक्षाम्, अस्पृक्षीम्, &c. Or अस्पृक्षम्, अस्पृक्षस्, अस्पृक्षत; अस्पृक्षाय, अस्पृक्षतम्, अस्पृक्षताम्; अस्पृक्षाम, अस्पृक्षत, अस्पृक्षन्. *Prec.* स्पृश्यासन्. *Cond.* अस्पृक्ष्यम् or अस्पृक्ष्यम्. *Pass., Pres.* स्पृश्ये; *Aor. 3rd sing.* अस्पृक्षी. *Caus., Pres.* स्पृश्यामि; *Aor.* अपस्पृशम् or अपस्पृशम्. *Des.* पिस्पृक्षामि. *Freq.* परिस्पृश्ये, परिस्पृशिम or परिस्पृशिम. *Part., Pres.* स्पृशात्; *Past Pass.* स्पृष्ट; *Past Indecl.* स्पृष्टा, -स्पृश्य; *Fut. Pass.* स्पृश्य or स्पर्श्य, स्पृशनीय, स्पृश्य.

637. Root इष् (special stem इच्छ, 282). *Inf.* इषितुम् or इष्टुम् 'to wish.' *Par. Pres.* इच्छामि. *Impf.* ऐच्छम्. *Pot.* इच्छेयम्. *Impv.* इच्छानि. *Perf.* (367) इषेय, इषेयिष, इषेय; ईषिष, ईषिषुस्, ईषितुस्; ईषिम, ईष, ईषुस्. *1st Fut.* इषितास्मि or इष्टास्मि. *2nd Fut.* इषिष्यामि. *Aor.* ऐषिषम्, ऐषिष, ऐषीत्; ऐषिष्य, ऐषिषम्, ऐषिषाम्; ऐषिष, ऐषिष्ट, ऐषिषुस्. *Prec.* इष्यासन्. *Cond.* ऐषिष्यम्. *Pass., Pres.* इष्ये; *Aor. 3rd sing.* ऐषि. *Caus., Pres.* इष्यामि; *Aor.* ऐषिषम्. *Des.* ऐषिषिषामि. *Part., Pres.* इच्छत्; *Past Pass.* इष्ट; *Past Indecl.* इष्टा or इषित्वा, -इष्य; *Fut. Pass.* इष्ट्य or इषित्य, इषणीय, इष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE TENTH CLASS,  
EXPLAINED AT 283.

638. Root चुर cur. *Inf.* चोरयितुम् *torayitum*, 'to steal.'

PARASMAI-PADA.

ĀTMAṆE-PADA.

*Present Tense, 'I steal.'*

चोरयामि	चोरयावस्	चोरयामस्	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयथस्	चोरयथ	चोरयसे	चोरयेथे	चोरयध्वे
चोरयति	चोरयतस्	चोरयन्ति	चोरयते	चोरयेते	चोरयन्ते

*Imperfect, 'I was stealing,' or 'I stole.'*

अचोरयम्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयस्	अचोरयतम्	अचोरयत	अचोरयथास्	अचोरयेथाम्	अचोरयध्वम्
अचोरयन्	अचोरयताम्	अचोरयन्	अचोरयत	अचोरयेताम्	अचोरयन्त

*Potential, 'I may steal.'*

चोरयेयम्	चोरयेव	चोरयेम	चोरयेय	चोरयेवहि	चोरयेमहि
चोरयेस्	चोरयेतम्	चोरयेत	चोरयेयास्	चोरयेयायाम्	चोरयेध्वम्
चोरयेत्	चोरयेताम्	चोरयेयुस्	चोरयेत	चोरयेयाताम्	चोरयेरन्

*Imperative, 'Let me steal.'*

चोरयाणि	चोरयाव	चोरयाम	चोरयै	चोरयावहै	चोरयामहै
चोरय	चोरयतम्	चोरयत	चोरयस्व	चोरयेथाम्	चोरयध्वम्
चोरयतु	चोरयताम्	चोरयन्तु	चोरयताम्	चोरयेताम्	चोरयन्ताम्

*Perfect, 'I stole,' or 'I have stolen.'*

चोरयामास	चोरयामासिव	चोरयामासिम	चोरयाञ्चक्रे	-चकृवहे	-चकृमहे
चोरयामासिथ	चोरयामासथुस्	चोरयामास	चोरयाञ्चकृषे	-चक्राषे	-चकृदुहे
चोरयामास	चोरयामासतुस्	चोरयामासुस्	चोरयाञ्चक्रे	-चक्राते	-चक्रिरे

*First Future, 'I shall or will steal.'*

चोरयितास्मि	चोरयितास्वस्	चोरयितास्मस्	चोरयिताहे	चोरयितास्वहे	चोरयितास्महे
चोरयितासि	चोरयितास्यस्	चोरयितास्य	चोरयितासे	चोरयितासाथे	चोरयिताध्वे
चोरयिता	चोरयितारौ	चोरयितारस्	चोरयिता	चोरयितारौ	चोरयितारस्

*Second Future, 'I shall or will steal.'*

चोरयिष्यामि	चोरयिष्यावस्	चोरयिष्यामस्	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे
चोरयिष्यसि	चोरयिष्यथस्	चोरयिष्यथ	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यध्वे
चोरयिष्यति	चोरयिष्यतस्	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

*Aorist, 'I stole.'*

अचूचुरम्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
अचूचुरस्	अचूचुरतम्	अचूचुरत	अचूचुरथास्	अचूचुरेथाम्	अचूचुरध्वम्
अचूचुरत्	अचूचुरताम्	अचूचुरन्	अचूचुरत	अचूचुरेताम्	अचूचुरन्त

*Precative or Benedictive, 'May I steal.'*

चोर्यासम्	चोर्यास्व	चोर्यास्म	चोरयिषीय	-यिषीवहि	-यिषीमहि
चोर्यास्	चोर्यास्तम्	चोर्यास्त	चोरयिषीथास्	-यिषीयास्याम्	-यिषीध्वम्
चोर्यात्	चोर्यास्ताम्	चोर्यासुस्	चोरयिषीष्ट	-यिषीयास्ताम्	-यिषीरन्

*Conditional, 'I should steal.'*

अचोरयिष्यम्	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	-यिष्यावहि	-यिष्यामहि
अचोरयिष्यस्	अचोरयिष्यतम्	अचोरयिष्यत	अचोरयिष्यथास्	-यिष्येथाम्	-यिष्यध्वम्
अचोरयिष्यत्	अचोरयिष्यताम्	अचोरयिष्यन्	अचोरयिष्यत	-यिष्येताम्	-यिष्यन्त



639. Pass., *Pres.* चोर्ये; *Aor. 3rd sing.* सचोरि. Caus. same as the Primitive verb. Des. चुचोरयिष्यामि. Part., *Pres.* चोरयत्; *Past Pass.* चुरित or चोरित; *Past Indecl.* चोरयित्वा; *Fut. Pass.* चोरयितव्य, चोरणीय, चोर्ये.

OTHER EXAMPLES OF CL. 10 IN THE ORDER OF THEIR FINAL LETTERS.

640. Root पृ or पूर (stem पूरय). *Inf.* पूरयितुम् 'to fill \*.' Par. *Pres.* पूरयामि. *Impf.* सपूरयम्. *Pot.* पूरयेयम्. *Impv.* पूरयाणि. *Perf.* पूरयामास. *1st Fut.* पूरयितास्मि. *2nd Fut.* पूरयिष्यामि. *Aor.* सपूपुरम्. *Pres.* पूरासम्. *Cond.* सपूरयिष्यम्. Pass., *Pres.* पूर्ये; *Aor. 3rd sing.* सपूरि or सपूरिष्ट. Caus. like the Primitive. Des. पुपूरयिष्यामि. Part., *Pres.* पूरयत्; *Past Pass.* पूर्य or पूरित or पूत; *Past Indecl.* पूरयित्वा or पूत्वा, -पूर्य; *Fut. Pass.* पूरयितव्य, पूरणीय, पूर्य.

641. Root चिन् (stem चिन्तय). *Inf.* चिन्तयितुम् 'to think.' Par. *Pres.* चिन्तयामि. *Impf.* सचिन्तयम्. *Pot.* चिन्तयेयम्. *Impv.* चिन्तयानि. *Perf.* चिन्तयामास. *1st Fut.* चिन्तयितास्मि. *2nd Fut.* चिन्तयिष्यामि. *Aor.* सचिचिन्तम्. *Pres.* चिन्तासम्. *Cond.* सचिन्तयिष्यम्. Pass., *Pres.* चिन्त्ये. Caus. like the Primitive. Des. सचिचिन्तयिष्यामि. Part., *Pres.* चिन्तयत्; *Atm.* चिन्तयान (527); *Past Pass.* चिन्तित; *Past Indecl.* चिन्तयित्वा, -चिन्त्य; *Fut. Pass.* चिन्तयितव्य, चिन्तनीय, चिन्त्य.

642. Root अर्थ (stem अर्थय). *Inf.* अर्थयितुम् (with prep. प्र, प्रार्थ, प्रार्थयितुम्) 'to ask,' 'to seek.' *Atm.* *Pres.* अर्थये. *Impf.* सार्थये. *Pot.* अर्थयेयम्. *Impv.* अर्थयै. *Perf.* अर्थयाञ्चक्रे. *1st Fut.* अर्थयिताहे. *2nd Fut.* अर्थयिष्ये. *Aor.* सार्तिषे, सार्तिष्यास्, &c. *Pres.* अर्थयिषीय. *Cond.* सार्थयिष्ये. Pass., *Pres.* अर्थ्ये. Caus. like the Primitive. Des. सार्तिषयिष्यामि, -ये. Part., *Pres.* अर्थयान (527); *Past Pass.* सार्थित; *Past Indecl.* अर्थयित्वा, -अर्थ्य; *Fut. Pass.* अर्थयितव्य, अर्थनीय, अर्थ्ये.

643. Root कथ (stem कथय). *Inf.* कथयितुम् 'to say,' 'to tell.' Par. *Pres.* कथयामि. *Impf.* सकथयम्. *Pot.* कथयेयम्. *Impv.* कथयानि. *Perf.* कथयामास. *1st Fut.* कथयितास्मि. *2nd Fut.* कथयिष्यामि. *Aor.* सकथयम् or सचिचिथयम्. *Pres.* कथ्यासम्. *Cond.* सकथयिष्यम्. Pass., *कथ्ये*, &c. Caus. like the Primitive. Des. चिकथयिष्यामि. Part., *Pres.* कथयत्; *Past Pass.* कथित; *Past Indecl.* कथयित्वा, -कथ्य (566. a); *Fut. Pass.* कथयितव्य, कथनीय, कथ्ये.

a. Root घोष (stem घोषय). *Inf.* घोषयितुम् 'to proclaim.' Par. *Pres.* घोषयामि. *Impf.* सघोषयम्. *Pot.* घोषयेयम्. *Impv.* घोषयाणि (58). *Perf.*

\* This root forms its stem पारय *pārāya* from पृ, and पूरय *pūrāya* from पूर; but the meaning of पारयामि is rather 'to fulfil,' 'to accomplish,' 'to get through.' The Caus. of पृ *pri*, cl. 3, is also पारयामि 'to carry over,' 'to accomplish.'

घोषयाचकार. 1st Fut. घोषयितास्मि. 2nd Fut. घोषयिष्यामि. Aor. अत्रुघुषम्. Prec. घोष्यासम्. Cond. अघोषयिष्यम्. Pass., Pres. घोष्ये; Aor. 3rd sing. अघोषि. Caus. like the Primitive. Des. जुघोषयिष्यामि. Part., Pres. घोषयत्; Past Pass. घोषित; Past Indecl. घोषयित्वा, -घोष्य; Fut. Pass. घोषयितव्य, घोषणीय, घोष्य.

b. Root भक्ष् (stem भक्षय). Inf. भक्षयितुम् 'to eat,' 'to devour.' Par. Pres. भक्षयामि. Impf. अभक्षयम्. Pot. भक्षयेयम्. Impv. भक्षयाणि. Perf. भक्षयामास. 1st Fut. भक्षयितास्मि. 2nd Fut. भक्षयिष्यामि. Aor. अबभक्षम्. Prec. अभक्ष्यासम्. Cond. अभक्षयिष्यम्. Pass., Pres. भक्ष्ये. Des. विभक्षयिष्यामि. Part., Pres. भक्षयत्; Past Pass. भक्षित; Past Indecl. भक्षयित्वा, -भक्ष्य; Fut. Pass. भक्षयितव्य, भक्षणीय, भक्ष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SECOND CLASS,  
EXPLAINED AT 307.

644. Root या yá. Infin. यातुम् yátum,  
'to go.'

PARASMAI-PADA only.

Present, 'I go.'

यामि yámi	यावस् yávas	यामस् yámas
यासि yási	याथस् yáthas	याथ yátha
याति yáti	यातस् yátas	यान्ति yánti

Imperfect, 'I was going,' or 'I went.'

अयाम् áyam	अयाव ayáva	अयाम ayáma
अयास् ayás	अयातम् ayátam	अयात ayáta
अयात् ayát	अयाताम् ayátám	अयान् ayán *

Potential, 'I may go.'

यायाम् yáyám	यायाव yáyáva	यायाम yáyáma
यायास् yáyás	यायातम् yáyátam	यायात yáyáta
यायात् yáyát	यायाताम् yáyátám	यायुस् yáyus

Imperative, 'Let me go.'

यानि yáni	याव yáva	याम yáma
याहि yáhi	यातम् yátam	यात yáta
यातु yátu	याताम् yátám	यान्तु yántu

645. Root इ i (310). Infin. एतुम् etum, 'to go.'

For इ with adhi, á, &c., see 311.

Present, 'I go.'

एमि emi †	इवस् icas	इमस् imas
एषि eshi	इथस् ithas	इथ itha
एति eti	इतस् itas	यन्ति yanti (34)

Imperfect, 'I was going,' or 'I went.'

आयम् áyam (37)	ऐव aiva (231.a)	ऐम aimā
ऐस् ais (33)	ऐतम् aitam	ऐत aita
ऐत् ait	ऐताम् aítám	आयन् áyam ‡

Potential, 'I may go.'

इयाम् iyám	इयाव iyáva	इयाम iyáma
इयास् iyás	इयातम् iyátam	इयात iyáta
इयात् iyát	इयाताम् iyátám	इयुस् iyus

Imperative, 'Let me go.'

अयानि ayáni	अयाव ayáva	अयाम ayáma
इहि ihi	इतम् itam	इत ita
एतु etu	इताम् itám	यन्तु yantu

\* Or अयुस् ayus (see 310. Obs.)

† This root is also of the 1st class, making अयामि, अयसि, &c., in Pres. tense.

‡ Foster gives अयन्. See Pāṇini (vi. 4. 81), and compare Laghu-kaum. 608.

*Perf.* ययौ (373), ययाच or ययिच, ययो; ययिच, ययचुस्; ययतुस्; ययिम, यय, ययुस्; *1st Fut.* यातास्मि, यातासि, याता, &c. *2nd Fut.* यास्यामि, यास्यसि, यास्यति; यास्यावस्, &c. *Aor.* अयासिषम् (433), अयासीस्, अयासीत्; अयासिष्व, अयासिष्टम्, अयासिष्टाम्; अयासिन्म, अयासिष्ट, अयासिषुस्. *Prec.* यायासम्, यायास्, यायात्; यायास्व, &c. *Cond.* अयास्यम्, अयास्यस्, अयास्यत्, &c. *Pass., Pres.* याये, &c.; *Aor.* 3rd sing. अयायि. *Caus., Pres.* यापयामि, &c.; *Aor.* अयोयपम्, &c. *Des.* यियासांमि. *Freq.* यायाये, यायामि or यायेमि (3rd sing. यायाति or यायेति). *Part., Pres.* यात् (*Nom. case* यान्); *Past Pass.* यात; *Past Indecl.* यात्वा, -याय; *Fut. Pass.* यातव्य, यानीय, येय.

*Perf.* इयाय (367. a), इययिच or इयेच, इयाय; ईयिव, ईययुस्, ईयतुस्; ईयिम, ईय, ईयुस्. *1st Fut.* एतास्मि, &c. *2nd Fut.* एस्यामि, &c. *Aor.* (438. e) अगाम्, अगास्, अगात्; अगाव, अगातम्, अगाताम्; अगाम, अगात, अगुस्. *Prec.* ईयासम्, &c. (see 447. a). *Cond.* ऐष्यम्. *Pass., Pres.* ईये; *1st Fut.* एताहे or आपिताहे (474); *2nd Fut.* एष्ये or आयिष्ये; *Aor.* 3rd sing. अगापि or अगासत or आयिपत. *Caus., Pres.* गमयामि (from गम् at 602) or आययामि or आपयामि; *Aor.* अजीगमम् or आयियम् or आपिपम् (with *adhi* prefixed, अध्वजीगपम् 493. e). *Des.* जिगमिपामि (from गम् at 602) or ईपिपामि, -पे. *Part., Pres.* यत् (*Nom.* यन्); *Past Pass.* इत; *Past Indecl.* इत्वा, -इय; *Fut. Pass.* एतव्य, अयनीय, इय or एय.

a. Like या may be conjugated भा 'to shine:'. *Pres.* भामि; *Perf.* वभौ; *1st Fut.* भातास्मि; *Aor.* अभसिषम्, &c.

#### OTHER EXAMPLES OF CL. 2 IN THE ORDER OF THEIR FINAL LETTERS.

646. Root शी (special stem शे, 315). *Inf.* शयितुम् 'to lie down,' 'to sleep.' *Atm. Pres.* शये, शेषे, शेते (केित्त्त); शेवहे, शयाचे, शयाते; शेमहे (केल्येवा), शेध्वे, शेरते. *Impf.* अशायि, अशेषास्, अशेत; अशेवहि, अशयाचाम्, अशयाताम्; अशेमहि, अशेध्वम्, अशेरत. *Pot.* शयीय, शयीचास्, शयीत; शयीवहि, शयीयाचाम्, शयीयाताम्; शयीमहि, शयीध्वम्, शयीरन्. *Impv.* शयै, शेध्व, शेताम्; शयावहे, शयाचाम्, शयाताम्; शयामहे, शेध्वम्, शेरताम्. *Perf.* शिशये, शिशिये, शिशये; शिशियवहे, शिशयाचे, शिशयाते; शिशियमहे, शिशियध्वे or -श्यदे, शिशियरे. *1st Fut.* शयितहे. *2nd Fut.* शयिष्ये. *Aor.* अशयिषि, अशयिषास्, अशयिष्ट; अशयिष्वहि, अशयिषायाम्, अशयिषाताम्; अशयिष्वहि, अशयिष्वम् or -यिद्वम्, अशयिपत. *Prec.* शयिषीय. *Cond.* अशयिष्ये. *Pass., Pres.* शय्ये; *Aor.* 3rd sing. अशायि. *Caus., Pres.* शाययामि; *Aor.* अशीशयम्. *Des.* शिशयिषे. *Freq.* शाशय्ये, शेशेमि or शेशयीमि. *Part., Pres.* शयान (526. a); *Past Pass.* शयित; *Past Indecl.* शयित्वा, -शय्य; *Fut. Pass.* शयितव्य, शयनीय, शेय.

647. Root सू or सु (special stems सू and सुव्, see 312). *Inf.* सोतुम् or सवितुम् 'to bring forth.' *Atm. Pres.* सुवे, सूषे, सूते; सूवहे, सुवाचे, सुवाते; सूमहे, सूध्वे, सुवते. *Impf.* असुवि, असूपास्, असूत; असूवहि, असुवाचाम्,

असुवाताम्; असुमहि, असुध्वम्, असुवत. *Pot.* सुवीय. *Impv.* सुवै (Pāṇ. VII. 3, 88), सुध्व, सुताम्; सुवावहै, सुवायाम्, सुवाताम्; सुवामहै, सुध्वम्, सुवाताम्. *Perf.* सुषुवे, सुषुविषे, सुषुवे; सुषुविवहे, सुषुवाये, सुषुवाते; सुषुविमहे, सुषुविध्वे or -विद्वे, सुषुविरे. *1st Fut.* सोताहे or सविताहे. *2nd Fut.* सोधे or सविध्वे. *Aor.* असविषि, असवि-  
ष्टास्, असविष्ट; असविध्वहि, असविषायाम्, असविषाताम्; असविष्महि, असविध्वम् or -द्वम्, असविषत. Or असोषि, असोष्टास्, असोष्ट; असोष्वहि, असोषायाम्, असोषाताम्; असोष्महि, असोद्वम्, असोषत. *Prec.* सोषीय or सविषीय. *Cond.* असोषे or अस-  
विध्वे. *Pass., Pres.* सूये; *Aor. 3rd sing.* असावि. *Caus., Pres.* साधयामि; *Aor.* असूषयम्. *Des.* सुसूषामि, -ये. *Freq.* सोषूये, सोषोमि or सोषवीमि. *Part., Pres.* सुवान; *Past Pass.* सुत or सूत or सूत; *Past Indecl.* सूत्वा or सुत्वा, -सूय; *Fut. Pass.* सोतव्य or सवितव्य, सवनीय, साय or सव्य.

648. Root स्तु (special stems स्तो or स्तवी, स्तु and स्तृ, see 313). *Inf.* स्तोतुम् 'to praise.' *Par. and Aṭm. Pres.* स्तोमि or स्तवोमि, स्तोमि or स्तवीमि, स्तोति or स्तवीति; स्तवस् or स्तवीवस्\*, स्तृप्स् or स्तवीयस्\*, स्तृत्स् or स्तवीत्स्\*; स्तृमस् or स्तवीमस्\*, स्तृप् or स्तवीय\*, स्तृवन्ति. *Aṭm.* स्तुवे, स्तुपे or स्तवीपे\*, स्तुते or स्तवीते\*; स्तुवहे or स्तवीवहे\*, स्तुवाये, स्तुवाते; स्तृमहे or स्तवीमहे\*, स्तृध्वे or स्तवीध्वे\*, स्तृवते. *Impf.* अस्तुवम् or अस्तवम्, अस्तौस् or अस्तवीस्, अस्तौत् or अस्त-  
वीत्; अस्तुव or अस्तवीव\*, अस्तुतम् or अस्तुवीतम्, अस्तुताम् or अस्तुवीताम्; अस्तृम  
or अस्तृवीम\*, अस्तृत or अस्तृवीत, अस्तृवन्. *Aṭm.* अस्तुवि, अस्तृयास् or अस्तृवीयास्, अस्तृत or अस्तृवीत; अस्तृवहि or अस्तृवीवहि\*, अस्तृवायाम्, अस्तृवाताम्; अस्तृमहि or  
अस्तृवीमहि\*, अस्तृध्वम् or अस्तृवीध्वम्\*, अस्तृवत. *Pot.* स्तृयाम् or स्तृवीयाम्\*. *Aṭm.* स्तृवीय. *Impv.* स्तृवामि or स्तवानि, स्तृहि or स्तृवीहि\*, स्तोतु or स्तवीतु;  
स्तवाव, स्तृत्म् or स्तवीत्म्, स्तृताम् or स्तृवीताम्; स्तवाम, स्तृत or स्तवीत, स्तृवन्तु. *Aṭm.* स्तृवे, स्तृध्व or स्तृवीध्व\*, स्तृताम् or स्तृवीताम्; स्तवावहै, स्तृवायाम्, स्तृवाताम्;  
स्तवामहै, स्तृध्वम् or स्तृवीध्वम्\*, स्तृवताम्. *Perf.* (369) तृष्टाव, तृष्टोष, तृष्टाव; तृष्टृव,  
तृष्टृवपुस्, तृष्टृवतुस्; तृष्टृम, तृष्टृव, तृष्टृवुस्. *Aṭm.* तृष्टृवे, तृष्टृपे, तृष्टृवे; तृष्टृवहे, तृष्टृवाये,  
तृष्टृवाते; तृष्टृमहे, तृष्टृद्वे (372), तृष्टृविरे. *1st Fut.* स्तोतास्मि. *Aṭm.* स्तोताहे. *2nd Fut.* स्तोष्यामि. *Aṭm.* स्तोषे. *Aor.* (427. a) अस्ताविषम्, अस्तावीस्,  
अस्तावीत्; अस्ताविष्व, अस्ताविष्टम्, अस्ताविष्टास्; अस्ताविषम्, अस्ताविष्ट, अस्ताविषुस्. *Aṭm.* अस्तोषि, अस्तोष्टास्, अस्तोष्ट; अस्तोष्वहि, अस्तोषायाम्, अस्तोषाताम्; अस्तो-  
ष्महि, अस्तोद्वम्, अस्तोषत. *Prec.* स्तृयासम्. *Aṭm.* स्तोषीय. *Cond.* अस्तोष्यम्. *Aṭm.* अस्तोषे. *Pass., Pres.* स्तृये; *Aor. 3rd sing.* अस्तावि. *Caus., Pres.*  
स्तावयामि; *Aor.* अतृष्टयम्. *Des.* तृष्टयामि, -ये. *Freq.* तोष्टूये, तोष्टोमि. *Part.,*  
*Pres.* स्तृवत्; *Past Pass.* स्तृत; *Past Indecl.* स्तृत्वा, -स्तृय; *Fut. Pass.*  
स्तोतव्य, स्तवनीय, स्तृय or स्ताय्य or सव्य.

649. Root ब्रू (special stems ब्रवी, ब्रू, ब्रुव्, see 314). *Inf.* ब्रुकुम्

\* Some authorities reject these forms.

(borrowed from वच् at 650) 'to say,' 'to speak.' Par. and *Ātm.* *Pres.* ब्रवीमि, ब्रवीषि\*, ब्रवीति\*; ब्रूयस्, ब्रूयस्\*, ब्रूतस्\*; ब्रूयस्, ब्रूय, ब्रूयन्ति\*. *Ātm.* ब्रूवे, ब्रूषे, ब्रूते; ब्रूयहे, ब्रूवाये, ब्रूवाते; ब्रूमहे, ब्रूध्वे, ब्रूवते. *Impf.* अब्रवम् or अब्रुवम् (314. a), अब्रवीस्, अब्रवीत्; अब्रूव, अब्रूतम्, अब्रूताम्; अब्रूम, अब्रूत, अब्रूवन्. *Ātm.* अब्रुवि, अब्रूयास्, अब्रूत; अब्रूवहि, अब्रूवायाम्, अब्रूवाताम्; अब्रूमहि, अब्रूध्वम्, अब्रूवत. *Pot.* ब्रूयाम्, ब्रूयास्, &c. *Ātm.* ब्रूवीय, ब्रूवीयास्, &c. *Impv.* ब्रूयाणि (58), ब्रूहि, ब्रूवीतु; ब्रूवाय, ब्रूतम्, ब्रूताम्; ब्रूवाम, ब्रूत, ब्रूयन्तु. *Ātm.* ब्रूवै, ब्रूष्व, ब्रूताम्; ब्रूवावहे, ब्रूवायाम्, ब्रूवाताम्; ब्रूवामहे, ब्रूध्वम्, ब्रूवताम्. The other tenses and forms are borrowed from वच्; as, *Perf.* उवाच, &c.; 1st *Fut.* वक्तास्मि, &c.; see वच् at 650. But the *Pres.* participles are ब्रुवत् and ब्रुवाण.

650. Root वच् (320). *Inf.* वक्तुम् 'to say,' 'to speak.' Par. In the General tenses *Ātm.* also. *Pres.* वच्मि, वक्षि, वक्ति; वच्यस्, वक्ष्यस्, वक्तस्; वच्यस्, वक्ष्य, वृयन्ति (borrowed from ब्रू at 649). *Impf.* अवचम्, अवक् (294), अवक् (294); अवच्य, अवक्तम्, अवक्ताम्; अवच्यम्, अवक्त, अवचन्त†. *Pot.* वच्याम्, वच्यास्, वच्यात्, &c. *Impv.* वचानि, वग्धि, वक्तु; वचाय, वक्तम्, वक्ताम्; वचाम, वक्त, वृयन्तु (borrowed from ब्रू). *Perf.* (375. c) उवाच, उवाचिष्य or उवक्ष्य, उवाच; ऊचिव, ऊचयुस्, ऊचतुस्; ऊचिम, ऊच, ऊचुस्. *Ātm.* ऊचे, ऊचिषे, ऊचे; ऊचियहे, ऊचाये, ऊचाते; ऊचिमहे, ऊचिध्वे, ऊचिरे. 1st *Fut.* वक्तास्मि. *Ātm.* वक्ताहे. 2nd *Fut.* वक्ष्यामि. *Ātm.* वक्ष्ये. *Aor.* (441) अवोचम्, अवोचस्, अवोचत्; अवोचाय, अवोचतम्, अवोचताम्; अवोचाम, अवोचत, अवोचन्. *Ātm.* अवोचे, अवोचयास्, अवोचत; अवोचावहि, अवोचेयाम्, अवोचेताम्; अवोचामहि, अवोचध्वम्, अवोचन्त. *Prec.* उच्यासम्. *Ātm.* वक्षीय. *Cond.* अवक्ष्यम्. *Ātm.* अवक्ष्ये. *Pass., Pres.* उच्ये (471); *Aor.* 3rd sing. सवाचि. *Caus., Pres.* वाचयामि; *Aor.* सवीवचम्. *Des.* विवक्षामि, -क्षे. *Freq.* वाच्ये, वाच्यि. *Part., Pres.* ब्रुवत्; *Ātm.* ब्रुवाण (borrowed from ब्रू at 649); *Past Pass.* उक्त; *Past Indecl.* उक्ता, -उच्य; *Fut. Pass.* वक्तव्य, वचनीय, वाच्य or वाच्य.

651. Root मृज् (special stems मर्ज् and मृज्, 321). *Inf.* मार्तुम् or मार्जितुम् 'to wipe,' 'to rub,' 'to clean.' Par. *Pres.* मार्ज्मि, मार्ज्मि (296), मार्ज्मि (297); मृज्मस्, मृज्मस्, मृज्मस्; मृज्मस्, मृज्मस्, मर्ज्मि or मृज्मि. *Impf.* समार्जम्, समार्ज्मि (294), समार्ज्मि; समृज्म, समृज्मम्, समृज्मम्; समृज्म, समृज्म, समर्ज्मि or समृज्मन्. *Pot.* मृज्याम, मृज्यास्, &c. *Impv.* मार्ज्मि, मृज्मि (303), मार्ज्मि; मार्ज्मि, मृज्म, मृज्मम्; मार्ज्मि, मृज्म, मार्ज्मि or मृज्मन्. *Perf.* समार्ज्मि, समार्ज्मि or समार्ज्मि (370. e), समार्ज्मि; समृज्मि or समार्ज्मि, समृज्मि or समार्ज्मि, समृज्मि or समार्ज्मि; समृज्मि or

\* For these forms are sometimes substituted 2nd sing. आत्य, 3rd sing. साह; 2nd du. आहयुस्, 3rd du. आहतुस्; 3rd pl. आहुस्; all from the Perfect of a defective root अह्, with a Present signification.

† According to some, the 3rd pl. of the Imperfect is also wanting.

ममार्जिम, ममृज् or ममार्ज, ममृजुस् or ममार्जुस्. 1st Fut. मार्जिस्मि or मार्जितास्मि (415. a). 2nd Fut. मार्ज्यामि or मार्जिष्यामि. Aor. समार्जम्, समार्जिस्, समार्जिन्; समार्जम्, समार्जम्, समार्जम्; समार्जम्, समार्जम्, समार्जम्. Or समार्जिष्यम्, समार्जिष्यम्, समार्जिष्यम्; समार्जिष्य, &c. Prec. मृज्यासम्. Cond. समार्ज्यम् or समार्जिष्यम्. Pass., Pres. मृज्ये; Aor. 3rd sing. समार्जि. Caus., Pres. मार्जयामि; Aor. सममार्जम् or समीमृजम्. Des. मिमार्ज्यामि or मिमृज्यामि or मिमार्जिष्यामि. Freq. मरीमृज्ये, मरी- or मरि- or मरीमृजि (3rd sing. -मार्जि). Part., Pres. मार्जन्; Past Pass. मृष्ट; Past Indecl. मृष्टा or मार्जित्वा, -मृज्य; Fut. Pass. मार्ष्टव्य or मार्जितव्य, मार्जनीय, मार्ग्य or मृज्य.

652. Root अद् (317). Inf. अन्नम् 'to eat.' Par. Pres. अस्मि, अस्ति, अस्ति; अन्नम्, अन्नम्, अन्नम्; अन्नम्, अन्नम्, अन्नम्. Impf. आदम्, आदम् (317. b), आदत् (317. b); आद, आन्नम्, आन्नम्; आन्न, आन्न, आदन्. Pot. अद्याम्. Impv. अदन्ति, अदन्ति, अदन्ति; अदाव, अन्नम्, अन्नम्; अदाम, अन्न, अदन्तु. Perf. आद, आदित्य, आद; आदिव, आदयुस्, आदतुस्; आदिम, आद, आदुस्. 1st Fut. अन्नास्मि. 2nd Fut. अन्त्यामि. Aor. अयसम् (borrowed from root यस्), अयसस्, अयसत्; अयसाव, अयसतम्, अयसताम्; अयसाम, अयसत, अयसन्. Prec. अद्यासम्. Cond. आत्यम्. Pass., Pres. अद्ये; Aor. 3rd sing. आदि. Caus., Pres. आदयामि; Aor. आदिदम्. Des. जिघत्स्यामि (borrowed from यस्). Part., Pres. अदन्; Past Pass. जग्ध; Past Indecl. जग्धा; Fut. Pass. अन्नव्य, अदनीय, आद्य.

653. Root रुद् (special stems रोद्, रोदि, रुदि, रुद्, see 322). Inf. रोदितुम् 'to weep.' Par. Pres. रोदिमि, रोदिमि, रोदिमि; रुदिवस्, रुदिवस्, रुदितम्; रुदिमस्, रुदिथ, रुदन्ति. Impf. अरोदम्, अरोदस् or अरोदीस्, अरोदन् or अरोदीन् (Pāṇ. vii. 3, 98, 99); अरुदिव, अरुदितम्, अरुदिताम्; अरुदिम, अरुदित, अरुदन्. Pot. रुद्याम्. Impv. रोदानि, रुदिहि, रोदितु; रोदाव, रुदितम्, रुदिताम्; रोदाम, रुदित, रुदन्तु. Perf. अरोद, अरोदिव, अरोद; अरुदिव, अरुदयुस्, अरुदतुस्; अरुदिम, अरुद, अरुदुस्. 1st Fut. रोदितास्मि. 2nd Fut. रोदिष्यामि. Aor. अरुदम्, अरुदम्, अरुदन्; अरुदाव, अरुदतम्, अरुदताम्; अरुदाम, अरुदत, अरुदन्. Or अरोदिष्यम्, अरोदीस्, अरोदीन्; अरोदिष्य, अरोदिष्यम्, अरोदिष्यम्; अरोदिष्य, अरोदिष्य, अरोदिष्युस्. Prec. रुद्यासम्. Cond. अरोदिष्यम्. Pass., Pres. रुद्ये; Aor. 3rd sing. अरोदि. Caus., Pres. रोदयामि; Aor. अरुदम्. Des. अरुदिष्यामि. Freq. अरुद्ये, अरोदि (3rd sing. अरोदि) or अरुदीमि. Part., Pres. रुदन्; Past Pass. रुदित; Past Indecl. रुदिता, -रुद्य; Fut. Pass. रोदितव्य, रोदनीय, रोद्य.

654. Root हन्\* (special stems हन्, ह, म, and ज, see 323). Inf. हन्तुम् 'to strike,' 'to kill.' Par. Pres. हन्मि, हंसि, हन्ति\*; हन्वस्, हयस्, हन्तस्;

\* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*. When the prep. *आ* *ā* is prefixed, this root may take the *Ātmane*, in which case the 3rd sing. Pres. will be *आहते*.

हन्मस्, हय, म्रलि. *Impf.* अहनम्, अहन, अहन् (294); अहन्व, अहतम्, अहताम्; अहन्म, अहत, अमन्. *Pot.* हन्माम्, &c. *Impv.* हनानि, जहि, हनु\*; हनाव, हतम्, हताम्; हनाम, हत, म्रनु. *Perf.* जघान (376), जघनिष or जघन्य, जघान; जघिष, जघयुस्, जघतुस्; जघिम, जघ, जघुस्. *1st Fut.* हन्तास्मि. *2nd Fut.* हनिष्यामि. *Aor.* (432. b) अवधिषम्, अवधीस्, अवधीत्; अवधिष्य, अवधिष्यम्, अवधिष्यम्; अवधिष्य, अवधिष्य, अवधिष्युस्. *Prec.* वध्यासम्. *Cond.* अहनिष्यम्. *Pass., Pres.* हन्ये; *Perf.* जग्ने (473); *Aor.* 3rd sing. अघानि (or अवधि, borrowed from वध); *1st Fut.* हन्ताहे or घानिताहे; *2nd Fut.* हनिये or घानिये. *Caus., Pres.* घातयामि; *Aor.* अनीघतम्. *Des.* जिघांसामि. *Freq.* जेघीये or जङ्घन्ये, जङ्घन्मि or जंहन्मि or जङ्घनीमि; see 708. *Part., Pres.* म्रत्; *Past Pass.* हत; *Past Indecl.* हत्वा, -हत्वा; *Fut. Pass.* हन्त्य, हननीय, घात.

655. Root खप् (special stems खप् and खपि, 322. a). *Inf.* खप्नुम् 'to sleep.' *Par.* *Pres.* खपिमि, खपिषि, खपिति; खपिषस्, खपिषस्, खपितस्; खपिमस्, खपिष, खपन्ति. *Impf.* अखपम्, अखपस् or अखपीस्, अखपत् or अखपीत्; अखपिष, &c. (see रुद् at 653). *Pot.* खप्माम्. *Impv.* खपानि, खपिहि, खपितु; खपाव, खपितम्, खपिताम्; खपाम, खपित, खपन्तु. *Perf.* (382) सुष्याप, सुष्यपिष or सुष्यप्य, सुष्याप; सुषुपिष, सुषुपयुस्, सुषुपतुस्; सुषुपिम, सुषुप, सुषुपुस्. *1st Fut.* खप्तास्मि. *2nd Fut.* खप्स्यामि. *Aor.* अखाप्सम्, अखाप्सीस्, अखाप्सीत्; अखाप्स, अखाप्स, अखाप्सम्; अखाप्स, अखाप्, अखाप्सुस्. *Prec.* सुष्यासम्. *Cond.* अखप्स्यम्. *Pass., Pres.* सुष्ये (471); *Aor.* 3rd sing. अखापि. *Caus., Pres.* खापयामि; *Aor.* असूषुपम्, &c. *Des.* सुषुप्तामि. *Freq.* सोषुष्ये, साखप्मि or साखपीमि. *Part., Pres.* खपत्; *Past Pass.* सुप्त; *Past Indecl.* सुप्ता, -सुप्य; *Fut. Pass.* खप्स्य, खपनीय, खप्य.

656. Root वञ् (special stems वञ् and उञ्, 324). *Inf.* वञ्शितुम् 'to wish.' *Par.* *Pres.* वञ्मि, वञ्शि (302), वञ्शि (300); उञ्मस्, उञ्मस्, उञ्मस्; उञ्मस्, उञ्म, उञ्मन्ति. *Impf.* अवञ्मम्, अवद (294), अवद; औञ्म (251. a), औञ्म, औञ्म; औञ्म, औञ्म, औञ्मन्. *Pot.* उञ्माम्, उञ्मास्, &c. *Impv.* वञ्शानि, उञ्हि (303), वदु; वञ्शाव, उञ्म, उञ्मा; वञ्शाम, उञ्म, उञ्मानु. *Perf.* (375. c) उवाञ्श, उवञ्शिष, उवाञ्श; उञ्शिष, उञ्शयुस्, उञ्शतुस्; उञ्शिम, उञ्श, उञ्शुस्. *1st Fut.* वञ्शितास्मि. *2nd Fut.* वञ्शिष्यामि. *Aor.* अवञ्शिषम्, अवञ्शीस्, अवञ्शीत्, &c.; or अवञ्शिषम्, -ञ्शीस्, -ञ्शीत्, &c.; see 427. *Prec.* उञ्मासम्. *Cond.* अवञ्शिष्यम्. *Pass., Pres.* उञ्म्ये (471); *Aor.* 3rd sing. अवञ्शि or अवञ्शि. *Caus., Pres.* वाञ्शयामि; *Aor.* अवीवञ्शम्. *Des.* विवञ्शयामि. *Freq.* वावञ्म्ये, वावञ्मि or वावञ्मीमि. *Part., Pres.* उञ्शत्; *Past Pass.* उञ्शित; *Past Indecl.* वञ्शित्वा, -उञ्म्य; *Fut. Pass.* वञ्शित्य, वञ्शनीय, वाञ्म.

\* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*.

657. Root **डिष्** (special stems **डिप्** and **डेष**, 309). *Inf.* डेष्टुम् 'to hate.' *Par.* and *Átm.* *Pres.* डेष्मि, डेष्टि (302), डेष्टि (301); **डिष्यस्**, **डिषस्**, **डिषस्**; **डिष्यम्**, **डिषम्**, **डिषन्ति**. *Átm.* **डिषे**, **डिष्ये**, **डिष्टे**; **डिष्यहे**, **डिषाये**, **डिषाते**; **डिष्यहे**, **डिष्टुहे**, **डिषते**. *Impf.* **अड्रेषम्**, **अड्रेद्** (294), **अड्रेद्**; **अडिष्य**, **अडिष्टम्**, **अडिष्टाम्**; **अडिष्यम्**, **अडिष्टम्**, **अडिषन्** or **अडिषुस्**. *Átm.* **अडिषि**, **अडिष्टाम्**, **अडिष्ट**; **अडिष्यहि**, **अडिषायाम्**, **अडिषाताम्**; **अडिष्यहि**, **अडिष्टुम्**, **अडिषत**. *Pot.* **डिष्याम्**. *Átm.* **डिषीय**. *Impv.* **डेषाणि**, **डिष्टि**, **डेष्टु**; **डेषाय**, **डिष्टम्**, **डिष्टाम्**; **डेषाम**, **डिष्ट**, **डिषन्तु**. *Átm.* **डेषै**, **डिष्य**, **डिष्टाम्**; **डेषावहै**, **डिषायाम्**, **डिषाताम्**; **डेषामहे**, **डिष्टुम्**, **डिषताम्**. *Perf.* **दिड्रेष**, **दिड्रेषिष**, **दिड्रेष**; **दिडिषिव**, **दिडिषयुस्**, **दिडिषतुस्**; **दिडिषिम**, **दिडिषिष**, **दिडिषुस्**. *Átm.* **दिडिषे**, **दिडिषिषे**, **दिडिष्ये**; **दिडिषिवहे**, **दिडिषाये**, **दिडिषाते**; **दिडिषिवहे**, **दिडिषिष्ये**, **दिडिषिरे**. *1st Fut.* **डेष्टास्मि**. *Átm.* **डेष्टाहे**. *2nd Fut.* **डेष्ट्यामि**. *Átm.* **डेष्ट्ये**. *Aor.* (439) **अडिष्टम्**, **-ष्टस्**, **-ष्टन्**; **-ष्टाय**, **-ष्टतम्**, **-ष्टाताम्**; **-ष्टाम**, **-ष्टन्**, **-ष्टन्**. *Átm.* (439. a) **अडिष्टि**, **-ष्टायस्**, **-ष्टन्**; **-ष्टायहि**, **-ष्टायाम्**, **-ष्टाताम्**; **-ष्टामहि**, **-ष्टाव्यम्**, **-ष्टान्**. *Prec.* **डिष्यासम्**. *Átm.* **डिष्यीय**. *Cond.* **अड्रेष्यम्**. *Átm.* **अड्रेष्ये**. *Pass., Pres.* **डिष्ये**, &c.; *Aor.* *3rd sing.* **अड्रेषिष**. *Caus., Pres.* **डेषयामि**; *Aor.* **अदिडिषम्**. *Des.* **दिडिष्ट्यामि**, **-ष्टे**. *Freq.* **देडिष्ये**, **देड्रेषि** or **देडिषीमि**. *Part., Pres.* **डिषन्**; *Past Pass.* **डिष्ट**; *Past Indecl.* **डिष्टा**, **-डिष्य**; *Fut. Pass.* **डेष्टव्य**, **डेष्टणीय**, **डेष्ट्य**.

a. Root **वस्**. *Inf.* **वसितुम्** 'to wear,' 'to put on (as clothes, &c.)' *Átm.* *Pres.* **वसे**, **वस्ते** (62. b), **वस्ते**; **वस्वहे**, **वसाये**, **वसाते**; **वस्वहे**, **वव्से** or **वव्से** (304), **वसते**. *Impf.* **अवसि**, **अवस्याम्**, **अवस्त**; **अवस्वहि**, **अवसायाम्**, **अवसाताम्**; **अवस्वहि**, **अवव्सुम्** or **अवव्धम्**, **अवसत**. *Pot.* **वसीय**. *Impv.* **वसै**. *Perf.* **ववसे**, **ववसिये**, &c. *1st Fut.* **वसिताहे**. *2nd Fut.* **वसिये**. *Aor.* **अवसिषि**, **अवसिष्टाम्**, **अवसिष्ट**; **अवसिष्यहि**, **अवसिषायाम्**, **अवसिषाताम्**, &c. *Prec.* **वसिषीय**. *Cond.* **अवसिष्ये**. *Pass., Pres.* **वस्ये**. *Caus., Pres.* **वासयामि** or **-ये**. *Des.* **विंवसिये**. *Freq.* **वावस्ये**, **वावस्मि**. *Part., Pres.* **वसान**; *Past Pass.* **वसित**; *Past Indecl.* **वसित्वा**, **-वस्य**; *Fut. Pass.* **वसितव्य**, **वसनीय**, **वास्य**.

658. Root **शास्** (special stems **शास्** and **शिष्**, see 328). *Inf.* **शासितुम्** 'to rule,' 'to punish.' *Par.* (With **ञा** 'to bless,' *Átm.*) *Pres.* **शास्मि**, **शास्ति**, **शास्ति**; **शिष्यस्**, **शिषस्**, **शिषस्**; **शिष्यम्**, **शिषम्**, **शासति** (310. Obs.) *Átm.* **शासे**, **शास्ते** (62. b), **शास्ते**; **शास्वहे**, **शासाये**, **शासाते**; **शास्वहे**, **शाड्वे** or **शाड्वे** (304), **शासते**. *Impf.* **अशासम्**, **अशात्** or **अशास्** (294, 304. a), **अशात्** (304); **अशिष्य**, **अशिष्टम्**, **अशिष्टाम्**; **अशिष्यम्**, **अशिष्टम्**, **अशासुम्**. *Átm.* **अशासि**, &c. *Pot.* **शिष्याम्**. *Átm.* **शासीय**. *Impv.* **शासानि**, **शाधि** (304), **शास्तु**; **शासाव**, **शिष्टम्**, **शिष्टाम्**; **शासाम**, **शिष्ट**, **शासतु**. *Átm.* **शासै**. *Perf.* **शशास**, **शशासिष्य**, **शशास**; **शशासिव**, **शशासयुस्**, **शशासतुस्**; **शशासिम**, **शशास**, **शशासुम्**. *Átm.* **शशासे**, **शशासिये**, &c. *1st Fut.* **शासितास्मि**. *Átm.* **शासिताहे**. *2nd Fut.* **शासित्यामि**. *Átm.* **शासिये**. *Aor.* (441) **अशिषम्**, **अशिषस्**, **अशिषन्**; **अशिषाय**,



अशिशतम्, अशिशताम्; अशिशाम, अशिशत, अशिशन्. *Átm.* अशिशसिषि, अशिशसिषास्, अशिशसिषि; अशिशसिष्वहि, अशिशसिषायाम्, अशिशसिषाताम्; अशिशसिष्वहि, अशिशसिष्वम्, अशिशसिषत. *Prec.* शिश्यासम्. *Átm.* शिशिषीय. *Cond.* अशिशसिष्यम्. *Átm.* अशिशसिष्ये. *Pass., Pres.* शिष्ये (472. c); *Aor. 3rd sing.* अशिशसि. *Caus., Pres.* शशासयामि; *Aor.* अशशशासम्. *Des.* शिशशासयामि. *Freq.* शेशिष्ये, शशाशसि or शशाशसीमि. *Part., Pres.* शशात् (141. a); *Past Pass.* शिशि; *Past Indecl.* शशित्वा or शिश्टा, -शिष्य; *Fut. Pass.* शशासतव्य, शशासनीय, शिष्य.

659. Root दिह् (special stems दिह् and देह्). *Inf.* देग्धुम् 'to anoint,' 'to smear.' *Par. and Átm. Pres.* देक्षि, धेक्षि (306. a), देग्धि (305); दिह्वस्, दिग्धस्, दिग्धस्; दिह्वस्, दिग्ध, दिहन्ति. *Átm.* दिहे, धिष्ये, दिग्धे; दिह्वहे, दिहाये, दिहाते; दिह्वहे, धिष्ये (306. d), दिहते. *Impf.* अदेहम्, अधेक् (294), अधेक्; अदिह्व, अदिग्धम्, अदिग्धम्; अदिह्व, अदिग्ध, अदिहन्. *Átm.* अदिहि, अदिग्धास्, अदिग्ध; अदिह्वहि, अदिहायाम्, अदिहाताम्; अदिह्वहि, अधिग्ध्वम्, अदिहत्. *Pot.* दिह्याम्, दिह्यास्, &c. *Átm.* दिहीय. *Impv.* देहानि, दिग्धि, देग्धु; देहाव, दिग्धम्, दिग्धम्; देहाम, दिग्ध, दिहन्तु. *Átm.* देहै, धिष्य, दिग्धम्; देहावहै, दिहायाम्, दिहाताम्; देहामहै, धिग्ध्वम्, दिहताम्. *Perf.* दिदेह, दिदेहिष्य, दिदेह; दिदिहिष्य, दिदिह्युस्, दिदिह्युस्; दिदिहिम, दिदिह, दिदिह्युस्. *Átm.* दिदिहे, दिदिहिष्ये, दिदिहे; दिदिहिष्ये, दिदिहाये, दिदिहाते; दिदिहिमहे, दिदिहिष्ये or -दे, दिदिहिरे. *1st Fut.* देग्धासि. *Átm.* देग्धाहे. *2nd Fut.* धेक्ष्यामि. *Átm.* धेक्ष्ये. *Aor.* (439) अधिष्यम्, अधिष्यस्, अधिष्यत; अधिष्याव, अधिष्यतम्, अधिष्यताम्; अधिष्याम, अधिष्यत, अधिष्यन्. *Átm.* (439. b) अधिष्यि, अधिष्ययास् or अदिग्धास्, अधिष्यत or अदिग्ध; अधिष्यावहि or अदिह्वहि, अधिष्यायाम्, अधिष्यताम्; अधिष्यामहि, अधिष्यध्वम् or अधिग्ध्वम्, अधिष्यन्. *Prec.* दिह्यासम्. *Átm.* धिषीय. *Cond.* अधेक्ष्यम्. *Átm.* अधेक्ष्ये. *Pass., Pres.* दिष्ये; *Aor. 3rd sing.* अदेहि. *Caus., Pres.* देहयामि; *Aor.* अदीदिहम्. *Des.* दिधिष्यामि, -ष्ये. *Freq.* देदिष्ये, देदिष्यि (3rd sing. देदिष्य). *Part., Pres.* दिहन्; *Átm.* दिहान; *Past Pass.* दिग्ध; *Past Indecl.* दिग्ध्वा, -दिह्य; *Fut. Pass.* देग्धव्य, देहनीय, देह्य.

660. Root दुह् (special stems दुह् and दोह्). *Inf.* दोग्धुम् 'to milk.' *Par. and Átm. Pres.* दोग्धि, धोग्धि (306. a), दोग्धि (305); दुह्वस्, दुग्धस्, दुग्धस्; दुह्वस्, दुग्ध, दुहन्ति. *Átm.* दुहे, धुष्ये, दुग्धे; दुह्वहे, दुहाये, दुहाते; दुह्वहे, धुष्ये (306. d), दुहते. *Impf.* अदोहम्, अधोक् (294), अधोक्; अदुह्व, अदुग्धम्, अदुग्धम्; अदुह्व, अदुग्ध, अदुहन्. *Átm.* अदुहि, अदुग्धास्, अदुग्ध; अदुह्वहि, अदुहायाम्, अदुहाताम्; अदुह्वहि, अधुग्ध्वम्, अदुहत्. *Pot.* दुह्याम्, दुह्यास्, &c. *Átm.* दुहीय. *Impv.* दोहानि, दुग्धि (306. c), दोग्धु; दोहाव, दुग्धम्, दुग्धम्; दोहाम, दुग्ध, दुहन्तु. *Átm.* दोहै, धुष्य, दुग्धम्; दोहावहै, दुहायाम्, दुहाताम्; दोहामहै, धुग्ध्वम् (306. d), दुहताम्. *Perf.* दुदोह, दुदोहिष्य, दुदोह; दुदुहिव, दुदुह्युस्, दुदुह्युस्; दुदुहिम, दुदुह, दुदुह्युस्. *Átm.* दुदुहे, दुदुहिष्ये, दुदुहे; दुदुहिवहे,

दुदुहाये, दुदुहाते; दुदुहिमहे, दुदुहिध्ये or -दे, दुदुहिरे. 1st Fut. दोग्धासि. Åtm. दोग्धाहे. 2nd Fut. धोक्ष्यामि. Åtm. धोक्ष्ये. Aor. (439) अघुक्षम्, अघुक्षस्, अघुक्षत्; अघुक्षाव, अघुक्षतम्, अघुक्षताम्; अघुक्षाम, अघुक्षत, अघुक्षन्. Åtm. (439. b) अघुक्षि, अघुक्षपास् or अदुग्धास्, अघुक्षत or अदुग्ध; अघुक्षावहि or अदुग्दहि, अघुक्षापाम्, अघुक्षाताम्; अघुक्षामहि, अघुक्षध्वम् or अघुग्ध्वम्, अघुक्षन्. Prec. दुस्मासम्. Åtm. धुक्षीय. Cond. अघोक्ष्यम्. Åtm. अघोक्ष्ये. Pass., Pres. दुक्षे; Aor. 3rd sing. अदोहि. Caus., Pres. दोहयामि; Aor. अदुदुहम्. Des. दुधुक्षामि, -क्षे. Freq. दोदुक्षे, दोदोक्षि (3rd sing. दोदोग्धि). Part., Pres. दुहन्, दुहान; Past Pass. दुग्ध; Past Indecl. दुग्धा, -दुक्ष; Fut. Pass. दोग्धय, दोहनीय, दोक्ष or दुक्ष (573. a).

661. Root लिह् (special stems लिह् and लेह्). Inf. लेदुम् 'to lick.' Par. and Åtm. Pres. (329) लेषि, लेषि (306), लेदि (305. a); लिह्यस्, लीदस् (305. a), लीदस्; लिह्यस्, लीद, लिहन्ति. Åtm. लिहे, लिषे, लीदे; लिह्ये, लिहाये, लिहाते; लिह्ये, लीदे, लिहते. Impf. अलेहम्, अलेद् (294), अलेद्; अलिह्य, अलीदम्, अलीदाम्; अलिह्य, अलीद, अलिहन्. Åtm. अलिहि, अलीदास्, अलीद; अलिह्यहि, अलिहापाम्, अलिहाताम्; अलिह्यहि, अलीदम्, अलिहन्. Pot. लिह्याम्, लिह्यास्, &c. Åtm. लिहीय. Impv. लेहानि, लीदि (306. c), लेदु; लेहाव, लीदम्, लीदाम्; लेहाम, लीद, लिहन्. Åtm. लेहै, लिह्य, लीदाम्; लेहावहै, लिहापाम्, लिहाताम्; लेहामहै, लीदम् (306. c), लिहताम्. Perf. लिलेह, लिलेहि, लिलेह; लिलिहिव, लिलिहयुस्, लिलिहयुस्; लिलिहम्, लिलिह, लिलिह्युस्. Åtm. लिलिहे, लिलिहिषे, &c. 1st Fut. लेदासि. Åtm. लेदाहे. 2nd Fut. लेक्ष्यामि. Åtm. लेक्ष्ये. Aor. (439) अलिह्यम्, -ह्यस्, -ह्यत्; -ह्याव, -ह्यतम्, -ह्यताम्; -ह्याम, -ह्यत, -ह्यन्. Åtm. (439. b) अलिह्यि, अलिह्यपास् or अलीदास्, अलिह्यत or अलीद; अलिह्यावहि or अलिह्यहि, -ह्यापाम्, -ह्याताम्; अलिह्यामहि, अलिह्यध्वम् or अलीदम्, अलिह्यन्. Prec. लिह्यासम्. Åtm. लिह्यीय, &c. Cond. अलेक्ष्यम्. Åtm. अलेक्ष्ये, &c. Pass., Pres. लिषे; Aor. 3rd sing. अलेहि. Caus., Pres. लेहयामि; Aor. अलीलिहम्. Des. लिलिह्यामि, -क्षे. Freq. लेलिह्ये, लेलेहि (3rd sing. लेलेदि). Part., Pres. लिहन्; Åtm. लिहान; Past Pass. लीद; Past Indecl. लीदा, -लिह; Fut. Pass. लेदय, लेहनीय, लेह.

EXAMPLES OF PRIMITIVE VERBS OF THE THIRD CLASS,  
EXPLAINED AT 331.

662. Root हु hu (333). Infin. होतुम् hotum, 'to sacrifice.'

PARASMAI-PADA. Present Tense, 'I sacrifice.'

जुहोमि juhomi	जुहवस् juhuvas or जुह्वस्	जुहुमस् juhumas or जुह्वस्
जुहोषि juhoshi	जुहुषस् juhuthas	जुहुष juhutha
जुहोति juhoti	जुहुतस् juhutas	जुह्वति juhvati

*Imperfect, 'I was sacrificing.'*

अनुहवम् <i>ajuhavam</i>	अनुहुव <i>ajuhuva</i>	अनुहुम <i>ajuhuma</i>
अनुहोस् <i>ajuhos</i>	अनुहुतम् <i>ajuhutam</i>	अनुहुत <i>ajuhuta</i>
अनुहोत् <i>ajuhot</i>	अनुहुताम् <i>ajuhutām</i>	अनुहुवुस् <i>ajuhavus</i> (331. Obs.)

*Potential, 'I may sacrifice.'*

जुहुयाम् <i>juhuyām</i>	जुहुयाव <i>juhuyāva</i>	जुहुयाम <i>juhuyāma</i>
जुहुयास् <i>juhuyās</i>	जुहुयातम् <i>juhuyātām</i>	जुहुयात <i>juhuyāta</i>
जुहुयात् <i>juhuyāt</i>	जुहुयाताम् <i>juhuyātām</i>	जुहुयुस् <i>juhuyus</i>

*Imperative, 'Let me sacrifice.'*

जुह्वानि <i>juhavāni</i>	जुह्वाव <i>juhavāva</i>	जुह्वाम <i>juhavāma</i>
जुह्वि <i>juhudhi</i> (293)	जुहुतम् <i>juhutam</i>	जुहुत <i>juhuta</i>
जुहोतु <i>juhota</i>	जुहुताम् <i>juhutām</i>	जुहुतु <i>juhutu</i>

*Perf.* (374. g) जुहाव, जुह्विष or जुहोष, जुहाव; जुहुविष, जुहुवपुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुवुस्. Or जुह्वाचकार, &c.; see 385. e. 1st *Fut.* होतास्मि. 2nd *Fut.* होष्यामि. *Aor.* अहोषम्, अहोषीस्, अहोषीत्; अहोष्य, अहोष्यम्, अहोष्यम्; अहोष्य, अहोष्य, अहोष्युस्. *Prec.* हूयास्म. *Cond.* अहोष्यम्. *Pass., Pres.* हूये; *Aor.* 3rd sing. अहावि. *Caus., Pres.* हावयामि; *Aor.* अजूहयम्. *Des.* जुहूयामि. *Freq.* जोहूये, जोहोमि or जोहवीमि. *Part., Pres.* जुहूत; *Past Pass.* हुत; *Past Indecl.* हुत्वा, -हुत; *Fut. Pass.* होतव्य, हवनीय, हव्य or हाव्य.

## OTHER EXAMPLES OF CL. 3 IN THE ORDER OF THEIR FINAL LETTERS.

663. Root दा (special stems ददा, दद्, see 335). *Inf.* दातुम् 'to give.' *Par. and Ātm. Pres.* ददामि, ददासि, ददाति; दद्वस्, दापस्, दद्वस्; ददस्, दाप, ददति. *Ātm.* ददे, दत्से, दसे; दद्वहे, ददापे, ददाते; दद्वहे, दद्वे, ददते. *Impf.* अददाम्, अददास्, अददात्; अदद्व, अदद्वम्, अदद्वाम्; अदद्व, अदद्व, अदद्वुस् (331. Obs.) *Ātm.* अददि, अदाप्यास्, अदद्व; अदद्वहि, अददाप्याम्, अददाताम्; अदद्वहि, अदद्वम्, अददत्. *Pot.* दद्याम्. *Ātm.* ददोय. *Impv.* ददानि, देहि, ददातु; ददाव, दद्वम्, दद्वाम्; ददाम, दद्व, ददतु. *Ātm.* ददे, दद्वस्, दद्वाम्; ददावहै, ददाप्याम्, ददाताम्; ददामहै, दद्वम्, दद्वाम्. *Perf.* (373) ददौ, ददिष or ददाप, ददौ; ददिव, ददपुस्, ददतुस्; ददिम, दद, ददुस्. *Ātm.* ददे, ददिपे, ददे; ददिवहे, ददापे, ददाते; ददिमहे, ददिध्वे, ददिरे. 1st *Fut.* दातास्मि. *Ātm.* दाताहे. 2nd *Fut.* दास्यामि. *Ātm.* दास्ये. *Aor.* (438) अदाम्, अदास्, अदात्; अदाव, अदातम्, अदाताम्; अदाम, अदात, अदुस्. *Ātm.* (438. d) अदिषि, अदिष्यास्, अदिषत्; अदिष्वहि, अदिषाप्याम्, अदिषाताम्; अदिष्वहि, अदिषुम्, अदिषत. *Prec.* देयास्म. *Ātm.* दासीय. *Cond.* अदास्यम्. *Ātm.* अदास्ये. *Pass., Pres.* दीये; *Aor.* 3rd sing. अदायि, see 700. *Caus., Pres.* दापयामि (483); *Aor.*

अदीपम्. Des. (503) दित्तामि, दित्ते. Freq. देदीये, दादामि or ददेमि. Part., Pres. ददत् (141. a); Åtm. ददान; Past Pass. दक्ष; Past Indecl. दक्षा, -दाय; Fut. Pass. दातव्य, दानीय, देय.

664. Root धा (special stems दधा, दध्, see 336). Inf. धातुम् 'to place.' Par. and Åtm. Pres. दधामि, दधासि, दधाति; दध्वस्, धत्स् (299. a), धन्नस् (299. a); दध्मस्, धत्, दधति. Åtm. दधे, धत्ते, धत्ते; दधहे, दधाथे, दधाते; दध्महे, धत्वे (299. b), दधते. Impf. अदधाम्, अदधास्, अदधात्; अदध्व, अधन्नम्, अधन्नाम्; अदध्म, अधत्, अदधुस्. Åtm. अदधि, अधत्थास्, अधत्त; अदध्वहि, अदधाधाम्, अदधाताम्; अदध्वहि, अधद्भुम् (299. b), अदधत. Pot. दध्याम्. Åtm. दधीय. Impv. दधानि, धेहि, दधातु; दधाव, धन्नम्, धन्नाम्; दधाम, धन्न, दधतु. Åtm. दधै, धत्स्, धन्नाम्; दधावहे, दधाधाम्, दधाताम्; दधामहे, धद्भुम्, दधताम्. Perf. (373) दधौ, दधिष or दधाष, दधौ; दधिव, दधयुस्, दधतुस्; दधिष, दध, दधुस्. Åtm. दधे, दधिषे, &c. 1st Fut. धातास्मि. Åtm. धाताहे, &c. 2nd Fut. धास्यामि. Åtm. धास्ये. Aor. (438) अधाम्, अधास्, अधात्; अधाव, अधातम्, अधाताम्; अधाम, अधात, अधुस्. Åtm. (438. d) अधधि, अधिधास्, अधिध; अधिध्वहि, अधिधाधाम्, अधिधाताम्; अधिध्वहि, अधिद्भुम्, अधिधत. Prec. धेयासम्. Åtm. धासीय. Cond. अधास्यम्. Åtm. अधास्ये. Pass., Pres. धीये; 1st Fut. धायिताहे or धाताहे; Aor. 3rd sing. अधायि. Caus., Pres. धापयामि; Aor. अदीपम्. Des. धित्तामि (503). Freq. देधीये, दाधामि or दाधेमि. Part., Pres. दधत् (141. a); Åtm. दधान; Past Pass. हित; Past Indecl. हित्वा, -धाय; Fut. Pass. धातव्य, धानीय, धेय.

a. Root मा (special stems मिमी, मिम्, see 338). Inf. मातुम् 'to measure.' Åtm. Pres. मिमे, मिमीषे, मिमीते; मिमीवहे, मिमाथे, मिमाते; मिमीमहे, मिमीध्वे, मिमते. Impf. अमिमि, अमिमिधास्, अमिमित; अमिमिवहि, अमिमाधाम्, अमिमाताम्; अमिमिमहि, अमिमिध्वम्, अमिमित. Pot. मिमीय, मिमीधास्, मिमित, &c. Impv. मिमै, मिमीध्व, मिमीताम्; मिमावहे, मिमाधाम्, मिमाताम्; मिमामहे, मिमिध्वम्, मिमिताम्. Perf. ममे, ममिषे, ममे; ममिवहे, ममाथे, ममाते; ममिमहे, ममिध्वे, ममिरे. 1st Fut. माताहे. 2nd Fut. मास्ये. Aor. (434) अमासि, अमास्यास्, अमास्त; अमास्वहि, अमासाधाम्, अमासाताम्; अमास्वहि, अमाध्वम्, अमास्त. Prec. मासीय. Cond. अमास्ये. Pass., Pres. मीये; Aor. 3rd sing. अमायि. Caus., Pres. मापयामि; Aor. अमीमपम्. Des. मित्तामि, -त्ते (503). Freq. मेमीये, मामामि or मामेमि. Part., Pres. मिमान; Past Pass. मित; Past Indecl. मित्वा, -माय; Fut. Pass. मातव्य, मानीय, मेय.

665. Root हा (special stems जहा, जही, जह्, see 337). Inf. हातुम् 'to quit.' Par. Pres. जहामि, जहासि, जहाति; जहीवस् (or जहिवस्, see Pān. VI. 4, 116), जहीथस् (or जहियस्), जहीतस् (or जहितस्); जहीमस् (or जहिमस्), जहीष (or जहिय), जहति. Impf. अजहाम्, अजहास्, अजहात्; अजहीव (or अजहिव), अजहीतम् (or अजहितम्), अजहीताम् (or अजहिताम्); अजहीम (or अज-

हिम्), अजहीत (or अजहित), अजहुस्. *Pot.* जह्याम्, जह्यास्, &c. *Impv.* जहानि, जहीहि (or जहिहि) or जहाहि, जहातु; जहाय, जहीतम् (or जहितम्), जहीताम् (or जहिताम्); जहाम, जहीत (or जहित), जहतु. *Perf.* जहौ, जहिष or जहाष, जहौ; जहिष, जहयुस्, जहतुस्; जहिम्, जह, जहुस्. *1st Fut.* हातास्मि. *2nd Fut.* हास्यामि. *Aor.* (433) अहासिषम्, अहासीस्, अहासीत्; अहासिष्व, अहासिष्टम्, अहासिष्ठाम्; अहासिष्व, अहासिष्ट, अहासिषुस्. *Prec.* हेयासम्. *Cond.* अहास्यम्. *Pass., Pres.* ह्ये; *Aor. 3rd sing.* अहायि. *Caus., Pres.* हापयामि; *Aor.* अजीहयम्. *Des.* जिहासामि. *Freq.* जेहीये, जाहामि or जाहिमि. *Part., Pres.* जहतु (141. a); *Past Pass.* हीन; *Past Indecl.* हित्वा, -हाय; *Fut. Pass.* हातव्य, हानीय, हेय.

666. Root भी (special stems बिभे, बिभी, बिभि, see 333). *Inf.* भेतुम् 'to fear.' *Par. Pres.* बिभेमि, बिभेपि, बिभेति; बिभीवस् or बिभिवस्, बिभीयस् or बिभियस्, बिभीतस् or बिभितस्; बिभीमस् or बिभिमस्, बिभीष or बिभिय, बिभ्यति (34). *Impf.* अबिभयम्, अबिभेत्, अबिभेत्; अबिभीव or अबिभिव, अबिभीतम् or अबिभितम्, अबिभीताम् or अबिभिताम्; अबिभीम or अबिभिम, अबिभीत or अबिभित, अबिभयुस् (331. Obs.) *Pot.* बिभीयाम् or बिभियाम्, &c. *Impv.* बिभयानि, बिभीहि or बिभिहि, बिभेत्; बिभयाव, बिभीतम् or बिभितम्, बिभीताम् or बिभिताम्; बिभयाम, बिभीत or बिभित, बिभ्यतु (34). *Perf.* (374) बिभाय, बिभयिष or बिभेय, बिभाय; बिभिय, बिभ्युस्, बिभ्यतुस्; बिभियम्, बिभ्य, बिभ्युस्. Or बिभयाञ्कार (385. e). *1st Fut.* भेतास्मि. *2nd Fut.* भेष्यामि. *Aor.* अभैषम्, अभैषीस्, अभैषीत्; अभैष्व, अभैष्टम्, अभैष्टाम्; अभैष्व, अभैष्ट, अभैषुस्. *Prec.* भीयासम्. *Cond.* अभैष्यम्. *Pass., Pres.* भीये; *Aor. 3rd sing.* अभायि. *Caus., Pres.* भापयामि or -ये, or भापये or भीपये; *Aor.* अबीभयम् or अबीभयम् or अबीभयम्. *Des.* बिभीषामि. *Freq.* बेभीये or बेभेमि or बेभयीमि. *Part., Pres.* बिभ्यतु (141. a); *Past Pass.* भीत; *Past Indecl.* भीत्वा, -भीय; *Fut. Pass.* भेतव्य, भयनीय, भेय.

a. Root ही (special stems जिहे, जिही, जिह्य, see 333. a). *Inf.* हेतुम् 'to be ashamed.' *Par. Pres.* जिहेमि, जिहेपि, जिहेति; जिहीवस् जिहीयस्, जिहीतस्; जिहीमस्, जिहीष, जिह्यति (123. a). *Impf.* अजिहयम् अजिहेत्, अजिहेत्; अजिहीव, अजिहीतम्, अजिहीताम्; अजिहीम, अजिहीत, अजिह्युस् (331. Obs.) *Pot.* जिहीयाम्. *Impv.* जिह्याणि, जिहीहि, जिहेत्; जिह्याव जिहीतम्, जिहीताम्; जिह्याम, जिहीत, जिह्यतु. *Perf.* जिहाय, जिह्यिष or जिहेष, जिहाय; जिह्यिष (374. e), जिह्यिषुस्, जिह्यितुस्; जिह्यिषि जिह्यिष, जिह्यिषुस्. *1st Fut.* हेतास्मि. *2nd Fut.* हेप्यामि. *Aor.* अहैषम्, अहैषीस्, अहैषीत्; अहैष्व, -ष्टम्, -ष्टाम्; अहैष्व, -ष्ट, -षुस्. *Prec.* हीयासम्. *Cond.* अहेष्यम्. *Pass., Pres.* हीये; *Aor. 3rd sing.* अहायि. *Caus., Pres.* हेपयामि; *Aor.* अजिहयम्. *Des.* जिहीषामि. *Freq.* जेहीये, जेहेमि or जेह्यीमि. *Part., Pres.* जिह्यतु (141. a); *Past*

*Pass.* ह्रीण or ह्रीत; *Past Indecl.* ह्रीत्वा; *Fut. Pass.* हेतव्य, ह्य-  
णीय, हेय.

b. Root जन् (special stems जजन्, जजा, जज्ञ, see 339). *Inf.* जनितुम् 'to produce.' *Par. Pres.* जजन्मि, जजंसि, जजन्ति; जनन्वस्, जजाथस्, जजातस्; जजन्मस्, जजाथ, जज्ञति. *Impf.* अजजनम्, अजजन् (294), अजजन्; अजजनन्, अजजातम्, अजजाताम्; अजजन्म, अजजात, अजज्ञुस्. *Pol.* जनन्याम् or जजायाम्. *Impv.* जजनानि, जजाहि, जजन्तु; जजनाथ, जजातम्, जजाताम्; जजनाम, जजात, जज्ञतु. *Perf.* जजान or जजन, जजनिथ, जजान; जज्ञिव, जज्ञयुस्, जज्ञुस्; जज्ञिम, जज्ञ, जज्ञुस्. *1st Fut.* जनितास्मि. *2nd Fut.* जनिष्यामि. *Aor.* अजानिषम्, अजानीस्, अजानीत्; अजानिष्व, &c. Or अजनिषम्, &c.; see 418.B. *Prec.* जन्यासम् or जायासम्. *Cond.* अजनिष्यम्. *Pass., Pres.* जाये (cf. 617. a) or जन्ये; *Aor. 3rd sing.* अजनि. *Caus., Pres.* जनयामि; *Aor.* अजोजनम्. *Des.* जिजनिषे. *Freq.* जाजाये or जजन्त्ये, जजन्मि. *Part., Pres.* जज्ञत् (141. a); *Past Pass.* जात, जनित; *Past Indecl.* जनित्वा, -जन्य, -जाय; *Fut. Pass.* जनितव्य, जननीय, जन्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SEVENTH CLASS,  
EXPLAINED AT 342.

667. Root छिद् *chid*. *Infin.* छेत्तुम् *chettum*, 'to cut.'

PARASMAI-PADA. *Present Tense*, 'I cut.'

छिनमि <i>chinadmi</i>	छिन्दस् <i>chindas</i>	छिन्मस् <i>chindmas</i>
छिनसि <i>chinatsi</i>	छिन्यस् <i>chinthas</i> (345)	छिन्य <i>chintha</i> (345)
छिनन्ति <i>chinatti</i>	छिनस् <i>chintas</i> (345)	छिन्दन्ति <i>chindanti</i>

*Imperfect*, 'I was cutting,' or 'I cut.'

अछिनदम् <i>acchinadam</i> (51)	अछिन्द <i>acchinda</i>	अछिन्म <i>acchindma</i>
अछिनत् <i>acchinat</i> (294)	अछिन्तम् <i>acchintam</i> (345)	अछिन्त <i>acchinta</i> (345)
अछिनत् <i>acchinat</i> (294)	अछिन्ताम् <i>acchintām</i> (345)	अछिन्दन् <i>acchindan</i>

*Potential*, 'I may cut.'

छिन्द्याम् <i>chindyām</i>	छिन्द्याथ <i>chindyāva</i>	छिन्द्याम <i>chindyāma</i>
छिन्द्यास् <i>chindyās</i>	छिन्द्यातम् <i>chindyātām</i>	छिन्द्यात <i>chindyāta</i>
छिन्द्यात् <i>chindyāt</i>	छिन्द्याताम् <i>chindyātām</i>	छिन्द्युस् <i>chindys</i>

*Imperative*, 'Let me cut.'

छिनदानि <i>chinādāni</i>	छिनदाथ <i>chinādāva</i>	छिनदाम <i>chinādāma</i>
छिन्धि <i>chinddhi</i> (or <i>chindhi</i> , 345)	छिन्तम् <i>chintam</i> (345)	छिन्त <i>chinta</i> (345)
छिनन्तु <i>chinattu</i>	छिन्ताम् <i>chintām</i> (345)	छिन्दन्तु <i>chindantu</i>

*Perf.* चिच्छेद (51), चिच्छेदिय, चिच्छेद; चिच्छिदिष, चिच्छिदयुस्, चिच्छिदतुस्; चिच्छिदिम, चिच्छिद, चिच्छिदुस्. *1st Fut.* छेत्तामि. *2nd Fut.* छेत्यामि. *Aor.* अछिदम्, अछिदस्, अछिदत्; अछिदाष, अछिदतम्, अछिदताम्; अछिदाम, अछिदत, अछिदन्. Or अछेत्तम्, अछेत्तीम्, अछेत्तीत्; अछेत्स, अछेत्तम्, अछेत्ताम्; अछेत्स, अछेत्त, अछेत्तुस्. *Prec.* छिद्यामस्. *Cond.* अछेत्यम्.

ĀTMANE-PADA. *Present Tense*, 'I cut.'

छिन्दे <i>chinde</i>	छिन्दहे <i>chindvahe</i>	छिन्दहे <i>chindmahe</i>
छिन्से <i>chintse</i>	छिन्दाषे <i>chindāthe</i>	छिन्द्वे <i>chinddhve</i>
छिन्ते <i>chinte</i> (345)	छिन्दाते <i>chindāte</i>	छिन्दते <i>chindate</i>

*Imperfect*, 'I was cutting,' or 'I cut.'

अछिन्दि <i>acchindi</i> (51)	अछिन्द्वहि <i>acchindvahi</i>	अछिन्महि <i>acchindmahi</i>
अछिन्थास् <i>acchinthās</i> (345)	अछिन्दाथाम् <i>acchindāthām</i>	अछिन्ध्वम् <i>acchindhvam</i>
अछिन्ता <i>acchinta</i> (345)	अछिन्दाताम् <i>acchindātām</i>	अछिन्दत <i>acchindata</i>

*Potential*, 'I may cut.'

छिन्दीय <i>chindīya</i>	छिन्दीवहि <i>chindīvahi</i>	छिन्दीमहि <i>chindīmahi</i>
छिन्दीथास् <i>chindīthās</i>	छिन्दीयाथाम् <i>chindīyāthām</i>	छिन्दीध्वम् <i>chindīdhvam</i>
छिन्दीत <i>chindīta</i>	छिन्दीयाताम् <i>chindīyātām</i>	छिन्दीरन् <i>chindīran</i>

*Imperative*, 'Let me cut.'

छिनदै <i>chinadai</i>	छिनदावहे <i>chinadvahai</i>	छिनदामहे <i>chinadāmahi</i>
छिन्से <i>chintsa</i>	छिन्दाथाम् <i>chindāthām</i>	छिन्ध्वम् <i>chindhvam</i>
छिन्ताम् <i>chintām</i> (345)	छिन्दाताम् <i>chindātām</i>	छिन्ताम् <i>chindatām</i>

*Perf.* चिच्छिदे, चिच्छिदिषे, चिच्छिदे; चिच्छिदिषहे, चिच्छिदाषे, चिच्छिदाते; चिच्छिदिमहे, चिच्छिदिध्वे, चिच्छिदिरे. *1st Fut.* छेत्ताहे. *2nd Fut.* छेत्ये. *Aor.* अछिस्ति, अछिस्थास्, अछिस्त; अछिस्त्वहि, अछिस्ताथाम्, अछिस्ताताम्; अछिस्त्वहि, अछिद्धुम्, अछिस्तत. *Prec.* छिस्तोय. *Cond.* अछेत्ये. *Pass., Pres.* छिद्ये; *Aor. 3rd sing.* अछेदि. *Caus., Pres.* छेदयामि; *Aor.* अचिच्छिदम्. *Des.* चिच्छिस्तामि, -न्ते. *Freq.* चिच्छिष्ये, चिच्छिष्यि. *Part., Pres.* चिन्दत्; *Ātm.* चिन्दान्; *Past Pass.* छिन्न; *Past Indecl.* छिन्ना, -छिद्य; *Fut. Pass.* छेत्तव्य, छेदनीय, छेद्य.

OTHER EXAMPLES OF CL. 7 IN THE ORDER OF THEIR FINAL LETTERS.

668. Root अञ् (special stems अजन्, अञ्, see 347). *Inf.* संकुम् 'to anoint,' 'to make clear.' *Par. Pres.* अजन्मि, अजन्मि (296), अजन्मि; अजन्म्, अजन्मस्, अजन्म्; अजन्म्, अजन्म, अजन्मि. *Impf.* अजन्मम्, अजन्म् (294), अजन्म्; अजन्, अजन्म्, अजन्म्; अजन्म्, अजन्, अजन्म्. *Pot.* अजन्मम्. *Impr.*

अनजानि, अंगिध, अनक्तु; अनजाव, अंक्तम्, अंक्ताम्; अनजाम्, अंक्त, अन्ननु. *Perf.* अनजन्, अनजिष्य or अनंक्ष्य, अनजन्; अनजिष्य, अनजन्पुस्, अनजन्तुस्; अनजन्म, अनजन्, अनजन्तुस्. *1st Fut.* अंक्तास्मि or अजिष्यामि. *2nd Fut.* अंक्ष्यामि or अजिष्यामि. *Aor.* अजिष्यम्, अजिष्य, अजिष्यत्; अजिष्य, &c., see 418.B. *Prec.* अज्यासम् (453). *Cond.* अंक्ष्यम् or अजिष्यम्. *Pass., Pres.* अज्ये (469); *Aor. 3rd sing.* अजिष्य. *Caus., Pres.* अज्यामि; *Aor.* अजिष्यन्. *Des.* अजिष्यामि. *Part., Pres.* अज्यत्; *Past Pass.* अज्य; *Past Indecl.* अजिष्यत्वा or अंक्ता or अंक्ता, -अज्य; *Fut. Pass.* अंक्ष्य or अजिष्य, अजनीय, अज्य or अंज्य.

a. Root भुज् (special stems भुनज्, भुज्, 346). *Inf.* भोक्तुम् 'to eat,' 'to enjoy.' *Par. and Atm. Pres.* भुनज्मि, भुनक्षि, भुनक्ति; भुंजस्, भुंक्ष्यस्, भुंक्तस्; भुंजस्, भुंक्ष्य, भुजन्ति. *Atm.* भुज्ते, भुंक्षे, भुंक्ते; भुंजहे, भुज्याये, भुज्याते; भुंजहे, भुंक्ष्ये, भुज्यते. *Impf.* अभुनजम्, अभुनक् (294), अभुनक्ष्; अभुंज, अभुंक्षम्, अभुंक्ताम्; अभुंजम्, अभुंक्ष, अभुजन्. *Atm.* अभुजि, अभुंक्ष्यास्, अभुंक्ष; अभुंजहि, अभुज्यायाम्, अभुज्याताम्; अभुंजहि, अभुंक्ष्यम्, अभुज्यत. *Pot.* भुंज्याम्. *Atm.* भुज्याय. *Impv.* भुनजानि, भुंक्षि, भुनक्तु; भुनजाव, भुंक्षम्, भुंक्ताम्; भुनजाम्, भुंक्ष, भुजन्तु. *Atm.* भुनजे, भुंक्ष, भुंक्ताम्; भुनजावहे, भुज्यायाम्, भुज्याताम्; भुनजामहे, भुंक्ष्यम्, भुज्यताम्. *Perf.* बुभोज, बुभोजिष्य, बुभोज; बुभुजिष्य, बुभुज्युस्, बुभुज्युस्; बुभुजिष्य, बुभुज, बुभुज्युस्. *Atm.* बुभुजे, बुभुजिष्ये, बुभुजे; -जिष्यहे, -जाय, -जाते; -जिष्यहे, -जिष्ये, -जिरे. *1st Fut.* भोक्तास्मि. *Atm.* भोक्ताहे. *2nd Fut.* भोक्ष्यामि. *Atm.* भोक्ष्ये. *Aor.* अभौक्षम्, -क्षीस्, -क्षीत्; अभौक्ष, अभौक्षम्, -क्ताम्; अभौक्ष, अभौक्ष, अभौक्ष्युस्. *Atm.* अभुक्षि, अभुक्ष्यास्, अभुक्ष; अभुक्षहि, अभुक्षायाम्, अभुक्ष्याताम्; अभुक्षहि, अभुक्ष्यम्, अभुक्ष्यत. *Prec.* भुज्यासम्. *Atm.* भुज्याय. *Cond.* अभोक्ष्यम्. *Atm.* अभोक्ष्ये. *Pass., Pres.* भुज्ये; *Aor. 3rd sing.* अभोजि. *Caus., Pres.* भोजयामि, -ये; *Aor.* अबुभुजम्. *Des.* बुभुज्यामि, -क्षे. *Freq.* *Part., Pres.* भुज्यत्; *Atm.* भुज्यान्; *Past Pass.* भुक्ष; *Past Indecl.* भुक्ता, -भुज्य; *Fut. Pass.* भोक्ष्य, भोजनीय, भोज्य or भोग्य (574).

669. Root भ्रज् (special stems भनज्, भ्रज्, 347). *Inf.* भंक्तुम् 'to break.' *Par. Pres.* भनज्मि, भनक्षि, भनक्ति; भंजस्, भंक्ष्यस्, भंक्तस्; भंजस्, भंक्ष्य, भनन्ति. *Impf.* अभनजम्, अभनक् (294), अभनक्ष्; अभंज, अभंक्षम्, अभंक्ताम्; अभंजम्, अभंक्ष, अभनन्तु. *Pot.* भंज्याम्. *Impv.* भनजानि, भंक्षि, भनक्तु; भनजाव, भंक्षम्, भंक्ताम्; भनजाम्, भंक्ष, भनन्तु. *Perf.* बभ्रज, बभ्रजिष्य or बभंक्ष्य, बभ्रज; बभ्रजिष्य, बभ्रज्युस्, बभ्रज्युस्; बभ्रजिष्य, बभ्रज, बभ्रज्युस्. *1st Fut.* भंक्तास्मि. *2nd Fut.* भंक्ष्यामि. *Aor.* अभ्रांक्षम्, -क्षीस्, -क्षीत्; अभ्रांक्ष, अभ्रांक्षम्, -क्ताम्; अभ्रांक्ष, अभ्रांक्ष, अभ्रांक्ष्युस्. *Prec.* भन्यासम् (453). *Cond.* अभंक्ष्यम्. *Pass., Pres.* भन्ये (469); *Aor. 3rd sing.* अभ्राजि. *Caus., Pres.* भन्रयामि; *Aor.* अबभ्रजम्. *Des.* बिभंक्ष्यामि. *Freq.* बभंज्ये, बभंजि. *Part., Pres.* भन्र्यत्; *Past Pass.* भन्र्य; *Past Indecl.* भंक्ता or भक्ता, -भन्य; *Fut. Pass.* भंक्ष्य, भननीय, भन्य.

670. Root युज् (special stems युनज्, युज्, see 346). *Inf.* योक्तुम् 'to



join,' 'to unite.' Par. and *Ātm.* *Pres.* युनज्मि, युनक्षि, &c.; like भुज्, 668. *a.* *Ātm.* युञ्जे, युंक्षे, &c. *Impf.* अयुनजम्, अयुनक् (294), अयुनक्; अयुञ्ज, &c. *Ātm.* अयुञ्जि, अयुंक्ष्यास्, &c. *Pot.* युञ्ज्याम्. *Ātm.* युञ्जीय. *Impv.* युनजानि, युंक्षि, युनक्तु; युनजाव, &c. *Ātm.* युनजै, युंक्ष, युंक्ताम्, &c. *Perf.* युयोज, युयोजिष, युयोज; युयुजिव, &c.; like भुज्, 668. *a.* *Ātm.* युयुजे. *1st Fut.* योक्तास्मि. *Ātm.* योक्ताहे. *2nd Fut.* योक्ष्यामि. *Ātm.* योक्ष्ये. *Aor.* अयुजम्, -जस्, -जत्; -जाव, -जतम्, -जताम्; -जाम, -जत, -जन्. Or अयौक्षम्, -क्षीस्, -क्षीत्; अयौक्ष, &c. *Ātm.* अयुक्षि, अयुंक्ष्यास्, अयुंक्ष; अयुंक्षहि, &c. *Prec.* युञ्ज्यासम्. *Ātm.* युञ्जीय. *Cond.* अयोक्ष्याम्. *Ātm.* अयोक्ष्ये. *Pass., Pres.* युज्ये. *Aor. 3rd sing.* अयोजि, see 702. *Caus., Pres.* योजयामि; *Aor.* अयुयुजम्. *Des.* युयुक्षामि, -क्षे. *Freq.* योयुज्ये, योयोजि. *Part., Pres.* युञ्जत; *Ātm.* युञ्जान; *Past Pass.* युक्त; *Past Indecl.* युक्ता, -युज्य; *Fut. Pass.* योक्तव्य, योजनीय, योग्य or योज्य (574, 574. *a.*)

671. Root रुष् (special stems रुणध्, रुन्ध्, 344). *Inf.* रोडुम् 'to hinder.' Par. and *Ātm.* *Pres.* रुणमि, रुणत्ति, रुणद्धि; रुन्धस्, रुन्धस्\*, रुन्धस्\*; रुन्धस्, रुन्ध\*, रुन्धन्ति. *Ātm.* रुन्धे, रुन्धे, रुन्धे\*; रुन्धहे, रुन्धापे, रुन्धाते; रुन्धहे, रुन्धे, रुन्धते. *Impf.* अरुणधम्, अरुणत् or अरुणस् (294), अरुणत् (294); अरुन्ध, अरुन्धम्\*, अरुन्धाम्\*; अरुन्ध, अरुन्ध\*, अरुन्धन्. *Ātm.* अरुन्धि, अरुन्धास्\*, अरुन्ध\*; अरुन्धहि, अरुन्धापाम्, अरुन्धाताम्; अरुन्धहि, अरुन्धम्, अरुन्धत. *Pot.* रुन्ध्याम्. *Ātm.* रुन्धीय. *Impv.* रुणधानि, रुन्धि, रुणद्धु; रुणधाव, रुन्धम्\*, रुन्धाम्\*; रुणधाम, रुन्ध\*, रुन्धन्तु. *Ātm.* रुणधै, रुन्ध, रुन्धाम्\*; रुणधावहे, रुन्धापाम्, रुन्धाताम्; रुणधामहे, रुन्धम्, रुन्धताम्. *Perf.* रुरोध, रुरोधिष, रुरोध; रुरुधिष, रुरुधपुस्, रुरुधतुस्; रुरुधिम, रुरुध, रुरुधुस्. *Ātm.* रुरुधे, रुरुधिषे, रुरुधे; रुरुधिवहे, रुरुधापे, रुरुधाते; रुरुधिमहे, रुरुधिषे, रुरुधिरे. *1st Fut.* रोद्धास्मि. *Ātm.* रोद्धाहे. *2nd Fut.* रोत्स्यामि. *Ātm.* रोत्स्ये. *Aor.* अरुधम्, -धस्, -धत्; -धाव, -धतम्, -धताम्; -धाम, -धत, -धन्. Or अरौत्सम्, अरौत्सीस्, अरौत्सीत्; अरौत्स्, अरौद्धम्, अरौद्धाम्; अरौत्स्, अरौद्ध, अरौत्तुस्. *Ātm.* अरुत्ति, अरुद्धास्, अरुद्ध; अरुत्सहि, अरुत्सापाम्, अरुत्साताम्; अरुत्सहि, अरुद्धम्, अरुत्सत. *Prec.* रुध्यासम्. *Ātm.* रुत्सीय. *Cond.* अरौत्स्यम्. *Ātm.* अरौत्स्ये. *Part., Pres.* रुधे; *Aor. 3rd sing.* अरुधि. *Caus., Pres.* रोधयामि; *Aor.* अरुद्धम्. *Des.* रुरुत्सामि, -त्से. *Freq.* रोध्ये, रोरोधि. *Part., Pres.* रुन्धत; *Ātm.* रुन्धान; *Past Pass.* रुद्ध; *Past Indecl.* रुद्धा, -रुध; *Fut. Pass.* रोद्धव्य, रोधनीय, रोध्य.

672. Root शिष् (special stems शिनष्, शिंष्). *Inf.* श्रेष्टुम् 'to distinguish,' 'to separate,' 'to leave remaining.' Par. *Pres.* शिनमि, शिनक्षि, शिनष्टि; शिंष्यस्, शिंष्यस्, शिंष्यस्; शिंष्यस्, शिंष, शिंषन्ति. *Impf.* अशिनपम्, अशिनद् (294),

\* रुन्धस् may be written for रुन्धस्. Similarly, रुन्ध for रुन्ध, &c. See 298. *a.*

अशिनद्, अशिंष्व, अशिंष्टम्, अशिंष्टाम्; अशिंष्म, अशिंष्ट, अशिंषन्. *Pot.* शिंष्याम्. *Impv.* शिनचाणि, शिङ्दि or शिखि (303, compare 345), शिनष्टु; शिनपाव, शिंष्टम्, शिंष्टाम्; शिनपाम, शिंष्ट, शिंषन्. *Perf.* शिशेष, शिशेषिष, शिशेष; शिशिषिव, शिशिषयुस्, शिशिषतुस्; शिशिषिम, शिशिष, शिशिषुस्. *1st Fut.* शोष्टास्मि. *2nd Fut.* शोष्ट्यामि. *Aor.* अशिषम्, -यस्, -यत्; -पाव, -यतम्, -यताम्; -याम, -यत, -यन्. *Prec.* शिष्यासम्. *Cond.* अशोष्यम्. *Pass., Pres.* शिष्ये; *Aor.* 3rd sing. अशोषि. *Caus., Pres.* शेषयामि; *Aor.* अशोशिषम्. *Des.* शिशिष्यामि. *Freq.* शोष्ये, शोष्येष्मि. *Part., Pres.* शिंषत्; *Past Pass.* शिष्ट; *Past Indecl.* शिष्टा, -शिष्य; *Fut. Pass.* शोष्य, शेषणीय, शेष.

673. Root हिंस् (special stems हिनस्, हिंस्). *Inf.* हिंस्नुम् 'to injure.' *Par. Pres.* हिनस्मि, हिनस्मि\*, हिनस्ति; हिंस्स्, हिंस्स्, हिंस्तस्; हिंस्स्, हिंस्मि. *Impf.* अहिनस्म, अहिनत् or अहिनस् (294, 304. a), अहिनत्; अहिंस्, अहिंस्तम्, अहिंस्ताम्; अहिंस्, अहिंस्त, अहिंस्न्. *Pot.* हिंस्याम्. *Impv.* हिनसानि, हिन्दि or हिन्धि (304), हिनस्तु; हिनसाव, हिंस्तम्, हिंस्ताम्; हिनसाम, हिंस्त, हिंस्न्. *Perf.* जिहिंस, जिहिंसिष, जिहिंस; जिहिंसिव, जिहिंसयुस्, जिहिंसतुस्; जिहिंसिम, जिहिंस, जिहिंसुस्. *1st Fut.* हिंसितास्मि. *2nd Fut.* हिंसिष्यामि. *Aor.* अहिंसिषम्, अहिंसोस्, अहिंसोत्; अहिंसिष्व, अहिंसिष्टम्, अहिंसिष्टाम्; अहिंसिष्म, अहिंसिष्ट, अहिंसिषुस्. *Prec.* हिंस्यासम्. *Cond.* अहिंसिष्यम्. *Pass., Pres.* हिंस्ये; *Aor.* 3rd sing. अहिंसि. *Caus., Pres.* हिंसयामि; *Aor.* अजिहिंसम्. *Des.* जिहिंसिष्यामि. *Freq.* जेहिंस्ये, जेहिंसि. *Part., Pres.* हिंसत्; *Past Pass.* हिंसित; *Past Indecl.* हिंसित्वा, -हिंस्य; *Fut. Pass.* हिंसितव्य, हिंसनीय, हिंस्य.

674. Root तृह् (special stems तृणह्, तृणह्, तृह्, see 348). *Inf.* तर्हिनुम् or तर्हुम् 'to injure,' 'to kill.' *Par. Pres.* तृणस्मि, तृणस्मि (306), तृणदि (305. a); तृणस्, तृणस्, तृणस् (298. b); तृणस्, तृण, तृहन्ति. *Impf.* अतृणहम्, अतृणह् (294), अतृणह्; अतृह्, अतृहम्, अतृहताम्; अतृह, अतृह, अतृहन्. *Pot.* तृण्याम्. *Impv.* तृणहानि, तृणि (see 306. c), तृणदु; तृणहाव, तृणहम्, तृणहाम्; तृणहाम, तृणह, तृहन्. *Perf.* ततर्ह, ततर्हिष or ततर्ह, ततर्ह; ततृहिष, ततृहयुस्, ततृहतुस्; ततृहिम, ततृह, ततृहुस्. *1st Fut.* तर्हितास्मि or तर्हतास्मि. *2nd Fut.* तर्हिष्यामि or तर्ह्यामि. *Aor.* अतर्हिषम्, -र्होस्, -र्होत्; -र्हिष्व, -र्हिषम्, -र्हिषाम्; -र्हिष्म, -र्हिष्ट, -र्हिषुस्. Or अतृहाम्, -ह्यस्, -ह्यत्; -ह्याव, -ह्यतम्, -ह्यताम्; -ह्याम, -ह्यत, -ह्यन्. *Prec.* तृण्यासम्. *Cond.* अतर्हिष्यम् or अतर्ह्यम्. *Pass., Pres.* तृषे; *Aor.* 3rd sing. अतर्हि. *Caus., Pres.* तर्हयामि; *Aor.* अतर्हम् or अतीतृहम्. *Des.* ततर्हिष्यामि or तितृह्यामि. *Freq.* तरोतृषे, तरोतर्हि (3rd sing. तरोतर्हि). *Part., Pres.* तृहत्; *Past Pass.* (305. a) तृह; *Past Indecl.* तर्हित्वा or तृदा, -तृह्य; *Fut. Pass.* तर्हितव्य or तर्ह्य, तर्हणीय, तृह.

\* Final स् s preceded by a or ā remains unchanged before the terminations *si* and *se*; see 62. b.

EXAMPLES OF PRIMITIVE VERBS OF THE FIFTH CLASS,  
EXPLAINED AT 349.

675. Root वृ *vrī*. Infin. वरितुम् *varitum* or वरीतुम् *varitum*, 'to cover,' 'to enclose,' 'to surround,' 'to choose \*.'

Note, that the conjugational नु *nu* becomes णु *ṇu* after वृ *vrī* by 58.

PARASMAI-PADA. *Present Tense*, 'I cover.'

वृणोमि <i>vrīṇomi</i>	वृणुवस् <i>vrīṇuvas</i> †	वृणुमस् <i>vrīṇumas</i> ‡
वृणोषि <i>vrīṇoshi</i>	वृणुथस् <i>vrīṇuthas</i>	वृणुथ <i>vrīṇutha</i>
वृणोति <i>vrīṇoti</i>	वृणुतस् <i>vrīṇutas</i>	वृण्वन्ति <i>vrīṇvanti</i>

*Imperfect*, 'I was covering,' or 'I covered.'

अवृणवम् <i>avṛīṇavam</i>	अवृणुव <i>avṛīṇuva</i> §	अवृणुम <i>avṛīṇuma</i>
अवृणोस् <i>avṛīṇos</i>	अवृणुतम् <i>avṛīṇutam</i>	अवृणुत <i>avṛīṇuta</i>
अवृणोत <i>avṛīṇot</i>	अवृणुताम् <i>avṛīṇutām</i>	अवृण्वन् <i>avṛīṇvan</i>

*Potential*, 'I may cover.'

वृणुयाम् <i>vrīṇuyām</i>	वृणुयाव <i>vrīṇuyāva</i>	वृणुयाम <i>vrīṇuyāma</i>
वृणुयास् <i>vrīṇuyās</i>	वृणुयातम् <i>vrīṇuyātām</i>	वृणुयात <i>vrīṇuyāta</i>
वृणुयात् <i>vrīṇuyāt</i>	वृणुयाताम् <i>vrīṇuyātām</i>	वृणुयुस् <i>vrīṇuyus</i>

*Imperative*, 'Let me cover.'

वृण्वानि <i>vrīṇvāni</i>	वृणुवाव <i>vrīṇuvāva</i>	वृणुवाम <i>vrīṇuvāma</i>
वृणु <i>vrīṇu</i>	वृणुतम् <i>vrīṇutam</i>	वृणुत <i>vrīṇuta</i>
वृणोतु <i>vrīṇotu</i>	वृणुताम् <i>vrīṇutām</i>	वृण्वन्तु <i>vrīṇvantu</i>

*Perf.* (369) ववार, ववषे (Vedic) or ववरिष (see 370), ववार; ववृव, वव्रथुस्, वव्रतुस्; ववृम, वव्र, वव्रुस् or ववरुस् ¶. 1st *Fut.* (392. d) वरितास्मि or वरीतास्मि (393). 2nd *Fut.* वरिष्यामि or वरीष्यामि (393). *Aor.* अववारिषम्, अववारीत्; अववारिष्व, अववारिष्टम्, अववारिष्टाम्; अववारिष्म, अववारिष्ट, अववारिषुस्. *Prec.* व्रियासम् or व्रूयासम् (448. b). *Cond.* अववारिष्यम् or अववरीष्यम्.

ĀTMANE-PADA. *Present Tense*, 'I cover.'

वृण्वे <i>vrīṇve</i>	वृणुवहे <i>vrīṇuvahe</i> **	वृणुमहे <i>vrīṇumahe</i> ††
वृणुषे <i>vrīṇushe</i>	वृणुवाधे <i>vrīṇvādhe</i>	वृणुध्वे <i>vrīṇudhve</i>
वृणुते <i>vrīṇute</i>	वृणुवाते <i>vrīṇvāte</i>	वृणुवते <i>vrīṇvate</i>

\* In the sense of 'to choose,' this root generally follows cl. 9; thus, Pres. वृणामि, वृणोसि, वृणाति; वृणोवस्, &c. See 686.

† Or वृणवस् *vrīṇvas*.

‡ Or वृणमस् *vrīṇmas*.

§ Or अवृणव *avṛīṇva*.

|| Or अवृणम *avṛīṇma*.

¶ वृ *vrī* is sometimes written with long *rī*, in which case 374. k may be applied.

\*\* Or वृण्वहे *vrīṇvāhe*.

†† Or वृणमहे *vrīṇmahe*.

*Imperfect, 'I was covering,' or 'I covered.'*

अवृषिह <i>avriṇvi</i>	अवृणुषहि <i>avriṇuahi*</i>	अवृणुमहि <i>avriṇumahi †</i>
अवृणुयास <i>avriṇuthás</i>	अवृषायां <i>avriṇvāthām</i>	अवृणुध्व <i>avriṇudhvam</i>
अवृणुत <i>avriṇuta</i>	अवृषाताम् <i>avriṇvātām</i>	अवृषत <i>avriṇvata</i>

*Potential, 'I may cover.'*

वृक्षीय <i>vr̥ṣṭīya</i>	वृक्षीर्षहि <i>vr̥ṣṭīr̥ṣahi</i>	वृक्षीर्महि <i>vr̥ṣṭīmahi</i>
वृक्षीयास <i>vr̥ṣṭīyāś</i>	वृक्षीयाचाम् <i>vr̥ṣṭīyāthām</i>	वृक्षीध्वम् <i>vr̥ṣṭīdhvam</i>
वृक्षीत <i>vr̥ṣṭīta</i>	वृक्षीयाताम् <i>vr̥ṣṭīyātām</i>	वृक्षीरन् <i>vr̥ṣṭīran</i>

*Imperative, 'Let me cover.'*

वृणवै <i>vr̥ṇavai</i>	वृणवावहै <i>vr̥ṇavāvahai</i>	वृणवामहै <i>vr̥ṇavāmahai</i>
वृणुष्व <i>vr̥ṇuṣhva</i>	वृणषाधाम् <i>vr̥ṇāṣādhām</i>	वृणुध्वम् <i>vr̥ṇudhvam</i>
वृणुताम् <i>vr̥ṇutām</i>	वृणषाताम् <i>vr̥ṇāṣātām</i>	वृणषताम् <i>vr̥ṇāṣatām</i>

*Perf.* वव्रे (369) or ववरे ‡, ववृषे, वव्रे or ववरे; ववृवहे, वव्राषे, वव्राते; ववृमहे, ववृद्धे, वव्रिरे. 1st *Fut.* वव्रिताहे or वव्रीताहे. 2nd *Fut.* वव्रिष्ये or वव्रीष्ये. *Aor.* अवव्रिषि, अवव्रिष्टास्, अवव्रिष्ट; अवव्रिध्वहि, अवव्रिषापाम्, अवव्रिषाताम्; अवव्रिष्महि, अवव्रिध्वम् or -रिद्धम्, अवव्रिपत. Or अवव्रीषि, अवव्रीष्टास्, &c. Or अववृषि, अववृषास्, अववृत; अववृष्वहि, अववृषापाम्, अववृषाताम्; अववृष्महि, अववृद्धम्, अववृपत. Or अववृषि, अववृष्टास्, अववृष्टे; अववृष्वहि, अववृषापाम्, अववृषाताम्; अववृष्महि, अववृध्वम्, अववृपत. *Prec.* वव्रिषीय or ववृषीय or वव्रीषीय (448. b). *Cond.* अवव्रिष्ये or अवव्रीष्ये. *Pass., Pres.* वव्रिष्ये; *Aor.* 3rd *sing.* अवव्रिषि. *Caus., Pres.* वव्रयामि or -ये, or वव्रयामि or -ये; *Aor.* अवव्रीवरम्. *Des.* विवव्रिषामि or -ये, विवव्रीषामि or -ये, ववृषीमि or -ये (503). *Freq.* वेव्रीषे (511) or वोवृष्ये, वव्रीमि. *Part., Pres.* ववृषन्त; *Atm.* ववृषन्त; *Past Pass.* वृत; *Past Indecl.* वृत्वा, -वृत; *Fut. Pass.* वव्रितव्य or वव्रीतव्य, वव्रणीय, वव्रायै.

OTHER EXAMPLES OF CL. 5 IN THE ORDER OF THEIR FINAL LETTERS.

676. Root श्रु (special stems शृणो, शृणु, see 352). *Inf.* श्रोतुम् 'to hear.' *Par.* *Pres.* शृणोमि, शृणोमि, शृणोति; शृणुवस् or शृण्वस्, शृणुयस्, शृणुतस्; शृणुमस् or शृण्वमस्, शृणुय, शृण्वन्ति. *Impf.* अशृणवम्, अशृणोस्, अशृणोत; अशृणुव or अशृण्व, अशृणुतम्, अशृणुताम्; अशृणुम or अशृण्वम, अशृणुत, अशृण्वन्. *Pot.* शृणुयाम्. *Impv.* शृण्वानि, शृणु, शृणोतु; शृणवाव, शृणुतम्, शृणुताम्; शृणवाम, शृणुत, शृण्वन्. *Perf.* (369) शृण्वाव, शृणोय, शृण्वाव; शृण्व, शृण्वयुस्, शृण्वतुस्; शृण्व, शृण्व, शृण्व, शृण्वस्. *1st Fut.* श्रोतासि. *2nd Fut.* श्रोष्यसि. *Aor.* अश्रौयम्, अश्रौयीस्, अश्रौषीत; अश्रौष्व, अश्रौहम्, -शाम्; अश्रौष, अश्रौह.

\* Or अवृण्वहि *avrin̄vahi*.

† Or अवृणमहि *avṛiṇmahi*.

\* Or अवृत्ताह् *avṛtvah*.  
† वृ is sometimes written with long *rī*, in which case 374. *k* may be applied.

§ This root is placed by Indian grammarians under the 1st class.

अश्रोयस्. *Prec.* श्रूयासम्. *Cond.* अश्रोयम्. *Pass., Pres.* श्रूये; *Aor.* 3rd *sing.* अश्रावि. *Caus., Pres.* आश्रयामि; *Aor.* अशिश्रवम् or अशुश्रवम्. *Des.* शृश्रूवे. *Freq.* शोश्रूये, शोश्रोमि or शोश्रवीमि. *Part., Pres.* शृश्रवत्; *Past Pass.* श्रुत; *Past Indecl.* श्रुत्वा, -श्रुत्; *Fut. Pass.* श्रोतव्य, श्रवणीय, श्राव्य.

677. Root धृ\* (special stems धूनो, धूनु). *Inf.* धवितुम् or धोतुम् 'to shake,' 'to agitate.' *Par. and Åtm.* *Pres.* धूनोमि, धूनोमि, धूनोति; धूनुवस् or धून्वस्, धूनुयस्, धूनुतस्; धूनमस् or धून्मस्, धूनुय, धून्वनि. *Åtm.* धून्वे; धूनुमे, धूनते; धूनुवहे or धून्वहे, धून्वाचे, धून्वाते; धूनमहे or धून्महे, धूनुध्वे, धून्वते. *Impf.* अधूनवम्, अधूनोस्, अधूनोत्; अधूनुव or अधून्व, अधूनुतम्, अधूनुताम्; अधूनम or अधून्म, अधूनुत, अधून्वन्. *Åtm.* अधून्वि, अधूनुथास्, अधूनुत; अधूनुवहि or अधून्वहि, अधून्वायाम्, अधून्वाताम्; अधूनुमहि, अधूनुध्वम्, अधून्वत. *Pol.* धूनुयाम्. *Åtm.* धूनीय. *Impv.* धूनवानि, धूनु, धूनोतु; धूनवाव, धूनुतम्, धूनुताम्; धूनवाम, धूनुत, धून्वन्. *Åtm.* धूनवे, धूनुध्व, धूनुताम्; धूनवावहे, धून्वायाम्, धून्वाताम्; धूनवामहे, धूनुध्वम्, धून्वताम्. *Perf.* (374. g) दुधाव, दुधविष or दुधोय, दुधाव; दुधुविष, दुधुवयुष्, दुधुवतुस्; दुधुविम, दुधुव, दुधुवुस्. *Åtm.* दुधुवे, दुधुविमे, दुधुवे; दुधुविवहे, दुधुवाचे, दुधुवाते; दुधुविमहे, दुधुविध्वे or -द्वे, दुधुविरे. 1st *Fut.* धवितारिस् or धोतारिस्. *Åtm.* धविताहे or धोताहे. 2nd *Fut.* धविष्यामि or धोष्यामि. *Åtm.* धविष्ये or धोष्ये. *Aor.\** अधाविषम्, अधावीस्, अधावीत्; अधाविध्व, अधाविष्टम्, अधाविष्टाम्; अधाविष्, अधाविष्ट, अधाविषुस्. Or अधौषम्, -मीस्, -पीत्; अधौध्व, अधौष्टम्, -ष्टाम्; अधौष्, अधौष्ट, अधौषुस्. *Åtm.* अधविषि, अधविष्टास्, अधविष्ट; अधविष्वहि, अधविषायाम्, -याताम्; अधविष्महि, अधविध्वम् (-द्वम्), अधविषत. Or अधोषि, अधोष्टास्, अधोष्ट; अधोष्वहि, अधोषायाम्, -याताम्; अधोष्महि, अधोद्वम्, अधोषत. *Prec.* धूयासम्. *Åtm.* धविषोय or धोषीय. *Cond.* अधविष्यम् or अधोष्यम्. *Åtm.* अधविष्ये or अधोष्ये. *Pass., Pres.* धूये; *Aor.* 3rd *sing.* अधावि. *Caus., Pres.* धूनयामि or धावयामि; *Aor.* अदूधुनम् or अदूधवम्. *Des.* दुधूयामि, -वे. *Freq.* दोधूये, दोधोमि or दोधवीमि. *Part., Pres.* धून्वत्; *Åtm.* धून्वान; *Past Pass.* धूत or धून; *Past Indecl.* धूत्वा, -धूय; *Fut. Pass.* धवितव्य or धोतव्य, धवनीय, धाव्य or धव्य.

a. Like धृ may be conjugated सु 'to press out Soma juice,' which in native grammars is the model of the 5th class; thus, *Pres.* सुनोमि, &c. The two Futures reject i; 1st *Fut.* सोतास्मि, &c.

678. Root कृ or कृ† (special stems कृणो, कृणु). *Inf.* स्तरितुम् or

\* This root may also be धूनोमि &c., and also in the 9th class; *Pres.* धुनामि, धुनामि, धुनाति; धुनीवस्, &c.; see 686: and in the 6th (धुवामि 280). In the latter case the *Aor.* is अधुविषम्, &c.; see 430.

† This root may also be conjugated as a verb of the 9th class; thus, *Pres.* कृणामि, कृणासि, कृणाति; कृणीवस्, &c. See 686.

स्तरीतुम् or स्तृतुम् 'to spread,' 'to cover.' Par. and Ātm. Pres. स्तृणोमि, &c.; like वृ at 675. Ātm. स्तृण्वे, स्तृणुषे, &c. Impf. अस्तृणवम्. Ātm. अस्तृणिष्व. Pot. स्तृणुयाम्. Ātm. स्तृणीय. Impv. स्तृण्वानि. Ātm. स्तृण्वै. Perf. (252. c, 374. k) तस्तार, तस्तथै, तस्तार; तस्तरिव, तस्तरयुस्, तस्तरतुस्; तस्तरिम, तस्तर, तस्तरुस्. Ātm. तस्तरे, तस्तरिषे, तस्तरे; तस्तरिवहे, तस्तराथे, तस्तराते; तस्तरिमहे, तस्तरिध्वे or -द्वे, तस्तरिरे. 1st Fut. स्तरितास्मि or स्तरीतास्मि or स्तर्तास्मि. Ātm. स्तरिताहे or स्तरीताहे or स्तर्ताहे. 2nd Fut. स्तरिष्यामि or स्तरीष्यामि. Ātm. स्तरिष्ये or स्तरीष्ये. Aor. अस्तारिषम्, -रीप्, -रीत्; अस्तारिष्व, &c.; see 675. Or अस्ताधिम्, -धीप्, -धीत्; अस्तार्ध्व, -र्धम्, -र्धाम्; अस्तार्ध्व, -र्ध्व, -र्धुस्. Ātm. अस्तरिषि or अस्तरीषि or अस्तृषि or अस्तीषि. Prec. स्तयीसम् or स्तीयीसम्. Ātm. स्तृणीय or स्तरिणीय or स्तीणीय. Cond. अस्तरिष्यम् or अस्तीष्यम्. Ātm. अस्तरिष्ये or अस्तरीष्ये. Pass., Pres. (467) स्तयें; Aor. 3rd sing. अस्तारि. Caus., Pres. स्तारयामि; Aor. अतिस्तरम् or अतस्तरम्. Des. तिस्तरिष्यामि, -षे; or तिस्तरिष्यामि, -षे; or तिस्तीष्यामि, -धें. Freq. तास्तयें or तेस्तीर्यें, तास्तिर्मि or तरीस्तिर्मि. Part., Pres. स्तृणवत्; Ātm. स्तृण्वान; Past Pass. स्तृत or स्तीर्य (534); Past Indecl. स्तृत्वा, -स्तीर्य, -स्तृय; Fut. Pass. स्तरितव्य or स्तरीतव्य or स्तर्तव्य, स्तरणीय, स्तार्य.

679. Root शक्\* (special stems शक्नो, शक्नु, शक्नुव्). Inf. शक्नुम् 'to be able.' Par. Pres. शक्नोमि, शक्नोषि, शक्नोति; शक्नुवस्, शक्नुथस्, शक्नुतस्; शक्नुमस्, शक्नुथ, शक्नुवन्ति. Impf. अशक्नवम्, अशक्नोस्, अशक्नोत्; अशक्नुव, अशक्नुतम्, अशक्नुताम्; अशक्नुम, अशक्नुत, अशक्नुवन्. Pot. शक्नुयाम्. Impv. शक्नवानि, शक्नुहि, शक्नोतु; शक्नवाव, शक्नुतम्, शक्नुताम्; शक्नवाम, शक्नुत, शक्नुवन्तु. Perf. शशाक, शेकिथ or शशकथ, शशाक; शेकिव, शेकयुस्, शेकतुस्; शेकिम, शेक, शेकुस्. 1st Fut. शक्तास्मि. 2nd Fut. शक्ष्यामि. Aor. अशकम्, -कस्, -कत्; -काव, -कतम्, -कताम्; -काम, -कत, -कन्. Or अशकिषम्, -कीप्, -कीत्; अशकिष्व, -किष्टम्, -ष्टाम्; अशकिष्व, -किष्ट, -किषुस्. Prec. शक्यासम्. Cond. अशक्ष्यम्. Pass., Pres. शक्ने; Aor. 3rd sing. अशाकि. Caus., Pres. शाकयामि; Aor. अशीशकम्. Des. शिशकिष्यामि or शिष्यामि, -क्षे† (503). Freq. शाशक्य, शाशकिम or शाशकीम. Part., Pres. शक्नुवत्; Ātm. शक्नुवान; Past Pass. शक्त; Past Indecl. शक्त्वा, -शक्य; Fut. Pass. शक्तव्य, शकनीय, शक्य.

680. Root चृष् (special stems चृधो, चृधु, चृधुव्). Inf. चर्धितुम् 'to prosper,' 'to flourish,' 'to increase.' Par. Pres. चृधोमि, चृधोषि, चृधोति; चृधुवस्, चृधुथस्, चृधुतस्; चृधुमस्, चृधुथ, चृधुवन्ति. Impf. (251. a)

\* शक् is also conjugated in the 4th class, Parasmai and Ātmane (Pres. शक्यामि &c., शक्ने); but it may then be regarded as a Passive verb. See 461. b.

† This form of the Des. generally means 'to learn,' and is said by some to come from a root शिक्ष्.

आर्ध्वम्, आर्ध्वोत्, आर्ध्वोत्; आर्ध्व, आर्ध्वतम्, आर्ध्वताम्; आर्ध्व, आर्ध्वत, आर्ध्वन्.  
*Pot.* आर्ध्वयाम्. *Impv.* आर्ध्वानि, आर्ध्वहि, आर्ध्वोत्; आर्ध्ववाव, आर्ध्वतम्, -ताम्;  
 आर्ध्ववाम, आर्ध्वत, आर्ध्वन्. *Perf.* आनर्ध, आनर्धिय, आनर्ध; आनर्धिव, आनर्धियुस्,  
 आनर्धतुस्; आनर्धिम, आनर्ध, आनर्धुस्. *1st Fut.* आर्धितास्मि. *2nd Fut.* आर्धि-  
 ष्यामि. *Aor.* आर्धिम, आर्धीस्, आर्धीत्; आर्धिष्व, आर्धिष्टम्, -ष्टाम्; आर्धिष्म,  
 आर्धिष्ट, आर्धिषुस्. Or आर्धम्, -र्धस्, -र्धत्; -र्धाव, &c. *Prec.* आर्ध्यासम्.  
*Cond.* आर्धिष्यम्. *Pass., Pres.* आर्ध्ये; *Aor. 3rd sing.* आर्धि. *Caus., Pres.*  
 आर्धयामि; *Aor.* आर्दिषम्. *Des.* आर्दिष्यामि or ईर्त्तामि (503). *Part., Pres.*  
 आर्धुवत्; *Past Pass.* आर्द्ध; *Past Indecl.* आर्धित्वा or आर्द्धा, -आर्ध्य; *Fut. Pass.*  
 आर्धितव्य, आर्धनीय, आर्ध्य.

681. Root आप् (special stems आप्रो, आप्, आप्रव्). *Inf.* आप्नुम् 'to obtain.' *Par. Pres.* आप्रोमि, आप्रोमि, आप्रोमि; आप्रवस्, आप्रयस्, आप्रतुस्;  
 आप्रमस्, आप्रय, आप्रवन्ति. *Impf.* आप्रवम्, आप्रोस्, आप्रोत्; आप्रव, आप्रतम्,  
 -ताम्; आप्रम, आप्रत, आप्रवन्. *Pot.* आप्रयाम्. *Impv.* आप्रवानि, आप्रुहि,  
 आप्रोत्; आप्रवाव, आप्रतम्, -ताम्; आप्रवाम, आप्रत, आप्रवन्. *Perf.* आप,  
 आपिष्य, आप; आपिव, आपयुस्, आपतुस्; आपिम, आप, आपुस्. *1st Fut.*  
 आप्तास्मि. *2nd Fut.* आप्र्यामि. *Aor.* आपम्, आपस्, आपत्; आपाव, आपतम्,  
 -ताम्; आपाम, आपत, आपन्. *Prec.* आप्यासम्. *Cond.* आप्र्यसम्. *Pass.,*  
*Pres.* आप्ये; *Aor. 3rd sing.* आपि. *Caus., Pres.* आपयामि; *Aor.* आपिपम्.  
*Des.* (503) ईप्तामि. *Part., Pres.* आप्रवत्; *Past Pass.* आप्र; *Past Indecl.*  
 आप्रा, -आप्य; *Fut. Pass.* आप्रव्य, आपनीय, आप्य.

a. Root अश् (special stems अश्नो, अश्नु, अश्नुव्). *Inf.* अशितुम् or अष्टुम्  
 'to obtain,' 'to enjoy,' 'to pervade.' *Atm. Pres.* अश्नुवे, अश्नुपे, अश्नुते;  
 अश्नुवहे, अश्नुवापे, अश्नुवाते; अश्नुमहे, अश्नुध्वे, अश्नुवते. *Impf.* अश्नुवि, अश्नुषाम्,  
 अश्नुत; अश्नुवहि, अश्नुवायाम्, अश्नुवाताम्; अश्नुमहि, अश्नुध्वम्, अश्नुवत. *Pot.*  
 अश्नुवीय. *Impv.* अश्नुवै, अश्नुष्व, अश्नुताम्; अश्नुवावहे, अश्नुवायाम्, अश्नुवाताम्;  
 अश्नुवामहे, अश्नुध्वम्, अश्नुवताम्. *Perf.* (367. c) आनश्ने, आनश्निषे or आनश्ने,  
 आनश्ने; आनश्निवहे or आनश्नहे (371), आनश्नापे, आनश्नाते; आनश्निमहे or  
 आनश्महे, आनश्निध्वे or आनश्नद्दे, आनश्निरे. *1st Fut.* अशिताहे or अष्टाहे.  
*2nd Fut.* अशिये or अष्ट्ये. *Aor.* आश्नि, आश्नास्, आष्ट; आश्नहि, आश्नायाम्,  
 आश्नाताम्; आश्नहि, आश्नध्वम्, आश्नत. Or आश्निष्व, आश्निष्ठास्, आश्निष्ट;  
 आश्निष्वहि, आश्निषायाम्, आश्निषाताम्; आश्निष्वहि, आश्निष्वध्वम्, आश्निषत. *Prec.*  
 अशिषीय or अष्टीय. *Cond.* आशिये or अष्ट्ये. *Pass., Pres.* अश्ये; *Aor.*  
 3rd sing. अशि. *Caus., Pres.* आशयामि; *Aor.* आशिशम्. *Des.* अशिशिषे.  
*Freq.* अशिश्ये (511. a). *Part., Pres.* अश्नुवान; *Past Pass.* अशित or  
 अष्ट; *Past Indecl.* अशित्वा or अष्ट्वा, -अश्य; *Fut. Pass.* अशितव्य or अष्टव्य,  
 अशनीय, अश्य.

EXAMPLES OF PRIMITIVE VERBS OF THE EIGHTH CLASS,  
EXPLAINED AT 353.

682. Root कृ *kṛi*. Infin. कर्तुम् *kartum*, 'to do' (355).

PARASMAI-PADA. *Present Tense*, 'I do.'

करोमि <i>karomi</i>	कुर्वस् * <i>kurvas</i>	कुर्मस् * <i>kurmas</i>
करोषि <i>karoshi</i>	कुरुथस् <i>kuruthas</i>	कुरुथ <i>kurutha</i>
करोति <i>karoti</i>	कुरुतस् <i>kurutas</i>	कुर्वन्ति * <i>kurvanti</i>

*Imperfect*, 'I was doing,' or 'I did.'

अकरवम् <i>akaravam</i>	अकुर्व <i>akurva</i> (73)	अकुर्म <i>akurma</i> (73)
अकरोस् <i>akaros</i>	अकुरुतम् <i>akurutam</i>	अकुरुत <i>akuruta</i>
अकरोत् <i>akarot</i>	अकुरुताम् <i>akurutām</i>	अकुर्वन् <i>akurvan</i>

*Potential*, 'I may do,' &c.

कुर्याम् * <i>kuryām</i>	कुर्याव <i>kuryāva</i>	कुर्याम <i>kuryāma</i>
कुर्यास् <i>kuryās</i>	कुर्यातम् <i>kuryātam</i>	कुर्यात <i>kuryāta</i>
कुर्यात् <i>kuryāt</i>	कुर्याताम् <i>kuryātām</i>	कुर्युस् <i>kuryus</i>

*Imperative*, 'Let me do,' &c.

करवाणि <i>karavāṇi</i>	करवाव <i>karavāva</i>	करवाम <i>karavāma</i>
कुरु <i>kuru</i>	कुरुतम् <i>kurutam</i>	कुरुत <i>kuruta</i>
करोतु <i>karotu</i>	कुरुताम् <i>kurutām</i>	कुर्वन्तु * <i>kurvantu</i>

*Perfect*, 'I did,' or 'I have done.'

अकार <i>ākāra</i> (368)	अकृव <i>ākṛiva</i>	अकृम <i>ākṛima</i>
अकर्थ <i>ākārtha</i>	अक्रथुस् <i>ākṛathus</i>	अक्र <i>ākra</i>
अकार <i>ākāra</i>	अक्रतुस् <i>ākṛatus</i>	अक्रुस् <i>ākṛus</i>

*First Future*, 'I will do.'

कर्तासि <i>kartāsmi</i>	कर्तास्वस् <i>kartāsvas</i>	कर्तासस् <i>kartāsmas</i>
कर्तासि <i>kartāsi</i>	कर्तास्यस् <i>kartāsthas</i>	कर्तास्य <i>kartāstha</i>
कर्ता <i>kartā</i>	कर्तारौ <i>kartārau</i>	कर्तारस् <i>kartāras</i>

*Second Future*, 'I shall do.'

करिष्यामि <i>karishyāmi</i>	करिष्यावस् <i>karishyāvas</i>	करिष्यामस् <i>karishyāmas</i>
करिष्यसि <i>karishyasi</i>	करिष्यथस् <i>karishyathas</i>	करिष्यथ <i>karishyatha</i>
करिष्यति <i>karishyati</i>	करिष्यतस् <i>karishyatas</i>	करिष्यन्ति <i>karishyanti</i>

\* कुर्वस्, कुर्मस्, कुर्याम्, &c., would be equally correct; see 73. An obsolete form कुमि for करोमि is found in Epic poetry.



*Aorist, 'I did.'*

अकार्षम् <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्षी <i>akārshma</i>
अकार्षीस् <i>akārshís</i>	अकार्ष्ठम् <i>akārshṭam</i>	अकार्ष्ठ <i>akārshṭa</i>
अकार्षीत् <i>akārshít</i>	अकार्ष्ठाम् <i>akārshṭám</i>	अकार्ष्णुस् <i>akārshus</i>

*Precativ or Benedictive, 'May I do.'*

क्रियासम् <i>kriyásam</i>	क्रियास्व <i>kriyásva</i>	क्रियास्य <i>kriyásma</i>
क्रियास् <i>kriyás</i>	क्रियास्तम् <i>kriyástam</i>	क्रियास्त <i>kriyástá</i>
क्रियात् <i>kriyát</i>	क्रियास्ताम् <i>kriyástám</i>	क्रियामुस् <i>kriyásus</i>

*Conditional, 'I should do.'*

अकरिष्यम् <i>akarishyam</i>	अकरिष्याव <i>akarishyáva</i>	अकरिष्याम <i>akarishyáma</i>
अकरिष्यस् <i>akarishyas</i>	अकरिष्यतम् <i>akarishyatam</i>	अकरिष्यत <i>akarishyátá</i>
अकरिष्यत् <i>akarishyat</i>	अकरिष्यताम् <i>akarishyatám</i>	अकरिष्यन् <i>akarishyan</i>

683. *ĀTMANE-PADA. Present Tense, 'I do.'*

कुर्वे <i>kurve</i> (73)	कुर्वहे <i>kurvahe</i>	कुर्महे <i>kurmahe</i>
कुरुषे <i>kurushe</i>	कुर्वीषे <i>kurvátthe</i>	कुरुध्वे <i>kurudhve</i>
कुरुते <i>kurute</i>	कुर्वीते <i>kurvátte</i>	कुर्वीते <i>kurvate</i>

*Imperfect, 'I was doing,' or 'I did.'*

अकुर्वि <i>akurvi</i> (73)	अकुर्वहि <i>akurvahi</i>	अकुर्महि <i>okurmahi</i>
अकुरुषास् <i>akuruthás</i>	अकुर्वीषाम् <i>akurvátthám</i>	अकुरुध्वम् <i>akurudhvam</i>
अकुरुत <i>akuruta</i>	अकुर्वीताम् <i>akurvátám</i>	अकुर्वीत <i>akurvata</i>

*Potential, 'I may do.'*

कुर्वीय <i>kurvíya</i>	कुर्वीयहि <i>kurvívahi</i>	कुर्वीमहि <i>kurvímahi</i>
कुर्वीषास् <i>kurvítthás</i>	कुर्वीषायाम् <i>kurvítthám</i>	कुर्वीध्वम् <i>kurvídhvam</i>
कुर्वीत <i>kurvíta</i>	कुर्वीयाताम् <i>kurvítátám</i>	कुर्वीरन् <i>kurvíran</i>

*Imperative, 'Let me do.'*

करवै <i>karavai</i>	करवावहै <i>karavávahai</i>	करवामहै <i>karavámahai</i>
कुरुष्व <i>kurushva</i>	कुर्वीषाम् <i>kurvátthám</i>	कुरुध्वम् <i>kurudhvam</i>
कुरुताम् <i>kurutám</i>	कुर्वीताम् <i>kurvátám</i>	कुर्वीताम् <i>kurvatám</i>

*Perfect, 'I did,' or 'I have done.'*

अक्रे <i>akre</i>	अकृवहे <i>akrívahē</i>	अकृमहे <i>akrímahē</i>
अकृषे <i>akríshe</i>	अक्राधे <i>akráthē</i>	अकृदे <i>akrídhe</i>
अक्रे <i>akre</i>	अक्राते <i>akráte</i>	अक्रिरे <i>akrīre</i>

*First Future, 'I will do.'*

कर्ताहे kartāhe	कर्तास्वहे kartāsvahe	कर्तास्महे kartāsmāhe
कर्तासे kartāse	कर्तासाधे kartāsādhe	कर्ताध्वे kartādhwē
कर्ता kartā	कर्तारौ kartārau	कर्तारस् kartāras

*Second Future, 'I shall do.'*

करिष्ये karishye	करिष्यावहे karishyāvahe	करिष्यामहे karishyāmahe
करिष्यसे karishyase	करिष्येधे karishyēthe	करिष्यध्वे karishyadhvē
करिष्यते karishyate	करिष्येते karishyēte	करिष्यन्ते karishyante

*Aorist, 'I did.'*

अकृषि akṛishi	अकृष्यहि akṛishvahi	अकृष्यहि akṛishmahi
अकृषास् akṛithās	अकृषायाम् akṛishāthām	अकृषद्वम् akṛidhvam
अकृत akṛita	अकृषाताम् akṛishātām	अकृषत akṛishata

*Precative or Benedictive, 'May I do.'*

कृषीय kṛishīya	कृषीवहि kṛishīvahi	कृषीमहि kṛishīmahi
कृषीष्टास् kṛishīsthās	कृषीयास्याम् kṛishītyāsthām	कृषीध्वम् kṛishīdhvam
कृषीष्ट kṛishīshṭa	कृषीयास्ताम् kṛishītyāsthām	कृषीरन् kṛishīran

*Conditional, 'I should do.'*

अकरिष्ये akarishye	अकरिष्यावहि akarishyāvahi	अकरिष्यामहि akarishyāmahi
अकरिष्यसास् akarishyathās	अकरिष्येयाम् akarishyēthām	अकरिष्यध्वम् akarishyadhvam
अकरिष्यत akarishyata	अकरिष्येताम् akarishyētām	अकरिष्यन्त akarishyanta

Pass., *Pres.* क्रिये; *Aor. 3rd sing.* अकारि (701). *Caus., Pres.* कारयामि; *Aor.* अचीकरम्. *Des.* चिकीर्षामि, -ये (502). *Freq.* चेक्रीये, चक्रीमि or अरिचक्रीमि or अरिचक्रीमि or चक्रीरामि or अरिचक्रीरामि or अरिचक्रीरामि (Pāp. VII. 4, 92). *Part., Pres.* कुर्वन्; *Ātm.* कुर्वण; *Past Pass.* कृत; *Past Indecl.* कृत्वा, -कृत; *Fut. Pass.* कर्तव्य, करणीय, कार्य.

684. Only nine other roots are generally given in this class. Of these the commonest is तन् 'to stretch,' conjugated at 583. The others are, क्षण् 'to go,' क्षण् and क्षिण् 'to kill' or 'to hurt,' घृण् 'to shine,' तृण् 'to eat grass,' मन् 'to imagine,' Ātm.; वन् 'to ask,' सन् 'to give.' As these end in nasals, their conjugation resembles that of verbs of cl. 5 at 675; thus—

685. Root क्षण् (special stems क्षणो, क्षणु). *Inf.* क्षणितुम् 'to kill,' 'to hurt.' *Par. and Ātm. Pres.* क्षणोमि, क्षणोमि, क्षणोति; क्षणुवम्, &c. *Ātm.* क्षणवे, क्षणुवे, &c. *Impf.* अक्षणवम्, अक्षणोस्, &c. *Ātm.* अक्षणि. *Pot.* क्षणयाम्. *Ātm.* क्षणवीय. *Impv.* क्षणयानि. *Ātm.* क्षणवै. *Perf.* अक्षण, अक्षणिच, अक्षण; अक्षणिव, अक्षणयुस्, अक्षणतुस्; अक्षणिमि, अक्षण, अक्षणुस्. *Ātm.* अक्षणे, अक्षणिषे, अक्षणे; अक्षणिवहे, अक्षणापे, अक्षणाते; अक्षणिमहे,

चक्षुषिष्ये, चक्षुषिरे. 1st Fut. क्षणितास्मि. Åtm. क्षणिताहे. 2nd Fut. क्षणिष्यामि. Åtm. क्षणिष्ये. Aor. चक्षुषिषम्, -शीस्, -शीत्; चक्षुषिष्व, -षिष्टम्, -ष्टाम्; चक्षुषिष्य, -षिष्ट, -षिष्टुस्. Åtm. चक्षुषिषि, चक्षुषिष्टास् or चक्षुषास् (424. c), चक्षुषिष्ट or चक्षुषत्; चक्षुषिष्वहि, -षिषायाम्, -षिषाताम्; चक्षुषिष्वहि, -षिष्वम्, -षिषत्. Prec. क्षण्यासम्. Åtm. क्षणिषीय. Cond. चक्षुषिष्यम्. Åtm. चक्षुषिष्ये. Pass., Pres. क्षण्ये; Aor. 3rd sing. चक्षुषि. Caus., Pres. क्षणयामि; Aor. चक्षिष्यम्. Des. चिक्षुषामि, -षे. Freq. चक्षण्ये, चक्षणिम्. Part., Pres. क्षण्यत्; Åtm. क्षण्यन्; Past Pass. क्षत; Past Indecl. क्षत्वा or क्षणित्वा, -क्षत्; Fut. Pass. क्षणितव्य, क्षणनीय, क्षण्य.

EXAMPLES OF PRIMITIVE VERBS OF THE NINTH CLASS,  
EXPLAINED AT 356.

686. Root यु यु. Infin. यवितुम् *yavitum*, 'to join,' 'to mix.'

PARASMAI-PADA. Present Tense, 'I join.'

युनामि <i>yundāmi</i>	युनीवस् <i>yunīvās</i>	युनीमस् <i>yunīmās</i>
युनासि <i>yundāsi</i>	युनीषस् <i>yunīthas</i>	युनीष <i>yunītha</i>
युनाति <i>yundāti</i>	युनीतस् <i>yunītās</i>	युनन्ति <i>yunanti</i>

Imperfect, 'I was joining,' or 'I joined.'

अयुनाम् <i>ayunādm</i>	अयुनीष <i>ayunīva</i>	अयुनीम <i>ayunīma</i>
अयुनास् <i>ayunāds</i>	अयुनीतम् <i>ayunītām</i>	अयुनीत <i>ayunīta</i>
अयुनात् <i>ayunādt</i>	अयुनीताम् <i>ayunītām</i>	अयुनन् <i>ayunān</i>

Potential, 'I may join.'

युनीयाम् <i>yunīyādm</i>	युनीयाव <i>yunīyāva</i>	युनीयाम <i>yunīyāma</i>
युनीयास् <i>yunīyāds</i>	युनीयातम् <i>yunīyātām</i>	युनीयात <i>yunīyāta</i>
युनीयात् <i>yunīyādt</i>	युनीयाताम् <i>yunīyātām</i>	युनीयुस् <i>yunīyus</i>

Imperative, 'Let me join.'

युनामि <i>yundāmi</i>	युनाव <i>yundāva</i>	युनाम <i>yundāma</i>
युनीहि <i>yunāhi</i>	युनीतम् <i>yunītām</i>	युनीत <i>yunīta</i>
युनातु <i>yundātu</i>	युनीताम् <i>yunītām</i>	युनन्तु <i>yunāntu</i>

Perf. युयाव, युयविष or युयोष, युयाव; युयुविष, युयुवषुस्, -वतुस्; युयुविम, युयुव, युयुवुस्. 1st Fut. यवितास्मि or योतास्मि\*. 2nd Fut. यविष्यामि. Aor. अयाविषम्, -वीस्, -वीत्; अयाविष्व, -विष्टम्, -विष्टाम्; अयाविष्य, -विष्ट, -विष्टुस्. Prec. यूयासम्. Cond. सयविष्यम्.

\* Some authorities give योतास्मि &c. as the only form. See Laghu-kaum. 724.

687. *ĀTMANE-PADA. Present Tense, 'I join.'*

युने <i>yune</i>	युनीवहे <i>yunívahē</i>	युनीमहे <i>yunímahe</i>
युनीपे <i>yuníshe</i>	युनाथे <i>yundáthe</i>	युनीध्वे <i>yundhve</i>
युनीते <i>yuníte</i>	युनाते <i>yundáte</i>	युनते <i>yunate</i>

*Imperfect, 'I was joining,' or 'I joined.'*

अयुनि <i>ayuni</i>	अयुनीवहि <i>ayunívahi</i>	अयुनीमहि <i>ayunímahi</i>
अयुनीषाम् <i>ayuníthás</i>	अयुनायाम् <i>ayunáthám</i>	अयुनीध्वम् <i>ayundhvam</i>
अयुनीताम् <i>ayuníta</i>	अयुनाताम् <i>ayunátám</i>	अयुनतम् <i>ayunata</i>

*Potential, 'I may join.'*

युनीय <i>yuníya</i>	युनीवहि <i>yunívahi</i>	युनीमहि <i>yunímahi</i>
युनीषाम् <i>yuníthás</i>	युनीयायाम् <i>yuníyáthám</i>	युनीध्वम् <i>yundhvam</i>
युनीताम् <i>yuníta</i>	युनीयाताम् <i>yuníyátám</i>	युनीरन् <i>yuníran</i>

*Imperative, 'Let me join.'*

युनै <i>yunai</i>	युनावहै <i>yundávahai</i>	युनामहै <i>yundámahai</i>
युनीष्व <i>yuníshva</i>	युनाषाम् <i>yunáthám</i>	युनीध्वम् <i>yundhvam</i>
युनीताम् <i>yunítám</i>	युनाताम् <i>yunátám</i>	युनताम् <i>yunátám</i>

*Perf.* युयुवे, युयुविपे, युयुवे; युयुविवहे, युयुवापे, युयुवाते; युयुविमहे, युयुविध्वे or -द्दे, युयुविरे. *1st Fut.* ययिताहे. *2nd Fut.* ययिष्ये. *Aor.* अययिषि, -विषिष, -विषि; अययिष्यहि, अययिष्यायाम्, -पाताम्; अययिष्यहि, -विध्वम् or -विद्म, -विषत. *Prec.* ययिषीय. *Cond.* अययिष्ये. *Pass., Pres.* यूये; *1st Fut.* यायिताहे; *Aor.* 3rd sing. अयायि. *Caus., Pres.* याययामि; *Aor.* अययिषम्. *Des.* युयूषामि or यिययिषामि. *Freq.* योयूये, योयोमि or योयवोमि. *Part., Pres.* युनन्; *Ātm.* युनान्; *Past Pass.* युत; *Past Indecl.* युत्वा, -युत्; *Fut. Pass.* ययितव्य, यवनीय, याय्य or यय्य.

OTHER EXAMPLES OF CL. 9 IN THE ORDER OF THEIR FINAL LETTERS.

688. Root ज्ञा (special stems जाना, जानी, जान्, 361). *Inf.* ज्ञातुम् 'to know.' *Par. and Ātm. Pres.* जानामि, जानासि, जानाति; जानीवस्, जानीषस्, जानीतस्; जानीमस्, जानीष, जानन्ति. *Ātm.* जाने, जानीपे, जानीते; जानीवहे, जानापे, जानाते; जानीमहे, जानीध्वे, जानते. *Impf.* अजानाम्, अजानास्, अजानात्; अजानीव, अजानीतम्, अजानीताम्; अजानीम, अजानीत, अजानान्. *Ātm.* अजानि, अजानीषाम्, अजानीत; अजानीवहि, अजानायाम्, अजानाताम्; अजानीमहि, अजानीध्वम्, अजानत. *Pot.* जानीयाम्. *Ātm.* जानीय. *Impv.* जानानि, जानीहि, जानातु; जानाव, जानीतम्, जानीताम्; जानाम, जानीत, जानन्तु. *Ātm.* जाने, जानीष्व, जानीताम्; जानावहै, जानायाम्, जानाताम्; जानामहै, जानीध्वम्, जानताम्. *Perf.* (373) जज्ञौ, जज्ञिष्य or जज्ञाष्य, जज्ञौ; जज्ञिव, जज्ञपुस्, जज्ञतुस्; जज्ञिम, जज्ञ, जज्ञुस्. *Ātm.* जज्ञे, जज्ञिषे, जज्ञे; जज्ञिवहे, जज्ञापे, जज्ञाते; जज्ञिमहे, जज्ञिध्वे, जज्ञिरे. *1st Fut.* ज्ञातासि. *2nd Fut.* ज्ञास्यामि. *Aor.* (433) अज्ञासिषम्, अज्ञासीस्,

अज्ञासीत्; अज्ञासिष्व, अज्ञासिष्टम्, -ष्टम्; अज्ञासिष्म, -सिष्ट, -सिष्टुस्. *Åtm.* अज्ञासि, अज्ञास्यास्, अज्ञास्त; अज्ञास्वहि, अज्ञासायाम्, -साताम्; अज्ञास्महि, अज्ञाध्वम्, अज्ञासत. *Prec.* ज्ञेयासम् or ज्ञायासम्. *Åtm.* ज्ञासीय. *Cond.* अज्ञास्यम्. *Åtm.* अज्ञास्ये. *Pass., Pres.* (465. a) ज्ञाये; *Perf.* जज्ञे (473); *1st Fut.* ज्ञाताहे or ज्ञापिताहे (474); *2nd Fut.* ज्ञास्ये or ज्ञायिष्ये; *Aor.* 3rd sing. अज्ञायि. *Caus., Pres.* ज्ञापयामि or ज्ञपयामि; *Aor.* अजिज्ञपम्. *Des.* जिज्ञासे (-सामि, Epic). *Freq.* जाज्ञाये, जाज्ञामि or जाज्ञेमि. *Part., Pres.* जानत्; *Åtm.* जानान; *Past Pass.* ज्ञात; *Past Indecl.* ज्ञात्वा, -ज्ञाय; *Fut. Pass.* ज्ञातव्य, ज्ञानीय, ज्ञेय.

689. Root क्री (special stems क्रीणा, क्रीणी, क्रीण, 358. a). *Inf.* क्रेतुम् 'to buy.' *Par. and Åtm. Pres.* क्रीणामि, क्रीणामि, क्रीणानि; क्रीणीवस्, क्रीणीयस्, क्रीणीतस्; क्रीणीमस्, क्रीणीष, क्रीणीन्ति. *Åtm.* क्रीणे, क्रीणीषे, क्रीणीत; क्रीणीवहे, क्रीणीषे, क्रीणीते; क्रीणीमहे, क्रीणीध्वे, क्रीणीते. *Impf.* अक्रीणाम्, अक्रीणास्, अक्रीणात्; अक्रीणीव, अक्रीणीतम्, अक्रीणीताम्; अक्रीणीम, अक्रीणीत, अक्रीणीन्. *Åtm.* अक्रीणि, अक्रीणीयास्, अक्रीणीत; अक्रीणीवहि, अक्रीणायाम्, अक्रीणाताम्; अक्रीणीमहि, अक्रीणीध्वम्, अक्रीणीत. *Pot.* क्रीणीयाम्. *Åtm.* क्रीणीय. *Impv.* क्रीणानि, क्रीणीहि, क्रीणातु; क्रीणाव, क्रीणीतम्, क्रीणीताम्; क्रीणाम, क्रीणीत, क्रीणीन्. *Åtm.* क्रीणै, क्रीणीध्व, क्रीणीताम्; क्रीणावहे, क्रीणायाम्, क्रीणाताम्; क्रीणामहे, क्रीणीध्वम्, क्रीणीताम्. *Perf.* (374. e) चिक्राय, चिक्रियिष or चिक्रेष, चिक्राय; चिक्रियिषे, चिक्रियिषुस्, चिक्रियतुस्; चिक्रियिम, चिक्रिय, चिक्रियुस्. *Åtm.* चिक्रिये, चिक्रियिषे, चिक्रिये; चिक्रियिवहे, चिक्रियाषे, -याते; चिक्रियिमहे, चिक्रियिष्वे or -द्दे, चिक्रियिरे. *1st Fut.* क्रेतासि. *Åtm.* क्रेताहे. *2nd Fut.* क्रेष्यामि. *Åtm.* क्रेष्ये. *Aor.* अक्रेषम्, -पीस्, -पीत्; अक्रेष्व, -ष्टम्, -ष्टम्; अक्रेष, -ष्ट, -पुस्. *Åtm.* अक्रेषि, -ष्टास्, -ष्ट; अक्रेष्वहि, -पायाम्, -पाताम्; अक्रेष्वहि, अक्रेष्वम्, अक्रेषत. *Prec.* क्रीयासम्. *Åtm.* क्रेषीय. *Cond.* अक्रेष्यम्. *Åtm.* अक्रेष्ये. *Pass., Pres.* क्रीये; *Aor.* 3rd sing. अक्रीयि. *Caus., Pres.* क्रापयामि; *Aor.* अचिक्रपम्. *Des.* अचिक्रीयामि, -ये. *Freq.* अक्रीये, अक्रीमि or अक्रीयामि. *Part., Pres.* क्रीणीत्; *Åtm.* क्रीणान; *Past Pass.* क्रीत; *Past Indecl.* क्रीत्वा, -क्रीय; *Fut. Pass.* क्रेतव्य, क्रीणीय, क्रेय.

690. Like क्री is प्री 'to please.' *Pres.* प्रीणामि; *Åtm.* प्रीणे. *Caus., Pres.* प्रीणयामि or प्राययामि; *Aor.* अपिप्रणम् or अपिप्रीणम्\*. *Des.* पिप्रीयामि. *Freq.* पेप्रीये.

691. लृ (special stems लुना, लुनी, लुन्, 358), 'to cut,' follows पू, 'to purify,' at 583; thus, *Pres.* लुनामि; *Åtm.* लुने. *Pot.* लुनीयाम्; *Åtm.* लुनीय. *Perf.* लुलाव; *Åtm.* लुलुवे. *1st Fut.* लवितासि. *2nd Fut.* लविष्यामि. *Aor.* अलविषम्.

692. Root बन्ध् (special stems बध्ना, बध्नी, बध्). *Inf.* बन्धुम् 'to bind.'

\* Forster gives अपिप्रणम्; Westergaard, अपिप्रीणम्.

Par. *Pres.* वभामि, वभासि, वभाति; वभ्रीवस्, वभ्रीयस्, वभ्रीतस्; वभ्रीमस्, वभ्रीय, वभन्ति. *Impf.* अवभाम्, अवभास्, अवभात्; अवभ्रीव, अवभ्रीतम्, -ताम्; अवभ्रीम, अवभ्रीत, अवभन्. *Pot.* वभ्रीयाम्. *Impv.* वभानि, वधान (357. a), वभातु; वभाव, वभ्रीतम्, -ताम्; वभाम, वभ्रीत, वभन्तु. *Perf.* वबन्ध, वबन्धिय or वबन्ध or वबन्ध (298. a), वबन्ध; वबन्धिव, वबन्धयुस्, वबन्धतुस्; वबन्धिम, वबन्ध, वबन्धुस्. *1st Fut.* वन्धासि. *2nd Fut.* भन्त्यामि (299. a). *Aor.* अभान्त्सम् (299. a), अभान्त्सीस्, अभान्त्सीत; अभान्त्स, अवान्धम्, अवान्धाम्; अभान्त्स, अवान्ध, अभान्त्सुस्. *Prec.* वध्यासम्. *Cond.* अभन्त्यम्. *Pass., Pres.* (469) वध्ये. *Caus., Pres.* वन्धयामि; *Aor.* अवबन्धम्. *Des.* विभन्त्यामि (299. a). *Freq.* वावध्ये, वावन्धि, वावन्धीमि. *Part., Pres.* वभत्; *Past Pass.* बद्ध; *Past Indecl.* बद्धा, -बध्य; *Fut. Pass.* बन्ध्य, वन्धीय, वन्ध्य.

693. Root ग्रन् (special stems ग्रष्ठा, ग्रष्ठी, ग्रप्, 360). *Inf.* ग्रन्थितुम् 'to string,' 'to tie.' Par. *Pres.* ग्रष्मामि, ग्रष्मसि, ग्रष्माति; ग्रष्मीवस्, ग्रष्मीयस्, ग्रष्मीतस्; ग्रष्मीमस्, ग्रष्मीय, ग्रष्मन्ति. *Impf.* अग्रष्माम्, अग्रष्मास्, अग्रष्मात्; अग्रष्मीव, अग्रष्मीतम्, -ताम्; अग्रष्मीम, अग्रष्मीत, अग्रष्मन्. *Pot.* ग्रष्मीयाम्. *Impv.* ग्रष्मानि, ग्रथान (257. a), ग्रष्ठातु; ग्रष्ठाव, ग्रष्ठीतम्, -ताम्; ग्रष्माम, ग्रष्ठीत, ग्रष्मन्तु. *Perf.* (375. b) जग्रन्थ\*, जग्रन्थिय or ग्रेथिय, जग्रन्थ\*; जग्रन्थिव or ग्रेथिव, जग्रन्थयुस् or ग्रेथयुस्, जग्रन्थतुस् or ग्रेथतुस्; जग्रन्थिम or ग्रेथिम, जग्रन्थ or ग्रेथ, जग्रन्थुस् or ग्रेथुस्. *1st Fut.* ग्रन्थितासि. *2nd Fut.* ग्रन्थिष्यामि. *Aor.* अग्रन्थिष्यम्, -न्थीस्, -न्थीत, &c. *Prec.* ग्रथ्यासम्. *Cond.* अग्रन्थिष्यम्. *Pass., Pres.* (469) ग्रथ्ये. *Caus., Pres.* ग्रन्थयामि; *Aor.* अजग्रन्थम्. *Des.* निग्रन्थिष्यामि. *Freq.* जाग्रथ्ये, जग्रन्थिम, जग्रन्थीमि. *Part., Pres.* ग्रथत्; *Past Pass.* ग्रथित; *Past Indecl.* ग्रथित्वा or ग्रन्थित्वा, -ग्रथ्य; *Fut. Pass.* ग्रन्थितव्य, ग्रन्थनीय, ग्रन्थ.

a. Like ग्रन्थ is conjugated ग्रन् 'to loosen,' मन्थ 'to churn.'

694. Root क्षुभ्† (special stems क्षुभा, क्षुभ्री, क्षुभ्). *Inf.* क्षोभितुम् 'to agitate.' Par. *Pres.* क्षुभामि, क्षुभासि, क्षुभाति; क्षुभीवस्, क्षुभीयस्, क्षुभीतस्; क्षुभीमस्, क्षुभीय, क्षुभन्ति. *Impf.* अक्षुभाम्, अक्षुभास्, अक्षुभात्; अक्षुभीव, अक्षुभीतम्, -ताम्; अक्षुभीम, अक्षुभीत, अक्षुभन्. *Pot.* क्षुभीयाम्. *Impv.* क्षुभानि, क्षुभाण (357. a, 58), क्षुभातु; क्षुभाव, क्षुभीतम्, -ताम्; क्षुभाम, क्षुभीत, क्षुभन्तु. *Perf.* चुक्षोभ, चुक्षोभिष, चुक्षोभ; चुक्षुभिव, चुक्षुभयुस्, -भतुस्; चुक्षुभिम, चुक्षुभ, चुक्षुभुस्. *1st Fut.* क्षोभितासि. *2nd Fut.* क्षोभिष्यामि. *Aor.* अक्षोभिष्यम्, -षीस्, -षीत, &c. Or अक्षुभम्, -भस्, -भत्; -भाव, -भतम्, -भताम्; -भाम, -भत, -भन्. *Prec.* क्षुभ्यासम्. *Cond.* अक्षोभिष्यम्. *Pass., Pres.* क्षुभ्ये; *Aor.* 3rd sing. अक्षोभि. *Caus., Pres.* क्षोभयामि; *Aor.* अक्षुभम्. *Des.* चुक्षोभिष्यामि or चुक्षुभिष्यामि. *Freq.*

\* Some authorities give the option of जग्राथ in the 1st and 3rd of the Perf. Compare 339.

† Also cl. 4, Intransitive, 'to be agitated;' Pres. क्षुभ्यामि, 612.

चोद्युष्ये, चोद्योमि (3rd sing. चोद्योमि). Part., Pres. युधत्; Past Pass युम् or युमित; Past Indecl. युम् or युमिन्वा, -युभ्य; Fut. Pass. द्योमित्य चोभणीय (58), चोभ्य.

695. Root स्तम्भ\* (special stems स्तम्भा, स्तम्भी, स्तम्भ, 360). Inf. स्तम्भितुम् 'to stop,' 'to support.' Par. Pres. स्तम्भामि; like ह्यु, 694. Impf. अस्तम्भाम्. Pot. स्तम्भीयाम्. Impv. स्तम्भानि, स्तम्भान (357. a), स्तम्भातु; स्तम्भाय स्तम्भीतम्, -ताम्; स्तम्भाम, स्तम्भीत, स्तम्भन्तु. Perf. तस्तम्भ, तस्तम्भिय, तस्तम्भ तस्तम्भिव, तस्तम्भयुस्, -भ्युस्; तस्तम्भिम, तस्तम्भ, तस्तम्भुस्. 1st Fut. स्तम्भितास्मि 2nd Fut. स्तम्भिष्यामि. Aor. अस्तम्भयम्, -म्भीस्, -म्भीत्, &c. Or अस्तम्भम -भस्, -भत्; -भाय, -भतम्, -भताम्; -भाम, -भत, -भन्. Prec. स्तम्भ्यासम्. Conc. अस्तम्भियम्. Pass., Pres. स्तम्भ्ये. Caus., Pres. स्तम्भयामि; Aor. अस्तम्भय Des. तस्तम्भियामि. Freq. तास्तम्भ्ये, तास्तम्भिमि or तास्तम्भीमि. Part., Pre. स्तम्भत्; Past Pass. स्तम्भ; Past Indecl. स्तम्भा or स्तम्भिन्वा; Fut. Pas स्तम्भितव्य, स्तम्भनीय, स्तम्भ्य.

696. Root अश्† (special stems अश्ना, अश्नी, अश्न). Inf. अश्नितुम् 'eat.' Par. Pres. अश्नामि, अश्नासि, अश्नाति; अश्नीवस्, अश्नीयस्, अश्नीतस् अश्नीमस्, अश्नीय, अश्नन्ति. Impf. आश्नाम्, आश्नास्, आश्नात्; आश्नीव, आश्नीत -ताम्; आश्नीम, आश्नीत, आश्नन्. Pot. अश्नीयाम्. Impv. अश्नानि, अश्नान (357. a) आश्नातु; अश्नाय, अश्नीतम्, -ताम्; अश्नाम, अश्नीत, अश्नन्तु. Perf. आश, आशि आश; आशिव, आशयुस्, आशतुस्; आशिम, आश, आशुस्. 1st Fut. अश्नितास्मि 2nd Fut. अश्निष्यामि. Aor. आशियम्, आशीस्, आशीत्; आशिय, आशिष्ट आशिष्टाम्; आशिय, आशिष्ट, आशियुस्. Prec. अश्यासम्. Cond. आशिष्य Pass., Pres. अश्ये. Caus., Pres. आशयामि; Aor. आशिशम्. Des. अशि शियामि. Freq. अशाश्ये (511. a). Part., Pres. अश्नत्; Past Pass. अशि Past Indecl. अशित्वा, -अश्य; Fut. Pass. अशितव्य, अशनीय, अश्य.

697. Root क्लिञ् (special stems क्लिप्ना, क्लिप्नी, क्लिप्न). Inf. क्लेशितुम् क्लेष्टुम् 'to harass.' Par. Pres. क्लिप्नामि; like अश्, 696. Impf. अक्लिप्ना अक्लिप्नास्, अक्लिप्नात्; अक्लिप्नीव, अक्लिप्नीतम्, -ताम्; अक्लिप्नीम, अक्लिप्नीत, अक्लिप्न Pot. क्लिप्नीयाम्. Impv. क्लिप्नानि, क्लिप्नान, &c. Perf. चिक्लेश, चिक्लेशिच चिक्लेश, चिक्लेश; चिक्लिशिव or चिक्लिष्य (371), चिक्लिशयुस्, -शतुस्; चिक्लि or चिक्लिश्म, चिक्लिश, चिक्लिशुस्. 1st Fut. क्लेशितास्मि or क्लेष्टास्मि. 2nd F क्लेशिष्यामि or क्लेष्ट्यामि. Aor. अक्लेशियम्, -शीस्, -शीत्; अक्लेशिय, -शिष्ट -शिष्टाम्; अक्लेशिय, -शिष्ट, -शिषुस्. Or अक्लिष्टम्, -क्षस्, -क्षत्; -क्षाव, -क्षत -क्षताम्; -क्षाम, -क्षत, -क्षन् (439). Prec. क्लिष्यासम्. Cond. अक्लेशियम् अक्लेश्यम्. Pass., Pres. क्लिष्ये; Aor. 3rd sing. अक्लेशि. Caus., Pres. क्लेशया Aor. अचिक्लिशम्. Des. चिक्लिशियामि or चिक्लेशियामि or चिक्लिष्यामि. Fr

\* This root also follows cl. 5; thus, Pres. स्तम्भोमि. See 675.

† This is a different root from अश् cl. 5. See 682.

चेक्रिश्ये, चेक्रेशिम. Part., Pres. क्रिश्यत्; Past Pass. क्रिष्ट or क्रिशित; Past Indecl. क्रिष्टा or क्रिशित्वा, -क्रिश्य; Fut. Pass. क्रेशितव्य or क्रेशनीय, क्रेश्य.

698. Root पुष् (special stems पुष्णा, पुष्णी, पुष्ण्). Inf. पोषितुम् 'to nourish.' Par. Pres. पुष्णामि, पुष्णासि, पुष्णाति; पुष्णावस्, पुष्णीयस्, पुष्णीतस्; पुष्णीमस्, पुष्णीय, पुष्णानि. Impf. अपुष्णाम्, अपुष्णास्, अपुष्णात्; अपुष्णीव, अपुष्णोतम्, -ताम्; अपुष्णीम, अपुष्णीत, अपुष्णन्. Pot. पुष्णीयाम्. Impv. पुष्णानि, पुषाण (357. a), पुष्णातु; पुष्णाव, पुष्णीतम्, -ताम्; पुष्णाम, पुष्णीत, पुष्णानु. For the rest, see पुष् cl. 4 at 621.

699. Root ग्रह् (special stems गृह्णा, गृह्णी, गृह्ण्, 359; see 399. a). Inf. ग्रहीतुम् 'to take.' Par. and Åtm. Pres. गृह्णामि, गृह्णासि, गृह्णाति; गृह्णावस्, गृह्णीयस्, गृह्णीतस्; गृह्णीमस्, गृह्णीय, गृह्णानि. Åtm. गृह्ण, गृह्णोषे, गृह्णीते; गृह्णीवहे, गृह्णाषे, गृह्णाते; गृह्णीमहे, गृह्णीध्वे, गृह्णते. Impf. अगृह्णाम्, अगृह्णास्, अगृह्णात्; अगृह्णीव, अगृह्णीतम्, अगृह्णीताम्; अगृह्णीम, अगृह्णीत, अगृह्णन्. Åtm. अगृह्णि, अगृह्णीयास्, अगृह्णीत; अगृह्णीवहि, अगृह्णीयाम्, अगृह्णीताम्; अगृह्णीमहि, अगृह्णीध्वम्, अगृह्णीत. Pot. गृह्णीयाम्. Åtm. गृह्णीय. Impv. गृह्णानि, गृहाण, गृह्णातु; गृह्णाव, गृह्णीतम्, गृह्णीताम्; गृह्णाम, गृह्णीत, गृह्णानु. Åtm. गृह्णै, गृह्णीध्व, गृह्णीताम्; गृह्णावहे, गृह्णीयाम्, गृह्णीताम्; गृह्णीमहे, गृह्णीध्वम्, गृह्णीताम्. Perf. (384) जग्राह, जग्राह्य, जग्राह; जगृह्वि, जगृह्वुस्, जगृहतुस्; जगृहिम, जगृह, जगृहुस्. Åtm. जगृहे, जगृहिषे, जगृहे; जगृहिवहे, जगृहाषे, जगृहाते; जगृहिमहे, जगृहिध्वे or -द्वे, जगृहिरे. 1st Fut. ग्रहीतास्मि (399. a). Åtm. ग्रहीताहे. 2nd Fut. ग्रहीष्यामि. Åtm. ग्रहीष्ये. Aor. अग्रहीयम्, अग्रहीस्, अग्रहीत्; अग्रहीष्व, अग्रहीष्टम्, अग्रहीष्टाम्; अग्रहीष, अग्रहीष्ट, अग्रहीषुस्. Åtm. अग्रहीषि, अग्रहीष्टास्, अग्रहीष्ट; अग्रहीष्वहि, अग्रहीषायाम्, अग्रहीषाताम्; अग्रहीष्वहि, अग्रहीध्वम्, अग्रहीषत. Prec. गृह्णासम्. Åtm. ग्रहीषीय. Cond. अग्रहीष्यम्. Åtm. अग्रहीष्ये. Pass., Pres. गृह्णे; Perf. जगृहे; 1st Fut. ग्रहीताहे or ग्रहिताहे; 2nd Fut. ग्रहीष्ये or ग्रहिष्ये; Aor. 3rd sing. अग्राहि, 3rd pl. अग्रहीषत or अग्राहिषत. Caus., Pres. ग्राह्यामि; Aor. अजग्राहम्. Des. निषृञ्चामि, -ञ्चे (503). Freq. जरीगृह्णे, जाग्रयि (3rd sing. जाग्रदि) or जाग्रहीमि (711). Part., Pres. गृह्णत्; Åtm. गृह्णान; Past Pass. गृहीत; Past Indecl. गृहीत्वा, -गृह्ण; Fut. Pass. ग्रहीतव्य, ग्रहणीय, ग्रास.

EXAMPLES OF PASSIVE VERBS, EXPLAINED AT 461.

700. Root दा dá (465). Infin. दातुम् dátum, 'to be given.'

Present Tense, 'I am given.'

दीये díye	दीयावहे diyávae	दीयामहे diyámahe
दीयसे díyase	दीयेषे diyethe	दीयध्वे diyadhve
दीयते díyate	दीयेते diyete	दीयन्ते diyante



*Imperfect, 'I was given.'*

अदीये <i>adīye</i>	अदीयावहि <i>adīyāvahi</i>	अदीयामहि <i>adīyāmahi</i>
अदीयथास् <i>adīyathās</i>	अदीयेथाम् <i>adīyethām</i>	अदीयध्वम् <i>adīyadhvam</i>
अदीयत <i>adīyata</i>	अदीयेताम् <i>adīyetām</i>	अदीयन् <i>adīyanta</i>

*Potential, 'I may be given.'*

दीयेय <i>dīyeya</i>	दीयेवहि <i>dīyevahi</i>	दीयेमहि <i>dīyemahi</i>
दीयेथास् <i>dīyethās</i>	दीयेथाम् <i>dīyethām</i>	दीयेध्वम् <i>dīyedhvam</i>
दीयेत <i>dīyeta</i>	दीयेताम् <i>dīyeytām</i>	दीयेरन् <i>dīyera</i>

*Imperative, 'Let me be given.'*

दीयै <i>dīyai</i>	दीयावहै <i>dīyāvahai</i>	दीयामहै <i>dīyāmahai</i>
दीयस्व <i>dīyasva</i>	दीयेथाम् <i>dīyethām</i>	दीयध्वम् <i>dīyadhvam</i>
दीयताम् <i>dīyatām</i>	दीयेताम् <i>dīyetām</i>	दीयन्ताम् <i>dīyantām</i>

*Perfect, 'I have been given.'*

ददे <i>dade</i>	ददिवहे <i>dadivahe</i>	ददिमहे <i>dadimahe</i>
ददिषे <i>dadishe</i>	ददाषे <i>dadāthe</i>	ददिध्वे <i>dadidhve</i>
ददे <i>dade</i>	ददाते <i>dadāte</i>	ददिरे <i>dadire</i>

*First Future, 'I shall be given.'*

{ दाताहे <i>dātāhe</i> or	दातास्वहे <i>dātāsvahe</i>	दातास्महे <i>dātāsmāhe</i> , &c.
{ दायिताहे <i>dāyitāhe</i>	दायितास्वहे <i>dāyitāsvahe</i>	दायितास्महे <i>dāyitāsmāhe</i> , &c.

*Second Future, 'I shall be given.'*

{ दास्ये <i>dāsye</i> or	दास्यावहे <i>dāsyāvahe</i>	दास्यामहे <i>dāsyāmahe</i> , &c.
{ दायिष्ये <i>dāyishye</i>	दायिष्यावहे <i>dāyishyāvahe</i>	दायिष्यामहे <i>dāyishyāmahe</i> , &c.

*Aorist, 'I was given.'*

{ अदिषि <i>adishi</i> or	अदिष्वहि <i>adishvahi</i>	अदिष्महि <i>adishmahi</i>
{ अदायिषि <i>adāyishi</i>	अदायिष्वहि <i>adāyishvahi</i>	अदायिष्महि <i>adāyishmahi</i>
{ अदिथास् <i>adithās</i> or	अदिथाम् <i>adithām</i>	अदिध्वम् <i>adidhvam</i>
{ अदायिषास् <i>adāyishthās</i>	अदायिषाम् <i>adāyishthām</i>	अदायिध्वम् <i>adāyidhvam</i> (-द्धम्)
अदायि <i>adāyi</i> , 'it was given,'	{ अदिषाताम् <i>adishātām</i>	अदिषत <i>adishata</i>
	{ अदायिषाताम् <i>adāyishātām</i>	अदायिषत <i>adāyishata</i>

*Prec.* दासीय or दायिषीय, &c. *Cond.* अदास्ये or अदायिष्ये.

701. Root कृ *kṛi* (467). Infin. कर्तुम् *kartum*, 'to be made' or 'done.'

*Present Tense, 'I am made.'**Imperfect, 'I was made.'*

क्रिये	क्रियावहे	क्रियामहे	अक्रिये	अक्रियावहि	अक्रियामहि
क्रियसे	क्रियषे	क्रियध्वे	अक्रियथास्	अक्रियेथाम्	अक्रियध्वम्
क्रियते	क्रियते	क्रियन्ते	अक्रियत	अक्रियेताम्	अक्रियन्त

*Potential, 'I may be made.'*

क्रियेय	क्रियेवहि	क्रियेमहि
क्रियेयास्	क्रियेयाथाम्	क्रियेध्वम्
क्रियेत	क्रियेयाताम्	क्रियेरन्

*Perfect.*

चक्रे	चकृवहे	चकृमहे
चकृपे	चक्रापे	चकृदु
चक्रे	चक्राते	चक्रिरे

*Imperative, 'Let me be made.'*

क्रियै	क्रियावहै	क्रियामहै
क्रियस्व	क्रियेथाम्	क्रियध्वम्
क्रियताम्	क्रियेताम्	क्रियन्ताम्

*First Future.*

{ कर्ताहे	कर्तास्वहे	कर्तास्महे, &c.
{ or कारिताहे	कारितास्वहे	कारितास्महे, &c.

*Second Fut.* करिष्ये or कारिष्ये, &c.

*Aorist.*

SING.	DUAL.	PLURAL.
सकृषि or सकारिषि	सकृष्वहि or सकारिष्वहि	सकृप्सहि or सकारिप्सहि
सकृषास् or सकारिषास्	सकृषाथाम् or सकारिषाथाम्	सकृद्धम् or सकारिध्वम् (-द्धम्)
सकारि 'it was done'	सकृषाताम् or सकारिषाताम्	सकृषत or सकारिषत

*Prec.* कृषीय or कारिषीय. *Cond.* सकरिष्ये or सकारिष्ये.

702. Example of a Passive from a root ending in a consonant :

Root युज् *yuj*. Infin. योक्तुम् *yoktum*, 'to be fitting.'

*Pres.* युज्ये, युज्यसे, युज्यते, &c. *Impf.* अयुज्ये, अयुज्यथास्, अयुज्यत, &c.  
*Pot.* युज्येय. *Impv.* युज्यै, युज्यस्व, युज्यताम्, &c. *Perf.* युजुने, युजुनिषे, युजुने,  
 &c. *1st Fut.* योक्ताहे, योक्तासे, योक्ता, &c. *2nd Fut.* योक्ष्ये, योक्ष्यसे, &c. *Aor.*  
 अयुषि, अयुक्थास्, अयोनि; अयुह्वहि, &c. *Prec.* युज्यीय. *Cond.* अयोक्ष्ये.

EXAMPLE OF CAUSAL VERBS, EXPLAINED AT 479.

703. Root भू *bhū*. Infin. भावयितुम् *bhāvayitum*, 'to cause to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

*Present Tense, 'I cause to be.'*

भावयामि	भावयावस्	भावयामस्	भावये	भावयावहे	भावयामहे
भावयसि	भावयथस्	भावयथ	भावयसे	भावयेषे	भावयध्वे
भावयति	भावयतस्	भावयन्ति	भावयते	भावयेते	भावयन्ते

*Imperfect, 'I was causing to be,' or 'I caused,' &c.*

अभावयम्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहि
अभावयस्	अभावयतम्	अभावयत	अभावयथास्	अभावयेथाम्	अभावयध्वम्
अभावयन्	अभावयताम्	अभावयन्	अभावयत	अभावयेताम्	अभावयन्त

*Potential, 'I may cause to be.'*

भावयेयम्	भावयेव	भावयेम	भावयेय	भावयेवहि	भावयेमहि
भावयेयस्	भावयेतम्	भावयेत	भावयेयास्	भावयेयाथाम्	भावयेध्वम्
भावयेयन्	भावयेताम्	भावयेयुस्	भावयेत	भावयेयाताम्	भावयेरन्

*Imperative, 'Let me cause to be.'*

भावयानि	भावयाव	भावयाम	भावयै	भावयावहे	भावयामहे
भावय	भावयतम्	भावयत	भावयस्व	भावयेषाम्	भावयध्वम्
भावयतु	भावयताम्	भावयन्तु	भावयताम्	भावयेताम्	भावयन्ताम्

*Perfect, 'I caused to be.'*

भावयाञ्चकार	भावयाञ्चकृव	भावयाञ्चकृम	भावयाञ्चक्रे	भावयाञ्चकृवहे	भावयाञ्चकृमहे
भावयाञ्चकृष्ये	भावयाञ्चकृष्युस्	भावयाञ्चकृ	भावयाञ्चकृषे	भावयाञ्चकृष्ये	भावयाञ्चकृष्ये
भावयाञ्चकार	भावयाञ्चकृतुस्	भावयाञ्चकृस्	भावयाञ्चक्रे	भावयाञ्चकृते	भावयाञ्चकृते

*First Future, 'I will cause to be.'*

भावयितास्मि	भावयितास्वस्	भावयितास्मस्	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यस्	भावयितास्य	भावयितासे	भावयितास्ये	भावयितास्ये
भावयिता	भावयितारौ	भावयितारस्	भावयिता	भावयितारौ	भावयितारस्

*Second Future, 'I shall or will cause to be.'*

भावयिष्यामि	भावयिष्यावस्	भावयिष्यामस्	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यस्वस्	भावयिष्यस्व	भावयिष्यसे	भावयिष्येसे	भावयिष्यसे
भावयिष्यति	भावयिष्यतस्	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

*Aorist, 'I caused to be.'*

अबीभवम्	अबीभवाव	अबीभवाम	अबीभवे	अबीभवार्वाह	अबीभवामहि
अबीभवस्	अबीभवतम्	अबीभवत	अबीभवयास्	अबीभवेयाम्	अबीभवध्वम्
अबीभवत्	अबीभवताम्	अबीभवन्	अबीभवत	अबीभवेताम्	अबीभवन्त

*Precative or Benedictive, 'May I cause to be.'*

भाष्यासम्	भाष्यास्व	भाष्यास्म	भावयिषीय	भावयिषीवहि	भावयिषीमहि
भाष्यास्	भाष्यास्तम्	भाष्यास्त	भावयिषीष्टास्	भावयिषीयास्याम्	भावयिषीध्वम्
भाष्यात्	भाष्यास्ताम्	भाष्यासुस्	भावयिषीष्ट	भावयिषीयास्ताम्	भावयिषीरन्

*Conditional, 'I should cause to be.'*

अभावयिष्यम्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यस्	अभावयिष्यतम्	अभावयिष्यत	अभावयिष्यथास्	अभावयिष्येयाम्	अभावयिष्यध्वम्
अभावयिष्यत्	अभावयिष्यताम्	अभावयिष्यन्	अभावयिष्यत	अभावयिष्येताम्	अभावयिष्यन्त

704. After this model, and after the model of Primitive verbs of cl. 10 at 638, may be conjugated all Causal verbs.

## EXAMPLES OF DESIDERATIVE VERBS, EXPLAINED AT 498.

705. Root भू *bhū*. Infin. बुभूषितुम् *bubhūshitum*, 'to wish to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

*Present Tense, 'I wish to be.'*

बुभूषामि	बुभूषावस्	बुभूषामस्	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषस्वस्	बुभूषस्व	बुभूषसे	बुभूषेसे	बुभूषसे
बुभूषति	बुभूषतस्	बुभूषन्ति	बुभूषते	बुभूषेते	बुभूषन्ते

*Imperfect, 'I was wishing to be,' or 'I wished,' &c.*

अबुभूयम्	अबुभूयाव	अबुभूयाम	अबुभूये	अबुभूयावहि	अबुभूयामहि
अबुभूयस्	अबुभूयतम्	अबुभूयत	अबुभूयथास्	अबुभूयेथाम्	अबुभूयध्वम्
अबुभूयन्	अबुभूयताम्	अबुभूयन्	अबुभूयत	अबुभूयताम्	अबुभूयन्

*Potential, 'I may wish to be.'*

बुभूयेयम्	बुभूयेव	बुभूयेम	बुभूयेय	बुभूयेवहि	बुभूयेमहि
बुभूयेस्	बुभूयेतम्	बुभूयेत	बुभूयेथास्	बुभूयेथाचाम्	बुभूयेध्वम्
बुभूयेत्	बुभूयेताम्	बुभूयेयुस्	बुभूयेत	बुभूयेयाताम्	बुभूयेन्

*Imperative, 'Let me wish to be.'*

बुभूयाणि	बुभूयाव	बुभूयाम	बुभूये	बुभूयावहे	बुभूयामहे
बुभूय	बुभूयतम्	बुभूयत	बुभूयस्व	बुभूयेथाम्	बुभूयध्वम्
बुभूयतु	बुभूयताम्	बुभूयन्तु	बुभूयताम्	बुभूयेताम्	बुभूयन्ताम्

*Perfect, 'I wished to be.'*

बुभूयाञ्चकार*	बुभूयाञ्चकृव	बुभूयाञ्चकृम	बुभूयाञ्चक्रे	बुभूयाञ्चकृवहे	बुभूयाञ्चकृमहे
बुभूयाञ्चकथे	बुभूयाञ्चक्रपुस्	बुभूयाञ्चक्र	बुभूयाञ्चकृपे	बुभूयाञ्चक्राथे	बुभूयाञ्चकृदे
बुभूयाञ्चकार	बुभूयाञ्चक्रतुस्	बुभूयाञ्चक्रुस्	बुभूयाञ्चक्रे	बुभूयाञ्चक्राते	बुभूयाञ्चक्रिरे

*First Future, 'I will wish to be.'*

बुभूषितास्मि	बुभूषितास्वस्	बुभूषितास्मस्	बुभूषिताहे	बुभूषितास्वहे	बुभूषितास्महे
बुभूषितासि	बुभूषितास्यस्	बुभूषितास्य	बुभूषितासे	बुभूषितासाथे	बुभूषिताध्वे
बुभूषिता	बुभूषितारौ	बुभूषितारस्	बुभूषिता	बुभूषितारौ	बुभूषितारस्

*Second Future, 'I will or shall wish to be.'*

बुभूषिष्यामि	बुभूषिष्यावस्	बुभूषिष्यामस्	बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यथस्	बुभूषिष्यथ	बुभूषिष्यसे	बुभूषिष्येथे	बुभूषिष्यध्वे
बुभूषिष्यति	बुभूषिष्यतस्	बुभूषिष्यन्ति	बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

*Aorist, 'I wished to be.'*

अबुभूषिषम्	अबुभूषिष्व	अबुभूषिष	अबुभूषिषि	अबुभूषिष्वहि	अबुभूषिषमहि
अबुभूषीस्	अबुभूषिष्टम्	अबुभूषिष्ट	अबुभूषिष्टास्	अबुभूषिषाथाम्	अबुभूषिषध्वम्
अबुभूषीत्	अबुभूषिष्टाम्	अबुभूषिषुस्	अबुभूषिष्ट	अबुभूषिषाताम्	अबुभूषिषत

*Precative or Benedictive, 'May I wish to be.'*

बुभूष्यामस्	बुभूष्यास्व	बुभूष्यामस्	बुभूषिषीय	बुभूषिषीवहि	बुभूषिषीमहि
बुभूष्यास्	बुभूष्यास्तम्	बुभूष्यास्त	बुभूषिषीष्टास्	बुभूषिषीयास्याम्	बुभूषिषीध्वम्
बुभूष्यात्	बुभूष्यास्ताम्	बुभूष्यासुस्	बुभूषिषीष्ट	बुभूषिषीयास्ताम्	बुभूषिषीरन्

*Conditional, 'I should wish to be.'*

अबुभूषिष्यम्	अबुभूषिष्याव	अबुभूषिष्याम	अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यस्	अबुभूषिष्यतम्	अबुभूषिष्यत	अबुभूषिष्यास्	अबुभूषिष्येथाम्	अबुभूषिष्यध्वम्
अबुभूषिष्यत्	अबुभूषिष्यताम्	अबुभूषिष्यन्	अबुभूषिष्यत	अबुभूषिष्येताम्	अबुभूषिष्यन्त

\* Or बुभूयाञ्चकर.

EXAMPLES OF FREQUENTATIVE OR INTENSIVE VERBS,  
EXPLAINED AT 507.

706. Root भू *bhú*. Infin. बोभूयितुम् *bobhúyitum*, 'to be repeatedly.'

ÁTMANE-PADA FORM (509).

*Present Tense*, 'I am repeatedly.'

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयेसे	बोभूयेषे	बोभूयध्वे
बोभूयेते	बोभूयेते	बोभूयन्ते

*Imperfect*, 'I was frequently.'

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयेषाम्	अबोभूयेषाम्	अबोभूयध्वम्
अबोभूयेत	अबोभूयेताम्	अबोभूयन्त

*Potential*, 'I may be frequently.'

बोभूयेय	बोभूयेयहि	बोभूयेमहि
बोभूयेषाम्	बोभूयेषाम्	बोभूयेध्वम्
बोभूयेत	बोभूयेयाताम्	बोभूयेरन्

*Imperative*, 'Let me be frequently.'

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयेस्व	बोभूयेषाम्	बोभूयध्वम्
बोभूयेताम्	बोभूयेताम्	बोभूयन्ताम्

*Perfect*, 'I was frequently.'

बोभूयाञ्चक्रे	बोभूयाञ्चकृधहे	बोभूयाञ्चकृमहे
बोभूयाञ्चकृषे	बोभूयाञ्चक्राषे	बोभूयाञ्चकृध्वे
बोभूयाञ्चक्रे	बोभूयाञ्चक्राते	बोभूयाञ्चक्रिरे

*First Future*, 'I will be frequently.'

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाषे	बोभूयिताध्वे
बोभूयिता	बोभूयितारौ	बोभूयितारस्

*Second Future*, 'I will or shall be frequently.'

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्येषे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

*Aorist*, 'I was frequently.'

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिष्वहि
अबोभूयिष्याम्	अबोभूयिष्यापाम्	अबोभूयिष्वम् or -दुम्
अबोभूयिष्ट	अबोभूयिष्याताम्	अबोभूयिष्यन्त

*Precative or Benedictive, 'May I be frequently.'*

बोभूयिषीय	बोभूयिषीवाहि	बोभूयिषीमहि
बोभूयिषीषास्	बोभूयिषीयास्याम्	बोभूयिषीध्वम् or -द्वम्
बोभूयिषीष्ट	बोभूयिषीयास्ताम्	बोभूयिषीरन्

*Conditional, 'I should be frequently.'*

अबोभूयिष्ये	अबोभूयिष्यावाहि	अबोभूयिष्यामहि
अबोभूयिष्यषास्	अबोभूयिष्येयाम्	अबोभूयिष्यध्वम्
अबोभूयिष्यत	अबोभूयिष्येताम्	अबोभूयिष्यन्त

707. PARASMAI-PADA FORM (514).

*Present Tense, 'I am frequently.'*

बोभवीमि or बोभोमि	बोभूवस्	बोभूमस्
बोभवीषि or बोभोषि	बोभूषस्	बोभूष
बोभवीति or बोभोति	बोभूतस्	बोभुवति

*Imperfect, 'I was frequently.'*

अबोभयम्	अबोभूव	अबोभूम
अबोभवीस् or अबोभोस्	अबोभूतम्	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूताम्	अबोभवुस्

*Potential, 'I may be frequently.'*

बोभूयाम्	बोभूयाव	बोभूयाम
बोभूयास्	बोभूयातम्	बोभूयात
बोभूयात्	बोभूयाताम्	बोभूयुस्

*Imperative, 'May I be frequently.'*

बोभवानि	बोभवाव	बोभवाम
बोभूहि	बोभूतम्	बोभूत
बोभवीतु or बोभोतु	बोभूताम्	बोभुवतु

*Perfect, 'I was frequently.'*

बोभुवान्नभूव, &c.	बोभुवान्नभूविष, &c.	बोभुवान्नभूविम, &c.
or	or	or
बोभाव or बोभूव	बोभुविष or बोभूविष	बोभुविम or बोभूविम
बोभूविष	बोभुवयुस् or बोभूवयुस्	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुस् or बोभूवतुस्	बोभुवुस् or बोभूवुस्

*First Future, 'I will be frequently.'*

बोभवितास्मि	बोभवितास्वस्	बोभवितास्मस्
बोभवितासि	बोभवितास्यस्	बोभवितास्य
बोभविता	बोभवितारौ	बोभवितारस्

*Second Future, 'I will or shall be frequently.'*

बोभविष्यामि	बोभविष्यावस्	बोभविष्यामस्
बोभविष्यसि	बोभविष्यस्	बोभविष्यथ
बोभविष्यति	बोभविष्यतस्	बोभविष्यन्ति

*Aorist, 'I was frequently.'*

अबोभूवम्	अबोभूव	अबोभूवम्
अबोभूस्	अबोभूतम्	अबोभूत
अबोभूत्	अबोभूताम्	अबोभूवन्
or	or	or
अबोभाविष्यम्	अबोभाविष्य	अबोभाविष्यम्
अबोभावीस्	अबोभाविष्टम्	अबोभाविष्ट
अबोभावीत्	अबोभाविष्टाम्	अबोभाविष्टुस्

*Precative or Benedictive, 'May I be frequently.'*

बोभूयासम्	बोभूयास्व	बोभूयास्म
बोभूयास्	बोभूयास्तम्	बोभूयास्त
बोभूयात्	बोभूयास्ताम्	बोभूयासुस्

*Conditional, 'I should be frequently.'*

अबोभविष्यम्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यस्	अबोभविष्यतम्	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यताम्	अबोभविष्यन्

708. Root हन् 'to kill' (323, 654). Parasmai form of Frequentative, 'to kill repeatedly.' *Pres.* जहन्मि or जहनीमि, जहंसि or जहनीपि, जहन्ति or जहनीति; जहन्वस्, जहयस्, जहतस्; जहन्मस्, जहय, जहन्ति or जंग्रति. *Impf.* अजहन्म, अजहन् or अजहनीस्, अजहन् or अजहनीत्; अजहन्व, अजहतम्, -ताम्; अजहन्म, अजहत, अजहनुस् or अजगुस्. *Pot.* जहन्म्याम्. *Impv.* जहनानि, जंघहि, जहन्तु or जहनीतु; जहनाव, जहतम्, -ताम्; जहनाम, जहत, जहन्तु or जंग्रतु. *Perf.* जहनास्रभूव or जहनास्रकार, &c. &c.

709. Root गम् 'to go' (602, 270). Parasmai form of Frequentative, 'to go frequently.' *Pres.* जगन्मि or जगमीमि, जगंसि or जगमीपि, जगन्ति or जगमीति; जगन्वस्, जगयस्, जगतस्; जगन्मस्, जगय, जगमि or जंगमति. *Impf.* अजगन्म, अजगन् or अजगमीस्, अजगन् or अजगमीत्; अजगन्व, अजगन्तम्, -ताम्; अजगन्म, अजगत, अजगमुस् or अजंगमुस्. *Pot.* जगन्म्याम्. *Impv.* जगमानि, जगहि, जगन्तु or जगमीतु; जगमाव, जगतम्, जगताम्; जगमाव, जगतु or जंगतु. *Perf.* जगमास्रभूव or जगमास्रकार, &c. &c.

710. Root क्षिप् 'to throw' (635). Parasmai form of Frequentative. *Pres.* चेक्षेमि or चेक्षीमि, चेक्षेसि or चेक्षीपि, चेक्षेमि or चेक्षीमि; चेक्षिष्यस्, चेक्षिष्यत्, चेक्षिष्यस्; चेक्षिष्यस्, चेक्षिष्य, चेक्षिपति. *Impf.* अचेक्षेम,

अचेक्षेप् or अचेक्षिपीस्, अचेक्षेप् or अचेक्षिपीत्; अचेक्षिष्, अचेक्षिमम्, -नाम्; अचेक्षिष्, अचेक्षिम, अचेक्षिपुस्. *Pot.* चेक्षिष्याम्, &c. *Impv.* चेक्षेपाणि, चेक्षिभि, चेक्षेम or चेक्षिपीतु; चेक्षेपाव, चेक्षिमम्, -नाम्; चेक्षेपाम, चेक्षिम, चेक्षिपतु. *Perf.* चेक्षिपान्नभूव or चेक्षिपाञ्चकार, &c. &c.

711. Root ग्रह् 'to take' (699, 359). Parasmai form of Frequentative. *Pres.* जाग्रक्षि or जाग्रहीमि, जाग्रक्षि (306. a) or जाग्रहीषि, जाग्रक्षि (305. a) or जाग्रहीति; जागृक्षस्, जागृदस्, जागृदस्; जागृक्षस्, जागृद, जागृहति. *Impf.* अजाग्रहम्, अजाग्रद् (306. e) or अजाग्रहीस्, अजाग्रद् or अजाग्रहीत्; अजागृक्ष, अजागृदम्, -दाम्; अजागृक्ष, अजागृद, अजागृहुस् (331. Obs.) *Pot.* जागृक्ष्याम्. *Impv.* जाग्रहाणि, जागृदि, जाग्रदु or जाग्रहीतु; जाग्रहाव, जागृदम्, -दाम्; जाग्रहाम, जागृद, जागृहतु, &c. &c.

## CHAPTER VII.

### INDECLINABLE WORDS.

712. THERE are in Sanskrit a number of words used as nouns having only one inflexion, which may be classed among *indeclinables*; e. g. अस्तम् 'setting,' 'decline;,' अस्ति 'what exists,' 'existence;,' ओम् 'the sacred syllable Om;,' चनस् 'satisfaction,' 'food;,' नमस् 'reverence;,' नास्ति 'non-existence;,' वदि or वदि 'the fortnight of the moon's wane;,' भुवर् 'sky;,' भूर् 'earth;,' शम् 'ease;,' संवत् 'a year;,' सुदि or शुदि 'the fortnight of the moon's increase;,' स्वधा an exclamation used on making oblations to the spirits of the dead; स्वर् 'heaven;,' स्वस्ति 'salutation' (see Gaṇa *Svarādi* to Pāṇ. i. 1, 37). Others will be mentioned at 713-717.

#### ADVERBS.

a. Adverbs (*nipāta*), like nouns and verbs, may be divided into simple and compound. The latter are treated of in the next Chapter on Compound Words. Simple adverbs may be classified under four heads: 1st, those formed from the cases of nouns and obsolete words; 2ndly, other adverbs of less obvious derivation; 3rdly, adverbial suffixes; 4thly, adverbial prefixes.

*Formed from the Cases of Nouns and Obsolete Words.*

713. The Accusative neuter of many adjectives;

As, सत्यम् 'truly;,' बहु 'much;,' शीघ्रम्, क्षिप्रम्, 'quickly;,' युक्तम् 'fitly;,' सनीयम्



'near;' भूयस् 'certainly;' लघु 'lightly;' निर्भरम्, अत्यन्तम्, गाढम्, भृशम्, 'exceedingly;' अवश्यम् 'certainly;' नित्यम् 'constantly;' चिरम् 'for a long while;' बलवत् 'strongly;' भूयस् 'again,' 'repeatedly' (194); केवलम् 'only,' 'merely;' वाढम् 'very well.'

a. The Acc. neuter of certain pronouns; as, तत् 'therefore,' 'then;' यत् 'wherefore,' 'when,' 'since;' तावत् 'so long,' 'so soon;' यावत् 'as long as,' 'as soon as;' किम् 'why?'

b. The Acc. neuter of certain substantives and obsolete words; as, रहस् 'secretly;' कामम् 'willingly;' स्वयम् 'of one's own accord,' 'of one's self,' 'spontaneously;' नाम 'by name,' 'that is to say;' वारं वारम् 'repeatedly;' चिरम् 'long ago;' सुखम् 'pleasantly;' साम्प्रतम् 'now;' नक्तम् 'by night' (*noctu*); सायम् 'in the evening' (this last may be an ind. part. of *so*, 'to finish').

#### 714. The Instrumental of nouns, pronouns, and obsolete words;

As, धर्मेण 'virtuously;' दक्षिणेन 'to the right,' 'southwards;' उत्तरेण 'northwards;' व्यतिरेकेण 'without;' उच्चैस् 'above,' 'aloud;' नीचैस् 'below;' शनैस् 'slowly;' तेन 'therefore;' येन 'wherefore;' अन्तरा or अन्तरेण 'without,' 'except;' क्षणेन 'instantly;' चिरेण 'for a long time;' अचिरेण 'in a short time;' अशेषेण 'entirely;' दिवा 'by day;' दिव्या 'fortunately;' सहसा, अघ्नसा, 'quickly;' अधुना 'now;' विहायसा 'in the air;' पुरा 'formerly;' क्षमा 'on the ground' (*ṣaṃai*).

#### a. The Dative case more rarely;

As, चिराय 'for a long time;' चिररात्राय 'for a period of many nights;' अर्थाय 'for the sake of.'

#### 715. The Ablative case of nouns, pronouns, and obsolete words;

As, बलात् 'forcibly;' हर्षात् 'joyfully;' दूरात् 'at a distance;' तस्मात् 'therefore;' कस्मात् 'wherefore?' अकस्मात् 'without cause,' 'unexpectedly;' उत्तरात् 'from the north;' चिरात् 'for a long time;' पश्चात् 'afterwards;' तत्क्षणात् 'at that instant;' समन्तात् 'from all quarters.'

#### 716. The Locative case of nouns and obsolete words;

As, रात्रौ 'at night;' दूरे 'far off;' प्रभाते 'in the morning;' प्राह्णे 'in the forenoon;' स्थाने 'suitably;' अग्रे 'in front;' एकपदे 'at once;' सपदि 'instantly;' च्युते 'except;' अन्तरे 'within;' दक्षिणे 'towards the south;' समीपे or अग्रासे 'near;' एकान्ते 'in private;' सायाह्ने 'in the evening;' हेतौ 'by reason of.'

#### Other Adverbs and Particles of less obvious Derivation.

717. Of affirmation.—नूनम्, खलु, किल, एव, अन्न, 'indeed;' अपक्वम् 'certainly.'

a. Of negation.—न, नो, नहि, 'not.' मा, मा स्म are prohibitive; as, मा कुरु, मा कापीस्, 'do not.' See 889.

b. Of interrogation.—किम्, किन्तु, कच्चित्, नु, ननु, किमु, किमुन, 'whether?'

c. Of comparison.—इव 'like;' एव, एवम्, 'so;' किम्पुनर् 'how much rather;' तथैव (तथा + एव) 'in like manner.'

d. Of quantity.—अतीव 'exceedingly;' ईप्स् 'a little' (cf. 726. b).

e. Of manner.—इति, एवम्, 'so,' 'thus;' पुनर् 'again;' प्रायस् 'for the most part;' नाना 'variously;' पृथक् 'separately;' मृषा, मिथ्या, 'falsely;' वृषा, मुषा, 'in vain;' अलम् 'enough;' कटिति, आशु (cf. *ἀκῦς*), 'quickly;' तूष्णीम् 'silently;' निषस् 'reciprocally,' 'together.'

f. Of time.—अद्य 'to-day,' 'now;' श्वस् 'to-morrow;' ह्यस् 'yesterday;' परश्वस् 'the day after to-morrow;' सम्प्रति 'now;' पुरा 'formerly;' पुरस्, पुरस्तात्, प्राक्, 'before;' युगपद् 'at once;' सद्यस् 'instantly;' प्रेत्य 'after death' (lit. 'having departed'); परम् 'afterwards;' जातु 'ever;' न जातु 'never,' अन्येद्युस्, परेद्युस्, 'another day,' 'next day;' सकृत् 'once;' असकृत्, पुनर्, मुहुस्, 'again and again,' 'repeatedly.'

Obs.—स्स is used with a Present tense to denote past time. See 251. b, 878.

g. Of place.—इह 'here;' क्व 'where?' वहिस् 'without.'

h. Of doubt.—स्विद्, किंस्विद्, अपिनाम्, उत, उताहो, उताहो स्विद्, आहो स्विद्, 'perhaps,' &c.

i. अपि 'even,' एव 'indeed,' ह 'just,' are placed after words to modify their sense, or for emphatic affirmation. इद्, ईम्, य are similarly used in the Veda.

Observe—Some of the above are properly conjunctions; see 727.

### Adverbial Suffixes.

718. चिद् *tid*, अपि *api*, and चन *ana* may form *indefinite* adverbs of time and place, when affixed to interrogative adverbs;

As, from कदा 'when?' कदाचिद्, कदापि, and कदाचन, 'sometimes;' from कुत्र and क्व 'where?' कुत्रचिद्, कुत्रापि, क्वचिद्, क्वापि, 'somewhere;' from कुतस् 'whence?' कुतश्चिद् and कुतश्चन 'from somewhere;' from कति 'how many?' कतिश्चिद् 'a few;' from कर्हि 'when?' कर्हिचिद् 'at some time;' from कथम् 'how?' कथमपि, कथञ्चन, 'somehow or other,' 'with some difficulty.' Compare 228, 230.

a. अपि following a word, generally signifies 'even,' but after numerals, 'all,' as त्रयोऽपि 'all three;' सर्वेऽपि 'all together.'

719. तस् *tas* may be added to the stem of any noun, and to some pronouns, to form adverbs;

As, from यत्न, यत्नतस् 'with effort;' from आदि, आदितस् 'from the beginning;' from त (the proper stem of the pronoun तद्), ततस् 'thence,' 'then,' 'thereupon,' 'therefore;' similarly, यतस् 'whence,' 'since,' 'because,' अतस्, इतस्, अमुतस्, 'hence,' 'hereupon.'

Obs.—In affixing *tas* to pronouns, the stem त is used for तद्, अ for एतद्, इ for इदम्, अमु for अदस्, य for यद्, कु for किम्.

a. This suffix usually gives the sense of the preposition 'from,' and is often

equivalent to the ablative case; as in मत्तस् 'from me;' त्वत्तस् 'from thee\*;' पितृतस् 'from a father;' शत्रुतस् 'from an enemy.'

b. But it is sometimes vaguely employed to express other relations; as, पृष्ठतस् 'behind the back;' अन्यतस् 'to another place,' elsewhere;' प्रथमतस् 'in the first place;' इतस्ततस् 'here and there,' hither and thither;' समन्ततस् 'on all sides;' समीपतस् 'in the neighbourhood;' पुरतस्, अग्रतस्, 'in front;' अभितस् 'near to;' विभवतस् 'in pomp or state.'

c. तात् is a suffix which generally denotes 'place' or 'direction'; as, from सधस्, अधस्तात् 'downwards;' from उपरि (which becomes उपरिस्), उपरिष्टात् 'above' (cf. 84. V).

720. त्र *tra*, forming adverbs of *place* with a locative sense from stems of pronouns, adjectives, &c.;

As, अत्र 'here;' तत्र 'there;' कुत्र 'where?' यत्र 'where;' सर्वत्र 'everywhere;' अन्यत्र 'in another place;' एकत्र 'in one place;' बहुत्र 'in many places;' समुत्र 'there,' 'in the next world.'

a. त्रा *trā*; as, देवत्रा 'among the gods;' मनुष्यत्रा 'among men' (Pāṇ. v. 4, 56); बहुत्रा 'amongst many.'

721. था *thā* and थम् *tham*, forming adverbs of *manner*;

As, तथा 'so,' 'in like manner;' यथा 'as;' सर्वथा 'in every way,' 'by all means;' अन्यथा 'otherwise;' कथम् 'how?' इत्थम् 'thus.'

722. दा *dā*, हि *rhī*, नीम् *nīm*, forming adverbs of *time* from pronouns, &c.;

As, तदा 'then;' यदा 'when;' कदा 'when?' एकदा 'once;' निरवदा 'constantly;' सदैवा, सदा, 'always;' तर्हि, तदानीम्, 'then;' इदानीम् 'now.'

723. धा *dhā*, forming adverbs of *distribution* from numerals;

As, एकधा 'in one way;' द्विधा 'in two ways;' षोधा 'in six ways;' शतधा 'in a hundred ways;' सहस्रधा 'in a thousand ways;' बहुधा or अनेकधा 'in many ways.'

a. कृत्वस्, signifying 'times,' is added to पञ्च, 'five,' and other numerals, as explained at 215. सकृत्, 'once,' may be a corruption of सकृत्वस् ('this time'); and only स् is added to द्वि, त्रि, and dropped after चतुर् 'four times.'

724. वत् *vat* (technically called *vati*) may be added to any nominal stem to form adverbs of *comparison* or *similitude* (see 922);

As, from सूर्ये, सूर्यवत् 'like the sun;' from पूर्वै, पूर्वैवत् 'as before.' It may be used in connexion with a word in the Accusative case.

a. This suffix often expresses 'according to;' as, विधिवत् 'according to rule;' प्रयोजनवत् 'according to need.' It may also be added to adverbs; as, यथावत् 'truly' (exactly as it took place).

\* These are the forms generally used for the Ablative case of the personal pronouns, the proper Ablative cases मत्, त्वत् being rarely used.

725. शस् *śas*, forming adverbs of *quantity*, &c. ;

As, बहुशस् 'abundantly;' अल्पशस् 'in small quantities;' सर्वशस् 'wholly;' एकशस् 'singly;' शतसहस्रशस् 'by hundreds and thousands;' क्रमशस् 'by degrees;' मुख्यशस् 'principally;' पादशस् 'foot by foot;' द्विशस् 'two by two;' त्रिशस् 'by threes;' अनेकशस् 'in great numbers;' अक्षरशस् 'syllable by syllable;' तावच्छस् 'in so many ways;' कतिशस् 'how many at a time?'

a. सात् is added to nouns in connexion with the roots कृ, अस्, and भू, to denote a complete change to the condition of the thing signified by the noun; as, अग्नि-सात् 'to the state of fire.' See 789, and cf. 70. i.

*Adverbial Prefixes.*

726. अ *a*, prefixed to nouns and even to participles with a privative or negative force, corresponding to the Greek *α*, the Latin *in*, and the English *in*, *im*, *un*; as, from शक्य 'possible,' अशक्य 'impossible;' from स्पृशत् 'touching' (pres. part.), अस्पृशत् 'not touching;' from कृत्वा 'having done' (indecl. part.), अकृत्वा 'not having done.' When a word begins with a vowel, अन् is euphonically substituted; as, from अन्त 'end,' अनन्त 'endless.'

a. अति *ati*, 'excessively,' 'very;' as, अतिमहत् 'very great.'

b. आ *á*, implying 'diminution;' as, आवायुः 'somewhat pale.'

ईषत् is prefixed with the same sense; as, ईषदुष्ण 'slightly warm.'

c. का *ká* or कु *ku*, prefixed to words to imply 'disparagement;' as, कापुरुष 'a coward;' कुरुष 'deformed.'

d. दुस् *dus* (or दुर् *dur*), prefixed to imply 'badly' or 'with difficulty;' as, दुष्कृत 'badly done' (see 72); दुर्भेद्य 'not easily broken.' It is opposed to सु, and corresponds to the Greek *δυσ*.

e. निस् *nis* (or निर् *nir*) and वि *vi* are prefixed to nouns like अ with a privative or negative sense; as, निर्वैल 'powerless;' निष्फल 'without fruit' (see 72); विशस्त्र 'unarmed:' but not to participles.

f. सु *su*, prefixed to imply 'well,' 'easily;' as, सुकृत 'well done;' सुभेद्य 'easily broken.' In this sense it is opposed to दुस्, and corresponds to the Greek *εὖ*. It is also used for अति, to imply 'very,' 'excessively;' as, सुमहत् 'very great.'

CONJUNCTIONS.

*Copulative.*

727. च *cha*, 'and,' 'also,' corresponding to the Latin *que* and not to *et*. It can never, therefore, stand as the *first word* in a sentence, but follows the word of which it is the copulative. चैव (च एव), 'also,' a common combination.

a. **उत** 'and,' 'also,' is sometimes copulative. Sometimes it implies *doubt* or *interrogation*.

b. **तथा** 'so,' 'thus,' 'in like manner' (see 721), is not unfrequently used for **च**, in the sense of 'also;' and like **च** is then generally placed after the word which it connects with another.

c. **अथ** 'now,' 'and,' **अथो** 'then,' are inceptive, being frequently used at the commencement of sentences or narratives. **अथ** is often opposed to **इति**, which marks the close of a story or chapter.

d. **हि**, 'for,' is a causal conjunction; like **च** it is always placed after its word, and never admitted to the first place in a sentence.

e. **यदि**, **चेद्**, both meaning 'if,' are conditional conjunctions.

f. **ततस्** 'upon that,' 'then' (719), **तत्** 'then,' **अन्यच्च**, **किञ्च**, **अपरञ्च**, **परञ्च**, **अपिच**, 'again,' 'moreover,' are all copulatives, used very commonly in narration.

#### *Disjunctive.*

728. **वा** *vá*, 'or' (like *-ve* in Latin), is always placed after its word, being never admitted to the first place in a sentence.

a. **तु**, **किन्तु**, 'but;' the former is placed after its word.

b. **यद्यपि** 'although;' **तथापि** 'nevertheless,' 'yet,' sometimes used as a correlative to the last; **अथवा**, **किं वा**, 'or else;' **न वा** 'or not;' **यदि वा** 'whether,' 'whether or no.'

c. **अथवा** may also be used to correct or qualify a previous thought, when it is equivalent to 'but no,' 'yet,' 'however.'

d. **स्म**, **ह**, **तु**, **वै** are expletives, often used in poetry to fill up the verse.

#### PREPOSITIONS.

729. There are about twenty prepositions (see 783), but in later Sanskrit they are generally prefixes, qualifying the sense of verbs (and then called *upasarga*) or of verbal derivatives (and then called *gati*). About ten may be used separately or detached in government with the cases of nouns (and then called *karma-pravartanīya*); e. g. **आ**, **प्रति**, **अनु**, **अति**, **अधि**, **अभि**, **परि**, **अप**, **अपि**, and **उप**; but of these the first three only are commonly found as separable particles in classical Sanskrit.

730. **आ** *á*, generally signifying 'as far as,' 'up to,' 'until,' with Abl.; as, **आ समुद्रात्** 'as far as the ocean;' **आ मनोस्** 'up to Manu;' **आ मणिक्यनात्** 'as far as the wrist;' **आ मृत्योस्** 'till death;' **आ व्रतस्य समापनात्** 'till the completion of his vow:' and rarely with Acc.; as, **शतम् आ जातोस्** 'for a hundred births.'

a. आ *ā* may sometimes express 'from;' as, आ मूलात् 'from the beginning;' आ प्रथमदर्शनात् 'from the first sight;' आ जन्मनस् 'from birth.'

b. It may also be compounded with a word in the Accusative neuter forming with it an Avyayī-bhāva (see 760); thus, आमेखलम् 'as far as the girdle' (where मेखलम् is for मेखलाम्).

c. प्रति *prati*, generally a postposition, signifying 'at,' 'with regard to,' 'to,' 'towards,' 'against,' with Acc.; as, गङ्गां प्रति 'at the Ganges;' धर्मं प्रति 'with regard to justice;' शत्रुं प्रति 'against an enemy;' मां प्रति 'as far as regards me.' When denoting 'in the place of,' it governs the Ablative.

d. अनु 'after,' with Acc., and rarely with Abl. or Gen.; as, गङ्गायां अनु 'along the Ganges;' तदनु or ततोऽनु 'after that.'

e. प्रति, and more rarely अनु and अभि, may be used distributively to signify 'each,' 'every;' thus, वृक्षमनु 'tree by tree.' They may also be prefixed to form Avyayī-bhāvas; प्रतिवत्सरम् or अनुवत्सरम् 'every year,' 'year by year.' See 760.

f. अति, अभि, परि are said to require the Accusative; अधि the Locative or Accusative; अप and परि, in the sense 'except,' the Ablative; उप the Locative and Accusative; but examples of such syntax are not common in classical Sanskrit.

g. Instances are common of prepositions united with the neuter form or Accusative of nouns, so as to form compounds (760. b); as, प्रतिस्कन्धम् 'upon the shoulders;' प्रतिमुखम् 'face to face;' अधिवृक्षम् 'upon the tree;' अनुगङ्गम् 'along the Ganges.'

#### ADVERBS IN GOVERNMENT WITH NOUNS.

731. There are many adverbs used like the preceding prepositions in government with nouns, and often placed after the nouns which they govern (for examples see 917).

These are, अग्रे 'before,' 'in front of,' with Gen.; अधरेण 'under,' with Gen. or Acc.; अधस् or अधस्तात् 'below,' with Gen. (अधस् is sometimes doubled; thus, अधोऽधस्); अनन्तरम् 'after,' 'afterwards,' with Gen.; अन्तर् 'within,' with Gen. or Loc.; अन्तरेण 'without,' 'except,' 'with regard to,' with Acc.; अन्तिकम् 'near,' with Gen. or Abl.; अभितस् 'on both sides of,' with Acc.; अभिमुखम् 'in front of,' with Gen. or Acc.; अभ्यासे 'near,' with Gen.; अर्धम् or अर्धाय or अर्थे 'on account of,' 'for,' with Gen.; अर्वाक् 'after,' 'beyond,' with Abl.; उत्तरात् 'to the north,' with Gen.; उत्तरेण 'to the north,' with Gen. or Acc.; उपरि 'above,' 'over,' 'upon,' with Gen. or Acc. (sometimes doubled; thus, उपर्युपरि); ऊर्ध्वम् 'above,' 'over,' 'upon,' with Gen. or Acc.; अग्रे 'after,' 'beyond,' with Abl.; अग्रे 'besides,' 'without,' 'upon,' with Gen. or Acc.; कारणात् or कृते 'on account of,' 'for,' 'except,' with Acc., sometimes with Abl.; दक्षिणात् 'to the south,' with Gen.; दक्षिणेन 'to the right,' 'to the

south,' with Gen. or Acc.; निमिस्त्रे 'for the sake of,' 'for,' with Gen.; परतस् 'behind,' with Gen.; परम् or परेण 'after,' 'beyond,' with Abl.; पश्चात् 'after,' with Gen. or Abl.; पारे 'on the further side,' with Gen.; पुरतस् or पुरस् 'before,' 'in the presence of,' with Gen.; पूर्वम् 'before,' with Abl., rarely with Gen. or Acc.; प्रभृति 'inde a,' 'from a particular time,' 'beginning with,' with Abl.; प्राक् 'before,' with Abl., rarely with Gen. or Acc.; मध्ये 'in the middle,' with Gen.; वहिस् 'out,' 'outside of,' with Abl. or Gen.; यावत् 'up to,' 'as far as,' sometimes with Acc.; विना 'without,' with Inst. or Acc. or sometimes with Abl.; सकाशम् 'near,' with Gen.; सकाशात् 'from,' with Gen.; समक्षम् 'before the eyes,' 'in the presence of,' with Gen.; समम् 'together with,' with Inst.; समीपतस् or समीपम् 'near,' with Gen.; सह 'with,' 'along with,' with Inst.; साकम् 'with,' with Inst.; साक्षात् 'before the eyes,' 'in the presence of,' with Gen.; साथम् 'along with,' with Inst.; हेतोस् or हेतौ 'on account of,' 'for the sake of,' 'for,' with Gen.

Obs.—Many of the above, especially अर्थम्\*, अर्थे, कारणात्, कृते, निमिस्त्रे, हेतोस्, हेतौ, &c., are more usually found at the end of a compound, after a nominal stem.

a. The adverb अलम्, 'enough,' is used with the Inst. (see 918).

b. Some of the adverbs enumerated at 714, 715, may be used in government with the cases of nouns; e. g. दक्षिणेन, उन्मरेण above. व्यतिरेकेण, 'without,' is generally placed after the stem of a noun.

## INTERJECTIONS.

732. भोस्, भो, हे are vocative; रे, स्रे less respectfully vocative, or sometimes expressive of 'contempt.' धिक् expresses 'contempt,' 'abhorrence,' 'fie!' 'shame!' (with Accusative case); आस्, अहो, अहह, 'surprise,' 'alarm'; हा, हाहा, अहो, अहोवत्, वत्, 'grief'; साधु, सुधु, 'approbation'; स्वस्ति, 'salutation.'

## CHAPTER VIII.

### COMPOUND WORDS.

733. COMPOUNDS abound in Sanskrit to a degree wholly unequalled in any other language, and it becomes necessary to study the principles on which they are constructed, before the learner can hope to

\* अर्थम् is generally found in composition with a nominal stem, and may be compounded adjectively to agree with another noun; as, द्विजार्थः सूयस् 'broth for the Brāhman;' द्विजार्थं ययस् 'milk for the Brāhman.' See 760. d.

understand the simplest sentence in the most elementary book. In the foregoing chapters we have treated of simple nouns, simple verbs, and simple adverbs. We have now to treat of compound nouns, compound verbs, and compound adverbs.

a. Observe, that in this chapter the nom. case, and not the stem, of a substantive terminating a compound will be given; and in the instance of an adjective forming the last member of a compound, the nom. case masc., fem., and neut. The examples are chiefly taken from the *Hitopadeśa*, and sometimes the oblique cases in which they are there found have been retained.

## SECTION I.

## COMPOUND NOUNS.

734. The student has now arrived at that portion of the grammar in which the use of the stem of the noun becomes most strikingly apparent. This use has been already noticed at 77; and its formation explained at 80-87.

a. In almost all compound nouns the last word alone admits of inflexion, and the preceding word or words require to be placed in the stem, to which a plural as well as singular signification may be attributed. Instances, however, will be given in which the characteristic signs of case and number are retained in the first member of the compound, but these are exceptional.

b. It may here be noted, that while Sanskrit generally exhibits the first member or members of a compound in the stem with the final letter unchanged, except by the usual euphonic laws, Latin frequently and Greek less frequently change the final vowel of the stem into the light vowel *i*; and both Greek and Latin often make use of a vowel of conjunction, which in Greek is generally *o*, but occasionally *ι*; thus, *carli-cola* for *carlu-cola* or *carlo-cola*; *lani-ger* for *lana-ger*; *χαλκί-ναος*, *ἰχθυ-ο-φάγος*, *feder-i-fragus*. Both Greek and Latin, however, possess many compounds which are completely analogous to Sanskrit formations. In English we have occasional examples of the use of a conjunctive vowel, as in 'handicraft' for 'hand-craft.'

Obs.—A dot placed underneath words in Nāgarī type marks the division of the different members of a compound.

735. Native grammarians class compound nouns under six heads:

I. *DVANDVA*, or those formed by the aggregation into one compound of two or more nouns (the last word being, according to circumstances, either in the dual, plural, or neuter singular, and the preceding word or words being in the stem), when, if uncompounded,



they would all be in the same case, connected by a copulative conjunction; as, गुरुःशिष्यौ 'master and pupil' (for गुरुः शिष्यश्च); मरणं व्याधिः शोकाः 'death, sickness, and sorrow' (for मरणं व्याधिः शोकाश्च); पाणिः पादम् 'hand and foot' (for पाणिः पादश्च).

II. TAT-PURUṢHA, or those composed of two nouns, the first of which (being in the stem) would be, if uncompounded, in a case different from, or dependent on, the last; as, चन्द्रप्रभा 'moon-light' (for चन्द्रस्य प्रभा 'the light of the moon'); शस्त्रकुशलः, -ला, -लम्, 'skilled in arms' (for शस्त्रेषु कुशलः); मणिभूषितः, -ता, -तम्, 'adorned with gems' (for मणिभिर् भूषितः).

III. KARMA-DHĀRAYA, or those composed of an adjective or participle and substantive, the adjective or participle being placed first in its stem, when, if uncompounded, it would be in grammatical concord with the substantive; as, साधुजनः 'a good person' (for साधुर् जनः); सर्वद्व्याणि 'all things' (for सर्वैणि द्व्याणि).

IV. DVIGU, or those in which the stem of a numeral is compounded with a noun, either so as to form a singular collective noun, or an adjective; as, त्रिगुणम् 'three qualities' (for त्रयो गुणाः); त्रिगुणः, -खा, -णम्, 'possessing the three qualities.'

V. BAHU-VRĪHĪ, or attributive compounds, generally epithets of other nouns. These, according to Pāṇini (II. 2, 24), are formed by compounding two or more words to qualify the sense of another word; thus, ग्रामोदको ग्रामः for ग्रामम् उदकं यं ग्रामम् 'a village to which the water has come.'

VI. AVYAYÍ-BHÁVA, or those resulting from the combination of a preposition or adverbial prefix with a noun. The latter, whatever may be its gender, always takes the form of an accusative neuter and becomes indeclinable.

a. Observe—These names either furnish examples of the several kinds of compounds, or give some sort of definition of them; thus, इन्द्रः (scil. सम्राट्) is a definition of the 1st kind, meaning 'conjunction'; तत्पुरुषः, 'his servant,' is an example of the 2nd kind (for तस्य पुरुषः); कर्मधारयः is a somewhat obscure definition of the 3rd kind, i.e. 'that which contains or comprehends (धारयति) the object' (कर्म); द्विगुः is an example of the 4th kind, meaning 'anything to the value of two cows'; बहुव्रीहिः is an example of the 5th kind, meaning 'possessed of much rice.' The 6th class, सव्ययीभावः *avyayí-bhāvaḥ*, means 'the indeclinable state' ('that which does not change,' *na vyeti*).

736. It should be stated, however, that the above six kinds of compounds really form, according to the native theory, only four

lasses, as the 3rd and 4th (i. e. the Karma-dhāraya and Dvigu) are regarded as subdivisions of the Tat-purusha class.

Obs.—Pāṇini (1. 2, 42) calls a Karma-dhārayaḥ a Tatpurushaḥ samānādhikaraṇaḥ.

As such a classification appears to lead to some confusion from the absence of sufficient distinctness and opposition between the several parts or members of the division, the subject will be discussed according to a different method, although it has been thought desirable to preserve the Indian names and to keep the native arrangement in view.

737. Compound nouns may be regarded either as *simply* or *complexly* compounded. The latter have reference to a class of compounds within compounds, very prevalent in poetry, involving two or three species of simple compounds under one head.

#### SIMPLY COMPOUNDED NOUNS.

738. These we will divide into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*); 2nd, Copulative (or Aggregative, *Dvandva*); 3rd, Descriptive\* (or Determinative, *Karma-dhāraya*); 4th, Numeral (or Collective, *Dvigu*); 5th, Adverbial (or Indeclinable, *Avyayī-bhāva*); 6th, Relative (*Bahuvrīhi*). This last consists of, *a*. Relative form of absolute Dependent compounds, terminated by substantives; *b*. Relative form of Copulative or Aggregative compounds; *c*. Relative form of Descriptive or Determinative compounds; *d*. Relative form of Numeral or Collective compounds; *e*. Relative form of Adverbial compounds.

*a*. Observe—A list of the substitutions which take place in the final syllables of certain words in compounds is given at 778.

#### DEPENDENT COMPOUNDS (TAT-PURUSHA).

##### *Accusatively Dependent.*

739. These comprehend all those compounds in which the relation of the first word (being in the stem) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle (but not a present or indeclinable

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As being composed of an adjective or participle preceding a substantive, and thus descriptive of the substantive. Bopp calls them 'Determinativa,' a word of similar import.

participle), root, or noun of agency in the last ; as, स्वर्गप्राप्तः, -ता, -तम्, 'one who has obtained heaven' (equivalent to स्वर्गे प्राप्तः); प्रियवादी 'one who speaks kind words'; बहुदः 'one who gives much'; देवस्तुतृ 'god-praising'; शस्त्रभृत् 'one who bears arms'; पत्रगतः, -ता, -तम्, 'committed to a leaf,' 'committed to paper' (as 'writing'); चित्रगतः, -ता, -तम्, 'committed to painting'; दर्शनीयमानी, -निनी, -नि, 'thinking one's self handsome.'

a. गत 'gone' (past pass. part. of गम् 'to go') is used loosely at the end of compounds of this description to express relationship and connexion, without any necessary implication of motion. In पद्मगत, चित्रगत above, and in others (such as शिलाभेदगतो मणिः 'a jewel lying in the cleft of a rock'; हस्ततलगतः, -ता, -तम्, 'lying in the palm of the hand'), it has the sense of स्थ 'staying:' but it may often have other senses; as, गोष्ठीगतः, -ता, -तम्, 'engaged in conversation'; सखीगतं किञ्चित् 'something relating to a friend.'

b. In theatrical language आत्मगतम् and स्वगतम् (lit. 'gone to one's self') mean 'spoken to one's self,' 'aside.'

c. Before nouns of agency and similar forms the accusative case is often retained, especially in poetry; as, सखिन्दमः, -ता, -तम्, 'enemy-subduing'; हृदयङ्गमः, -ता, -तम् 'heart-touching'; भयङ्करः, -री, -रम्, 'fear-inspiring' (see §80. a); सागरङ्गमः, -ता, -तम्, 'going to the ocean'; पण्डितस्मन्यः, -न्या, -न्यम्, 'one who thinks himself learned'; रात्रिस्मन्यः 'one who thinks it night.'

#### *Instrumentally Dependent,*

740. Or those in which the relation of the first word (being in the stem) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a past passive participle in the last; as, लोभमोहितः, -ता, -तम्, 'beguiled by avarice' (for लोभेन मोहितः); वस्त्रवेष्टितः, -ता, -तम्, 'covered with clothes'; राजपूजितः, -ता, -तम्, 'honoured by kings'; विद्याहीनः, -ता, -तम्, 'deserted by (i.e. destitute of) learning'; बुद्धिरहितः, -ता, -तम्, 'destitute of intelligence'; दुःखार्तः, -ता, -तम्, 'pained with grief'; आत्मकृतः, -ता, -तम्, 'done by one's self'; आदित्यसदृशः, -शी, -शम्, 'like the sun' (for आदित्येन सदृशः, see §26); अस्त्रुपाजितः, -ता, -तम्, 'acquired by us.'

a. Sometimes this kind of compound contains a substantive or noun of agency in the last member; as, विद्याधनम् 'money acquired by science'; शस्त्रोपजीवी 'one who lives by arms.'

#### *Datively Dependent,*

741. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, परिधानवल्कलम् 'bark for clothing';

पादोदकम् 'water for the feet'; यूपदारु 'wood for a sacrificial post'; शरणागतः, -ता, -तम्, 'come for protection' (for शरणाय आगतः). This kind of compound is not very common, and is generally supplied by the use of अर्थम् (731); as, शरणार्थम् आगतः.

a. *Parasmai-pada* and *Ātmane-pada* (see 243) are instances of compounds in which the sign of the dative case is retained.

*Ablatively Dependent,*

742. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, पितृप्राप्तः, -प्ता, -तम्, 'received from a father'; राज्यध्रष्टः, -ष्टा, -ष्टम्, 'fallen from the kingdom' (for राज्याद् ध्रष्टः); तरङ्गचञ्चलतरः, -रा, -रम्, 'more changeable than a wave'; भवद्वयः 'other than you' (for भवतोऽन्यः); भवद्भयम् 'fear of you' (814. e); कुक्कुरभयम् 'fear of a dog'; शास्त्रपराङ्मुखः, -खी, -खम्, 'turning the face from books,' 'averse from study.'

*Genitively Dependent,*

743. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives; as, समुद्रतीरम् 'sea-shore' (for समुद्रस्य तीरम् 'shore of the sea').

a. Other examples are, अश्वपृष्ठम् 'horse-back'; धनुर्गुणः 'bow-string'; इष्टिकागृहम् 'brick-house'; गिरिनदी 'mountain-torrent'; जलतीरम् 'water's edge'; सधोगमः or सधोपाज्जेता 'acquisition of wealth'; विपद्गुणा 'state of misfortune'; सुद्वेदः 'separation of friends'; यन्मूर्ध्नि 'on whose brow' (locative); तद्बचः 'his words'; जन्मस्थानम् or जन्मभूमिः 'birth-place'; मूर्खशते 'with hundreds of fools' (inst. pl.); द्योक्त्वयम् 'a couple of Ślokas'; भूतलम् 'the surface of the earth'; पृथिवीपतिः 'lord of the earth'; तज्जीविनाय 'for his support' (dative); ब्राह्मणपुत्राः 'the sons of a Brāhman'; असत्पुत्राः 'our sons'; त्वत्कर्म 'thy deed'; पितृवचनम् 'a father's speech'; मृत्युद्वारम् 'the gate of death'; इच्छासम्पत् 'fulfilment of wishes'; मातानन्दः 'a mother's joy'; जलशयः 'a water-receptacle,' 'lake'; विद्याधौ 'knowledge-seeker,' 'a scholar'; कुक्कुटाण्डम् (for कुक्कुट्याण्डम्) 'a hen's egg.'

b. Sometimes an adjective in the superlative degree, used substantively, occupies the last place in the compound; as, नरश्रेष्ठः or पुरषोत्तमः 'the best of men.'

c. In occasional instances the genitive case is retained; as, विश्वाम्यतिः 'lord of men'; दिवस्म्यतिः 'lord of the sky.'

d. Especially in terms of reproach; as, दास्यापुत्रः (or दासीपुत्रः) 'son of a slave girl.'

*Locatively Dependent,*

744. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, पङ्कमग्नः, -ग्ना, -ग्नम्, 'sunk in the mud' (for पङ्के मग्नः); गगणविहारी 'sporting in the sky'; जलक्रीडा 'sport in the water'; ग्रामवासी 'a dweller in a village'; जलचरः 'going in the water'; जलजः 'born in the water'; शिरोरत्नम् 'gem on the head.'

a. The sign of the locative case is retained in some cases, especially before nouns of agency; as, ग्रामेवासी 'a villager'; जलेचरः 'going in the water'; उरसिभूषितः, -ता, -तम्, 'ornamented on the breast'; अग्रेगः or अग्रेसरः 'going in front'; दिविपत् (rt. सह) 'abiding in the sky'; दिविस्पर्श (rt. स्पृश) 'touching the sky'; युधिष्ठिरः 'firm in war.'

*Dependent in more than one Case.*

745. Dependent compounds do not always consist of two words. They may be composed of almost any number of nouns, all depending upon each other, in the manner that one case depends upon another in a sentence; thus, अक्षुब्धविषयान्ति-क्रान्तः, -न्ता, -न्तम्, 'passed beyond the range of the eye' (for अक्षुब्धो विषयम् अतिक्रान्तः); रथमध्यस्थः 'standing in the middle of the chariot'; भीतपरित्यागव-स्तूपालम्भपण्डितः 'skilful in censuring the means of rescuing those in danger.'

a. There is an anomalous form of Tat-purusha, which is really the result of the elision of the second or middle member (*uttara-pada-lopa*, *madhyama-pada-lopa*) of a complex compound; e.g. शाकपाथिवः for शाकप्रियपाथिवः (see 775).

b. Dependent compounds abound in all the cognate languages. The following are examples from Greek and Latin; *οἶνο-θήκη*, *οἶκου-φύλαξ*, *λιθό-στροφος*, *γυναικο-κέρυκτος*, *ἀνθρωπο-διδακτος*, *θεό-δοτος*, *θεό-τρεπτος*, *χειρο-ποίητος*, *auri-fodina*, *manu-pretium*, *parri-cida* for *patri-cida*, *parri-cidium*, *matri-cidium*, *marti-cultor*, *mus-cerda*. English furnishes innumerable examples of dependent compounds; e.g. 'ink-stand,' 'snow-drift,' 'moth-eaten,' 'priest-ridden,' 'door-mat,' 'writing-master,' &c.

## COPULATIVE (OR AGGREGATIVE) COMPOUNDS (DVANDVA).

746. This class has no exact parallel in other languages.

When two or more persons or things are enumerated together, it is usual in Sanskrit, instead of connecting them by a copulative, to aggregate them into one compound word. No syntactical dependence of one case upon another subsists between the members of Dvandva compounds, since they must always consist of words which, if uncompounded, would be in the *same* case. The only grammatical connexion between the members is that which would be expressed

by the copulative conjunction *and* in English, or च in Sanskrit. In fact, the difference between this class and the last turns upon this dependence *in case* of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other; thus, गुरुशिष्यसेवकाः may either be a Dependent compound, and mean 'the servants of the pupils of the Guru,' or a Copulative, 'the Guru, and the pupil, and the servant.' And मांसशोणितम् may either be Dependent, 'the blood of the flesh,' or Copulative, 'flesh and blood.' This ambiguity, however, can never occur in Dvandvas inflected in the dual, and rarely occasions any practical difficulty.

747. There are three kinds of Copulative compounds: 1st, inflected in the plural; 2nd, inflected in the dual; 3rd, inflected in the singular. In the first two cases the final letter of the stem of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in च a, or in a vowel changeable to च a, or in a consonant to which च a may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

*Inflected in the Plural.*

748. When *more than two* animate objects are enumerated, the last is inflected in the plural, the declension following the gender of the last member of the compound; as, इन्द्रानिलयमार्काः 'Indra, Anila, Yama, and Arka' (for इन्द्रोऽनिलो यमोऽर्कश्च); रामलक्ष्मणभरताः 'Rāma, Lakshmaṇa, and Bharata'; मृगव्याधसर्पशूकराः 'the deer, the hunter, the serpent, and the hog.' The learner will observe, that although the last member of the compound is inflected in the plural, each of the members has here a singular acceptation. But a plural signification may often be inherent in some or all of the words constituting the compound; thus, ब्राह्मणक्षत्रियवैश्यशूद्राः 'Brāhmins, Kshatriyas, Vaiśyas, and Śūdras'; मित्रोदासीनशत्रवः 'friends, neutrals, and foes' (for मित्राणि उदासीनाः शत्रवश्च); ऋषिदेवपितृनिषिभूतानि 'sages, gods, ancestors, guests, and spirits' (for ऋषयो देवाः पितरोऽतिथयो भूतानि च); सिंहव्याघ्रमहोरगाः 'lions, tigers, and immense serpents'; अगृध्रकङ्काको-

ल॒भास॒गोमा॒यु॒वायसाः 'dogs, vultures, herons, ravens, kites, jackals, and crows.'

749. So also when *more than two* inanimate objects are enumerated, the last may be inflected in the plural; as, धर्मार्थ॑काम॒मोक्षास् 'virtue, wealth, enjoyment, and beatitude' (for धर्मोऽर्थः कामो मोक्षश्च); इ॒त्याध्य॒यन॒दानानि 'sacrifice, study, and liberality' (for इत्या अध्ययनं दानं च). In some of the following a plural signification is inherent; as, पुष्प॑मूल॒फलानि 'flowers, roots, and fruits'; अ॒ज्ञात॑मृत॒मूर्खाणाम् 'of the unborn, the dead, and the foolish' (for अज्ञातानां मृतानां मूर्खाणां च); नेत्र॑मनः॒स्वभावाः 'eyes, mind, and disposition'; रोग॑शोक॒परिताप॑व॒न्धन॒यसनानि 'sickness, sorrow, anguish, bonds, and afflictions'; काष्ठ॑जल॒फल॒मूल॒मधूनि 'wood, water, fruit, roots, and honey.'

750. So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is inflected in the plural; as, देव॑मनु॒ष्याः 'gods and men'; पुत्र॑पौत्राः 'sons and grandsons'; पातो॑त्पाताः 'falls and rises'; प्राका॑र॒परिखाः 'ramparts and trenches'; सुख॑दुःखेषु 'in pleasures and pains' (for सुखेषु दुःखेषु च); पाप॑पु॒ण्यानि 'sins and virtues.'

#### *Inflected in the Dual.*

751. When *only two* animate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual, the declension following the gender of the last member; as, राम॑ल॒क्ष्मणौ 'Rāma and Lakshmaṇa' (for रामो लक्ष्मणश्च); चन्द्र॑सूर्यौ 'moon and sun'; मृग॑काकौ 'a deer and a crow'; भार्य॑पती 'wife and husband'; मयू॑रीकु॒ङ्कुटौ 'pea-hen and cock'; कु॒ङ्कुट॑मयू॒र्यौ 'cock and pea-hen.'

752. So also when *only two* inanimate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual; as, आर॑म्भावसाने 'beginning and end' (for आरम्भोऽवसानं च); अ॒नुराग॑परा॒गौ 'affection and enmity' (for अनुरागोऽपरागश्च); हर्ष॑विषादौ 'joy and sorrow'; क्षु॒त्ति॒पासे 'hunger and thirst' (for क्षुत् पिपासा च); शृ॒ङ्गाधी 'hunger and sickness'; स्थान॑सनाभ्याम् 'by standing and sitting' (for स्थानेन आसनेन च); मधु॑सर्पिषी 'honey and ghee'; सुख॑दुःखे 'pleasure and pain'; उ॒ल्ल॒खल॑मु॒पले 'mortar and pestle'; प्रसु॑त्याना॒भिवादा॑भ्याम् 'by rising and saluting'; भृ॒ह्गारि॑भ्याम् 'by earth and water.'

#### *Inflected in the Singular Neuter.*

753. When two or more *inanimate* objects are enumerated, whether

singular or plural in their signification, the last may either be inflected as above (748, 749, 750, 751), or in the singular number, neut. gender; as, पुष्पमूलफलम् 'flowers, roots, and fruits' (for पुष्पाणि मूलानि फलानि च); यवसावोदकेन्धनम् 'grass, food, water, and fuel' (for यवसोऽन्नम् उदकम् इन्धनं च); अहोरात्रम् 'a day and night' (for अहो रात्रिश्च. A form अहोरात्रः masc. sing. also occurs); दिग्देशम् 'quarters and countries' (for दिशो देशाश्च); द्युनिशम् or दिवाऽनिशम् 'day and night'; शिरोऽग्रीवम् 'head and neck'; चर्ममांसरुधिरम् 'skin, flesh, and blood.'

a. Sometimes two or more animate objects are thus compounded; as, पुत्रपौत्रम् 'sons and grandsons'; हस्त्यश्चम् 'elephants and horses'; especially inferior objects; as, अश्वचायडालम् 'a dog and an outcast.'

754. In enumerating two qualities the opposite of each other, it is common to form a Dvandva compound of this kind, by doubling an adjective or participle, and interposing the negative अ; as, चराचरम् 'moveable and immoveable' (for चरम् अचरं च); शुभाशुभम् 'good and evil'; प्रियाप्रिये 'in agreeable and disagreeable' (for प्रिये अप्रिये च); दृष्टादृष्टम् 'seen and not seen'; कृताकृतम् 'done and not done'; मृदुकृमम् 'gentle and cruel.'

a. In the Dvandvas which occur in the Vedas the first member of the compound, as well as the last, may sometimes take a dual termination; thus, मित्रावरुणौ (see 97. a), इन्द्राविष्णुः, पितामातरौ. and some of the anomalous Dvandvas used in more modern Sanskrit are probably Vedic in their character; thus, द्यावापृथिवी 'heaven and earth'; मातापितरौ 'mother and father,' &c.

b. It is a general rule, however, that if a compound consists of two stems in *ri*, the final of the first becomes *रा*, as in मातापितरौ above. This also happens if the last member of the compound be पुत्र; as पितापुत्रौ 'father and son.'

c. Greek and Latin furnish examples of complex compounds involving Dvandvas; thus, βατραχιο-μυο-μαχία, 'frog-mouse war'; *su-ori-taurilia*, 'pig-sheep-bull sacrifice'; ζωο-φυτον, 'animal-plant.' Zoophyte is thus a kind of Dvandva. In English, compounds like 'plano-convex,' 'convexo-concave' are examples of the relative form of Dvandva explained at 765.

#### DESCRIPTIVE (OR DETERMINATIVE) COMPOUNDS (KARMA-DHĀRAYA).

755. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle in the first member of the compound in its stem; as, साधुःजनः 'a good man' (for साधुर् जनः); चिरमित्रम् 'an old friend' (for चिरं मित्रम्); द्युमार्णवः 'a troubled ocean'; पुण्यकर्म 'a holy act'; अनन्तात्मा 'the infinite soul'; संस्कृतोक्तिः 'polished speech'; पुण्यकर्माणि 'holy acts' (for पुण्यानि कर्माणि); उत्तमनराणाम् 'of the best men' (for उत्तमानां नराणाम्); महापातकम् 'a great



crime' (see 778); महाःराजः 'a great king' (see 778); प्रियःसखः 'a dear friend' (778); दीर्घःरात्रम् 'a long night' (778).

a. The feminine stems of adjectives do not generally appear in compounds; thus, प्रियःभाया 'a dear wife' (for प्रिया भाया); महाःभाया 'a great wife' (for महती भाया, see 778); रूपवद्भाया 'a beautiful wife' (for रूपवती भाया); पाचकःस्त्री 'a female cook' (for पाचिका स्त्री).

b. There are, however, a few examples of feminine adjective stems in compounds; e.g. वामोरूभाया 'a wife with beautiful thighs'; कामिनीजनः 'an impassioned woman,' where कामिनी may be used substantively (cf. 766. b).

756. An indeclinable word or prefix may take the place of an adjective in this kind of compound; thus, सुःपथः 'a good road'; सुःदिनम् 'a fine day'; सुभाषितम् 'good speech'; दुष्टचित्तम् 'bad conduct'; अभयम् 'not fear,' 'absence of danger'; वहिःशौचम् 'external cleanliness' (from *vahis*, 'externally,' and *śauca*, 'purity'); अन्तःशौचम् 'internal purity'; ईपद्दर्शनम् 'a slight inspection'; कुःपुरुषः 'a bad man.'

757. Adjectives used as substantives sometimes occupy the last place in Descriptive compounds; as, परमःधार्मिकः 'a very just man'; परमाद्भुतम् 'a very wonderful thing.'

a. In the same manner, substantives, used adjectively, may occupy the first place; as, मलःद्रव्याणि 'impure substances'; राजर्षिः 'a royal sage.'

758. Descriptive compounds expressing 'excellence' or 'eminence' fall under this class, and are composed of two substantives, one of which is used as an adjective to describe or define the other, and is placed last, being generally the name of an animal denoting 'superiority'; as, पुरुषःप्रायः 'man-tiger,' पुरुषःपुङ्गवः 'man-bull,' पुरुषःसिंहः 'man-lion,' पुरुषःवैभः 'man-bull,' i.e. 'an illustrious man.'

Similarly, स्त्रीःरत्नम् 'an excellent woman' (gem of a woman); वदनाञ्जम् 'face-lotus,' i.e. 'lotus-like face.'

a. So other compounds expressive of 'comparison' or 'resemblance' are usually included in native grammars under the Karma-dhāraya class. In these the adjective is placed last: as, छायाःचञ्चलः, -ला, -लम्, 'fickle as a shadow'; अमुदःश्यामः, -मा, -मम्, 'dark as a cloud'; भूधरःविस्तीर्णः, -र्णः, -र्यम्, 'spread out like a mountain.'

b. The following are examples of Greek and Latin compounds falling under this class; μεγαλο-μήτης, ἱστό-πεδον, μεγαλό-νοια, ἡμι-κύων, *sacri-portus, meri-dies* (for *medi-dies*), *decem-viri, semi-deus*. Parallel compounds in English are, 'good-will,' 'good-sense,' 'ill-nature,' 'holiday,' 'blackguard,' &c.

#### NUMERAL (OR COLLECTIVE) COMPOUNDS (DVIGU).

759. A numeral is often compounded with a substantive to form a collective noun, but the last member of the compound is generally in the neuter singular; thus, चतुर्गुणम् 'the four ages' (for चत्वारि युगानि);

चतुर्दिशम् 'the four quarters;' त्रिदिनम् 'three days' (*triduum*); त्रिरात्रम् 'three nights' (रात्र being substituted for रात्रि, see 778); त्र्यम् 'three years' (*triennium*); पञ्चाग्नि 'the five fires.'

a. Rarely the stems of numerals are compounded with plural substantives; as, चतुर्वर्णीः 'the four castes;' पञ्चवाणाः 'five arrows;' सप्तर्षयः 'the seven stars of Ursa Major.'

b. Sometimes the last member of the compound is in the feminine singular, with the termination ई; as, त्रिलोकी 'the three worlds.'

c. Compare Greek and Latin compounds like τετραδιδιον, τρινυक्तिον, τέθριππον, *triduum*, *triennium*, *trinoctium*, *quadrivium*, *quinqertium*.

#### ADVERBIAL OR INDECLINABLE COMPOUNDS (AVYAYÍ-BHÁVA).

760. In this class of indeclinable (*avyaya*, i. e. *na vyeti*, 'what does not change') compounds the first member must be either a preposition (such as अति, अधि, अनु, प्रति, &c., at 783) or an adverbial prefix (such as यथा 'as,' यावत् 'as far as,' स or सन् 'not,' सह 'with,' &c.) The last member is a substantive which takes the form of an accusative case neuter, whatever may be the termination of its stem; thus, यथाश्रद्धम् 'according to faith' (from यथा and श्रद्धा); प्रतिनिशम् 'every night' (from प्रति and निशा); प्रतिदिशम् 'in every quarter' (from प्रति and दिश); अतिनु 'beyond the ship' (from अति and नौ).

a. Many of these compounds are formed with the adverbial preposition सह, generally contracted into स; thus, सक्रोधम् 'with anger' (from स and क्रोध); सादरम् 'with respect' (स आदरम्); साष्टाङ्गपातम् 'with prostration of eight parts of the body;' सोपधि (i. e. *sa-upadhi*) 'fraudulently;' साग्नि 'with fire.' Pāṇini (II. 1, 9, &c.) gives some unusual forms with postpositions; as, सूपप्रति 'a little sauce.'

b. The following are examples of indeclinable compounds with other prefixes: अनुज्येष्ठम् 'according to seniority;' प्रत्यङ्गम् 'over every limb;' प्रतिमासम् 'every month' (730. e); यथाविधि 'according to rule;' यथाशक्ति or यावच्छक्तम् (49) 'according to one's ability;' यथासुखम् 'happily;' यथाहम् 'suitably,' 'worthily;' यथोक्तम् 'as described;' अनुक्षणम् 'every moment;' समक्षम् 'before the eyes' (778). प्रतिस्कन्धम् 'upon the shoulders;' अधिवृक्षम् 'upon the tree;' उपमालिनीतीरम् 'near the banks of the Mālinī;' असंशयम् 'without doubt;' निर्विशेषम् 'without distinction;' मध्येगङ्गम् 'in the middle of the Gauges.'

c. Analogous indeclinable compounds are found in Latin and Greek, such as *admodum*, *obviam*, *affatim*, *ἀντιβίην*, *ἀντίβιον*, *ἐνέρμυρον*, *παράχρημα*. In these, however, the original gender is retained, whereas, according to the Sanskrit rule, *obvium* would be written for *obviam*, and *affate* for *affatim*. In Greek compounds

like *σήμερον*, the feminine *ἡμέρα* appends a neuter form, as in Sanskrit. In English 'uphill.'

d. The neuter word *अर्थम्* 'for the sake of,' 'on account of' (see 731. Obs.), is often used at the end of compounds; thus, *स्वप्नार्थम्* 'for the sake of sleep;' *कर्मनुष्ठानार्थम्* 'for the sake of the performance of business.' See, however, 731, note.

e. There is a peculiar adverbial compound formed by doubling a nominal stem, the final of the first member of the compound being lengthened, and the final of the last changed to *इ*. It generally denotes mutual contact, reciprocity, or opposition; thus, *मुष्टीमुष्टि* 'fist to fist;' *दंष्ट्रादंष्ट्रि* 'stick to stick' (fighting); *संश्रांशि* 'share by share;' *केशाकेशि* 'pulling each other's hair;' *अङ्गाङ्गि* 'body to body;' *बाहुबाह्वि* 'arm to arm;' *नखानखि* 'scratching each other.'

f. Something in the same manner, *अन्य* and *पर*, 'another,' are doubled; thus, *अन्योन्यम्*, *परस्परम्*, 'one another,' 'mutually,' 'together.'

#### RELATIVE COMPOUNDS (MOSTLY EQUIVALENT TO BAHU-VRĪHI).

761. The compounds in the preceding four divisions are generally terminated by substantives, the sense of each being in that case absolute and complete in itself. Most of such compounds may be used *relatively*, that is, as epithets of other words, the final substantive becoming susceptible of three genders, like an adjective (see 108, 119, 130, 134. a). We have given the name *relative* to compounds when thus used, not only for the obvious reason of their being relatively and not absolutely employed, but also because they usually involve a relative pronoun, and are sometimes translated into English by the aid of this pronoun, and are, moreover, resolved by native commentators into their equivalent uncompounded words by the aid of the genitive case of the relative (*यस्य*). Thus, *महाधनम्* is a Descriptive compound, meaning 'great wealth,' and may be used adjectively in relation to *पुरुषः*, thus *महाधनः पुरुषः* 'a man *who* has great wealth;' or to *स्त्री*, thus *महाधना स्त्री* 'a woman *who* has great wealth;' and would be resolved by native commentators into *यस्य* or *यस्या महाधनम्*. In English we have similar compounds, as 'high-minded,' 'left-handed,' and the like, where the substantive terminating the compound is converted into an adjective.

#### *Relative form of Tat-purusha or Dependent Compounds.*

762. Many Dependent compounds (especially those that are instrumentally dependent at 740) are already *in their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially

those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final word after the manner of an adjective; thus, **चन्द्राकृतिः**, -तिः, -ति, 'moon-shaped' (see 119), from the absolute compound **चन्द्राकृतिः** 'the shape of the moon.'

a. Other examples are, **देवरूपः**, -पा, -पम्, 'whose form is godlike' (see 108); **सूर्यप्रभावः**, -वा, -वम्, 'splendid as the sun' (108); **हस्तिपादः**, -दा, -दम्\*, 'elephant-footed' (see 57); **सागरान्तः**, -न्ता, -न्तम्, 'ending at the sea'; **मरणान्तः**, -न्ता, -न्तम्, 'terminated by death'; **कर्णपुरुगमः**, -मा, -मम्, or **कर्णमुखः**, -खा, -खम्, 'headed by Karṇa'; **विष्णुशर्मनामा**, -मा, -म, 'named Viṣṇuśarman' (see 154); **पुण्डरीकक्षः**, -क्षी, -क्षम्, 'lotus-eyed' (see 778); **नारायणख्यः**, -स्या, -ख्यम्, 'called Nārāyaṇa'; **धनमूलः**, -ला, -लम्, 'founded on wealth'; **लघसंस्थानि** (agreeing with **धनानि**), 'money to the amount of a lac'; **गदाहस्तः**, -स्ता, -स्तम्, 'having a club in the hand,' or 'club-in-hand'; **शस्त्रपाणिः**, -णिः, -णि, 'arms-in-hand'; **जालहस्तः**, -स्ता, -स्तम्, 'net-in-hand'; **पुष्पविषयः**, -या, -यम्, 'on the subject of flowers,' 'relating to flowers'; **ध्यानपरः**, -रा, -रम्, 'having meditation for one's chief occupation'; **तद्विद्यः**, -द्या, -द्यम्, 'having his knowledge.' These examples are not distinguishable from absolute dependent compounds, except by declension in three genders.

b. Similar compounds are found in Greek; e.g. *ἵππο-γλωσσο*, 'horse-tongued.'

763. Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, **कर्णमुखम्** means 'the face of Karṇa,' but when used relatively, as **कर्णमुखा राजानः**, 'the kings headed by Karṇa.' So also **चारचक्षुः** signifies 'the eye of the spy,' but when used relatively, as **चारचक्षू राजा**, 'a king who sees by means of his spies.' See 166. c.

764. The substantive **आदि**, 'a beginning,' when it occurs in the last member of a compound of this nature, is used relatively to some word expressed or understood, and yields a sense equivalent to *et cetera*. It is generally found either in the plural or neuter singular; as, **इन्द्रादयः** 'Indra and the others' (agreeing with the nom. case **सुराः** expressed or understood, 'the gods commencing with Indra'); **अग्न्यादीनाम्** 'of Agni and the others' (agreeing with **पूर्वोक्तानाम्** understood, 'of those above-named things of which Agni was the first'); **चक्षुरादीनि** 'the eyes, &c.' (agreeing with **इन्द्रियाणि** 'the senses commencing with the eyes'). When used in the neut. sing. it either agrees with **पूर्वोक्तम्**, 'the aforesaid,' understood, or

\* **पाद** may be substituted for **पाद** in compounds of this kind, but not after **हस्तिन्**. See 778.

with a number of things taken collectively, and the adverb *iti* \* may be prefixed; as, देवानित्यादि 'the word *devān*, &c.' (agreeing with पूर्वोक्तम् understood, 'the aforesaid sentence of which *devān* is the first word'); दानादिना 'by liberality, &c.' (agreeing with some class of things understood, 'by that class of things of which liberality is the first'). See also 772.

a. It may occasionally be used in the masc. sing.; as, मार्जन्यादि: 'brooms, &c.' (agreeing with उपस्कर: 'furniture').

b. Sometimes आदिक् is used for आदि; as, दानादिकम् 'gifts, &c.' and sometimes आद्य; as, इन्द्राद्याः सुराः 'the gods of whom Indra is the first.'

c. The feminine substantive प्रभृति, 'beginning,' may be used in the same way; thus, इन्द्रप्रभृतयः सुराः 'the gods, beginning with Indra; 'तेषां ग्रामनिवासिप्रभृतीनाम् 'of those villagers, &c.'

d. Observe—The neuter of आदि may optionally take the terminations of the masculine in all but the nom. and acc. cases; thus, हस्त्यश्वादिस् 'of elephants, horses, &c.' (agreeing with बलस्य gen. neut. of बल 'an army').

#### *Relative form of Dvandva or Copulative Compounds.*

765. Copulative (or Aggregative) compounds are sometimes used relatively; especially in the case of adjectives or participles; as, कृष्णशुक्लः, -क्ला, -क्लम्, 'black and white' (cf. λευκο-μελεις); स्नाताभूमिः, -मा, -मम्, 'bathed and anointed; 'पौरजनपदः, -दा, -दम्, 'belonging to town and country; 'कृतापकृतः, -ता, -तम्, 'done and done badly; 'शुभाशुभः, -भा, -भम्, 'good and evil' (754); सान्द्रस्त्रिधः, -ग्धा, -ग्धम्, 'thick and unctuous; 'निःशब्दस्तिमितः, -ता, -तम्, 'noiseless and motionless' (night); गृहीतप्रतिमुक्तस्य 'of him taken and let loose.' See other examples under Complex Compounds.

Obs.—Many compounds of this kind are classed by native grammarians under the head of Tat-purusha (Pāṇ. II. 1, 69), though the accent in many conforms to the rule for Bahu-vrīhi (VI. 2, 3).

#### *Relative form of Karma-dhāraya or Descriptive Compounds.*

766. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds with them; thus, सत्यशक्तिः, -क्तिः, -क्ति, 'whose strength is small' (119).

a. Other examples are, महाबलः, -ला, -लम्, 'whose strength is great' (108, see also 778); महातेजाः, -जाः, -जः, 'whose glory is great' (164. a); सत्यधनः, -ना, -नम्, 'whose wealth is small; 'महात्मा, -त्मा, -त्म, 'high-minded' (151); उदारचरितः, -ता, -तम्, 'of noble demeanour; 'बहुमस्यः, -स्या, -स्यम्, 'having

\* Sometimes *evam* is prefixed; as, स्वनादीनि प्रलापानि 'lamentations beginning thus.'

many fish; 'स्वल्पसलिलः, -ला, -लम्, 'having very little water; 'पण्डितबुद्धिः, -द्विः, -द्वि, 'of wise intellect' (119); 'प्रियभायः, -या, -यम्, 'having a dear wife; 'अशक्यसन्धानः, -ना, -नम्, 'not to be reconciled; 'संवृतसंवायः, agreeing with राजा, 'a king who conceals what ought to be concealed.'

b. Occasionally the feminine of the adjective appears in the compound; as, षष्ठीभायः 'having a sixth wife.' Compare 755. b.

767. Although a passive participle is not often prefixed to a noun in an absolute sense, this kind of combination prevails most extensively in the formation of relative compounds; as, प्राप्तकालः, -ला, -लम्, 'whose time has arrived.'

a. Other examples are, जितेन्द्रियः, -या, -यम्, 'whose passions are subdued; 'शान्तचेताः, -ताः, -तः, 'whose mind is composed; 'संदृष्टमनाः, -नाः, -नः, 'whose mind is rejoiced' (see 164); 'भग्नाशः, -शा, -शम्, 'whose hopes are broken; 'हतराज्यः, -ज्या, -ज्यम्, 'whose kingdom is taken away; 'अमितज्ञाः, -ज्ञाः, -ज्ञः, 'whose glory is boundless; 'आसन्नमृत्युः, -त्युः, -त्यु, 'whose death is near; 'कृतकामः, -मा, -मम्, 'whose desire is accomplished,' i. e. 'successful; 'कृतभोजनः, -ना, -नम्, 'one who has finished eating; 'अनधिगतशास्त्रः, -स्त्रा, -स्त्रम्, 'one by whom the Śāstras have not been read; 'भिरद्दयः, -या, -यम्, or दलद्दयः, 'whose heart is pierced; 'जितशत्रुः, -त्रुः, -त्रु, 'who has conquered his enemies; 'छिन्नकेशः, -शा, -शम्, 'having the hair cut; 'मिताशनः, -ना, -नम्, 'eating sparingly; 'पूतपापः, -पा, -पम्, 'purified from sin.'

b. The suffix क ka is often added; as, हतश्रीकः, -का, -कम्, 'reft of fortune; 'हतचिदकः, -दका, -दकम्, 'shorn of (his) beams.' Cf. 769. a.

c. Examples of Greek and Latin compounds of this kind are, μεγαλο-κέφαλος, μεγαλό-μητις, λευκό-πτερος, πολυ-χρυσος, χρυσο-στέφανος, γδύ-γλωσσος, ἐρημό-πολις, magn-animus, longi-manus, multi-comus, albi-comus, multi-vius, atricolor. In English compounds of this kind abound; e.g. 'blue-eyed,' 'narrow-minded,' 'good-tempered,' 'pale-faced,' &c.

#### Relative form of Dvigu or Numeral Compounds.

768. Numeral or Dvigu compounds may be used relatively; as, द्विपर्णः, -र्णी, -र्णम्, 'two-leaved; 'त्रिलोचनः, -ना or -नी, -नम्, 'tri-ocular.'

a. Other examples are, त्रिमूर्धः, -र्धा, -र्धम्, 'three-headed' (मूर्ध being substituted for मूर्धन, see 778); 'चतुर्मुखः, -खी, -खम्, 'four-faced; 'चतुष्कोणः, -खा, -खम्, 'quadrangular; 'शतद्वारः, -रा, -रम्, 'hundred-gated; 'चतुर्विद्यः, -द्या, -द्यम्, 'possessed of the four sciences' (108); 'सहस्राक्षः, -क्षी, -क्षम्, 'thousand-eyed' (see 778); 'पञ्चगव्यधनः, -ना, -नम्, 'having the wealth of five bullocks.'

#### Relative form of Compounds with Adverbial Prefixes.

769. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition

सह 'with,' contracted into स; thus, सङ्क्रोधः, -धा, -धम्, 'angry' (lit. 'with-anger,' 'having anger'); सफलः, -ला, -लम्, 'fruitful' (108); सवन्तुः, -न्तुः, -न्तु, 'possessed of kindred' (119); सयत्नः, -त्ता, -त्नम्, 'energetic'; सञ्जीवः, -वा, -वम्, 'possessed of life,' 'living'; सानन्दः, -न्दा, -न्दम्, 'joyful'; ससचिवः, -वा, -वम्, 'accompanied by ministers'; सभार्यः 'accompanied by a wife,' 'having a wife'; सन्यः, -न्या, -न्यम्, 'strung' (as a bow, lit. 'with-bowstring').

Obs.—When adverbial compounds like यथोक्तम् (76c. b) are used at the beginning of relative compounds, the final म् is dropped; e.g. यथोक्तव्यापारः, -रा, -रम्, 'employed in the manner described.'

a. The suffix क्का (80. LVI) is often added to this kind of compound; as, सञ्चीकः, -का, -कम्, 'possessed of fortune'; सस्त्रीकः, -का, -कम्, 'accompanied by women.'

b. In some compounds सह remains; as, सहवाहनः 'with his army'; सहपुत्रः 'along with his son.'

c. स is also used for समान 'same'; as, सगोत्रः, -त्ता, -तम्, 'of the same family.'

d. There are of course many examples of nouns combined with adverbial prefixes, so as to form relative compounds, which cannot be regarded as relative forms of Avyayī-bhāva; thus, उदायुधः, -धा, -धम्, 'with uplifted weapon'; नानाप्रकारः, -रा, -रम्, 'of various shapes'; कृनिवासः, -सा, -सम्, 'where dwelling?'; कृजन्मा, -न्मा, -न्म, 'where born?'; निरपराधः, -धा, -धम्, 'without fault'; निराहारः, -रा, -रम्, 'having no food'; अप्रभीः, -भीः, -भि, 'fearless' (123. b); तथाविधः, -धा, -धम्, 'of that kind,' 'in such a state'; दुर्वृद्धिः, -द्धिः, -द्धि, 'weak-minded'; दुष्कृतिः, -तिः, -ति, 'ill-natured'; सुमुखः, -खा or -खी, -खम्, 'handsome-faced'; सुवृद्धिः, -द्धिः, -द्धि, 'of good understanding.' Some of the above may be regarded as relative forms of Descriptive compounds, formed with indeclinable prefixes; see 756. Similar compounds in Greek and Latin are, *ἀν-ήμερος*, *ἐν-δηλος*, *in-imicus*, *in-felix*, *dis-similis*, *semi-plenus*.

e. Observe—The adverbial prefixes दुस् and सु (726. d. f) impart a passive sense to participial nouns of agency, just as *δύσ* and *εύ* in Greek; thus, दुष्कर 'difficult to be done,' सुकर 'easy to be done'; दुर्लभ 'difficult to be obtained,' सुलभ 'easy to be attained'; दुस्तर 'difficult to be crossed.' Cf. *εύφορος*, 'easy to be borne'; *δύσπτορος*, 'difficult to be passed,' &c.

f. सनायः, -या, -यम्, 'possessed of a master,' is used at the end of compounds to denote simply 'possessed of,' 'furnished with,' thus, चित्तान्सनायं शिलातलम् 'a stone-seat furnished with a canopy'; शिलापट्टसनाथो मखपः 'an arbour having a marble-slab as its master,' i. e. 'furnished with,' 'provided with,' &c. Similarly, बहुवक्सनाथो वटपादयः 'a fig-tree occupied by a number of cranes.'

g. Observe—The relative form of a compound would be marked in Vedic Sanskrit by the accent. In the Karma-dhārāya compound *mahā-bāhu*, 'great arm,' the accent would be on the last syllable, thus महाबाहु; but in the Relative *mahā-bāhu*, 'great-armed,' on the ante-penultimate, thus महाबाहु. So, native commentators often quote as an example of the importance of right accentuation, the

word *Indra-sātru*, which, accented on the first syllable, would be *Bahu-vrihi* (see Pāp. vi. 2, 1, by which the first member retains its original accent); but accented on the penultimate would be *Tat-purusha*. The sense in the first case is 'having Indra for a conqueror or destroyer;' in the second, 'the destroyer of Indra.'

h. Note, that **सात्मक** and **रूप** (80. LXXIX) are used at the end of relative compounds to denote 'composed of,' 'consisting of;' but are more frequently found at the end of complex relatives; see 774.

### COMPLEX COMPOUND NOUNS.

770. We have now to speak of complex compound words, or compounds within compounds, which form a most remarkable feature in Sanskrit composition. Instances might be given of twenty or thirty words thus compounded together; but these are the productions of the vitiated taste of more modern times, and are only curious as shewing that the power of compounding words may often be extravagantly abused. But even in the best specimens of Sanskrit composition, and in the simplest prose writings, four, five, or even six words are commonly compounded together, involving two or three forms under one head. It will be easy, however, to determine the character of the forms involved, by the rules propounded in the preceding pages.

Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare.

a. The following are examples: **कालान्तरवृत्तिशुभाशुभानि** 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and a copulative; **सेनापतिबलाध्यक्षौ** 'the general of the army and the overseer of the forces,' the whole being a copulative, involving two dependents; **शोकारतिभयत्रयम्** 'the protection from sorrow, enemies, and perils,' the whole being a dependent, involving an aggregative; **अवधोरितमुद्वेगाक्षम्** 'the disregarded words of a friend,' the whole being a descriptive, involving a dependent; **शुक्लध्वजमात्यदाम** 'a white robe and a string of garlands,' the whole being a copulative, involving a descriptive and dependent; **सर्वशास्त्रपारंगः** 'one who has gone to the opposite bank (*pāra*) of all the Śāstras,' i.e. 'one who has read them through;' **मृतसिंहास्थीनि** 'the bones of a dead lion.'

771. Complex compounds are generally used as adjectives, or relatively, as epithets of some other word in the sentence; thus, **गलितनखनयनः**, -नी, -नम्, 'whose nails and eyes were decayed,' the whole being the relative form of descriptive, involving a copulative; **क्षुब्धामकण्ठः** 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.



a. Other examples are, शुक्लमात्यानुलेपनः, -ना, -नम्, 'having a white garland and unguents,' the whole being the relative form of copulative, involving a descriptive; पौनःस्कन्धोरुबाहुः 'broad-shouldered and strong-armed,' the whole being a copulative, involving two descriptives; पूर्वजन्मकृतः, -ता, -तम्, 'done in a former birth,' the whole being a dependent, involving a descriptive; विद्यावयोवृद्धः, -डा, -डम्, 'advanced in learning and age,' the whole being a dependent, involving a copulative; दूषितस्रग्गन्धोदनः, -ना, -नम्, 'having fresh garlands, and being free from dust,' the whole being the relative form of copulative, involving a descriptive and dependent; अभिषेकादेशिराः, -राः, -रः, 'whose head was moist with unction;' यथेष्टमुखः, -खा or -खी, -खम्, 'having the face turned in any direction one likes;' शूलमुक्तरहस्तः, -स्ता, -स्तम्, 'spear and club in hand;' एकरात्रनिर्वाहोचितः, -ता, -तम्, 'sufficient for support during one night' (see 778); ऋग्यजुःसामाख्यत्रयग्रन्थार्थभिज्ञाः 'those who are acquainted with the meaning of the three Vedas, called Rîg, Yajur, and Sâma;' सन्दष्टदन्तच्छदताम्रनेत्राः 'biting their lips and having red eyes' (agreeing with राजानः); परद्रोहकर्मधीः 'injuring another by action or by intention.'

772. The substantive स्रादि, 'a beginning,' often occurs in complex relative compounds, with the force of *et cetera*, as in simple relatives at 764; thus, शुक्रसारिकादयः 'parrots, starlings, &c.' (agreeing with पक्षिणः 'birds beginning with parrots and starlings'), the whole being the relative form of dependent, involving an aggregative; सन्धिःविग्रहादि 'peace, war, &c.' (agreeing with पूर्वोक्तम् understood); गृहदेवागारादियुक्तः, -क्ता, -क्तम्, 'possessed of houses, temples, &c.:' कर्तितुर्गर्वादिपरिच्छदयुक्तम्, -क्ता, -क्तम्, 'possessed of property such as elephants, horses, treasure, &c.'

a. Similarly, स्रष्टा in the example उत्तमगन्धस्थाः (agreeing with स्रजः 'garlands possessing the best odour and other qualities').

773. Long complex compounds may be generally translated by beginning at the last word and proceeding regularly backwards, as in the following: मत्तमधुकरनिःकरमुक्कङ्गद्वारमिलितकोकिलापसङ्गीतकमुखावहः, -हा, -हम्, 'causing pleasure by the music of the voice of the cuckoo, blended with the hum emitted by the swarms of joyous bees.'

774. स्यात्क or रूप, at the end of a complex relative, denotes 'composed of;' thus, हस्त्यश्वाख्यपदातिकर्मकरात्सकं बलम् 'a force consisting of elephants, horses, chariots, infantry, and servants;' प्राग्जन्मसुकृतदुष्कृतरूपे कर्मणी 'the two actions consisting of the good and evil done in a former birth.'

775. Complex compounds may sometimes have their second or middle member omitted; thus, अभिज्ञानशकुन्तलम् is really a complex compound, the whole being a descriptive, involving a dependent; but the middle member स्मृत is elided. Similarly, शाकपाथिवः 'the era-king' is for शाकप्रियपाथिवः 'the king (beloved) by the era;' विक्रमोर्वशी for विक्रमप्राप्तोर्वशी 'Urvasî gained by valour.'

a. Complex compounds expressive of comparison are not uncommon; as, जलविन्दुलोलचपलः, -ला, -लम्, 'unsteady and trembling as a drop of water;'

नलिनीदलतोयतरलः, -ला, -लम्, 'treinulous as water on the leaf of a lotus;' the last two examples are complex. Compare 758. a.

b. A peculiar compound of this kind is formed from Dvandvas by adding the suffix *īya*; thus, काकतालीयः, -या, -यम्, 'like the story of the crow and the palm-tree;' श्येनकपोतीयः, -या, -यम्, 'like the story of the hawk and the pigeon.'

c. The substantive verb must often be supplied in connexion with a relative compound; as, प्रारम्भसदृशोदयः 'his success was proportionate to his undertakings;' पीताम्बसि 'on his drinking water,' for तेन सम्बसि पीते सति.

776. Complex compound adverbs, or indeclinable compounds, involving other compounds, are sometimes found; as, स्वगृहनिर्विशेषेण 'not differently from one's own house;' शब्दोच्चारणानन्तरम् 'after uttering a sound;' सन्भ्रमविनमस्यधम्मङ्गानपेक्षम् 'regardless of the curving of her waist bending under the weight of her bosom;' यथादृष्टश्रुतम् 'as seen and heard.'

## ANOMALOUS COMPOUNDS.

777. There are certain compounds which are too anomalous in their formation to admit of ready classification under any one of the preceding heads.

a. कस्य, देशीय, दम्न, द्वयस, मातृ, affixed to stems, form anomalous compounds; see 80. LVII, LXX—LXXII, LXXVI.

b. There is a common compound formed by placing सन्तर after a nominal stem, to express 'another,' 'other,' as, स्थानान्तरम् or देशान्तरम् 'another place;' राजान्तरेण सह 'along with another king;' जन्मान्तराणि 'other births.'

c. Similarly, मातृ is added to express 'merc;' see 919.

d. पूर्वै or पूर्वैक or पुरःसर (meaning literally 'preceded by') may be added to nominal stems to denote the manner in which anything is done; as, क्रोधपूर्वैक 'with anger;' पूजापूर्वैकम् सन्नं ददौ 'he gave food with reverence.'

e. A peculiar compound is formed by the use of an ordinal number as the last member; thus, सारसद्वितीयः 'accompanied by the Sārasa;' सीतानृतीयः (agreeing with रामः) 'having Sītā for his third (companion),' i. e. including Lakṣmaṇa. छायाद्वितीयः (नलः) 'Nala made double by his shadow;' मातृपष्टाः (पाण्डवाः) 'the Pāṇḍavas with their mother as the sixth;' वेदा स्यास्यानृषष्ठमाः 'the Vedas with the Akhyānas as a fifth;' वृषभैकादशा गवः 'ten cows and one bull' (Manu XI. 129).

f. The following are peculiar: त्यक्नीवितपोधी 'a fighter who abandons life;' सकुतोभयः, -या, -यम्, 'having no fear from any quarter;' सदृष्टपूर्वैः, -वै, -वैम्, 'never before seen;' सप्तरात्रोपितः 'one who has lodged seven nights.'

g. With regard to compounds like गन्तुकाम 'desirous of going,' see 871.

h. The Veda has some peculiar compounds; e. g. vidad-vasu, 'granting wealth;' yāvayad-dveshas, 'defending from enemies;' kshayad-vra, 'ruling over men.' These are a kind of inverted Tat-purusha.

## CHANGES OF CERTAIN WORDS IN CERTAIN COMPOUNDS.

778. The following is an alphabetical list of the substitutions and changes which take place in the final syllables of certain words when used in certain compounds. They are called by native grammarians Samásánta suffixes. They are properly only added to Tat-purusha compounds (which include Karma-dháraya).

**अक्ष** at end of various compounds for **अक्षि** n. 'the eye;' e.g. **गवाक्षः** 'a bull's eye(window);' **लोहिताक्षः**, -**क्षी**, -**क्षम्**, 'red-eyed.'—**अङ्गुल** for **अङ्गुलि** f. 'the finger;' e.g. **द्वाङ्गुलः**, -**ला**, -**लम्**, 'measuring two fingers.'—**अञ्जल** for **अञ्जलि** m. 'joining the hands in reverence.'—**अध्व** for **अध्वन्** m. 'a road;' e.g. **प्राध्वः**, -**ध्वा**, -**ध्वम्**, 'distant (as a road).'—**अनडुह** in Dvandvas for **अनडुह्** m. 'a bull;' e.g. **धेन्वनडुहम्** or -**हौ** 'cow and bull.'—**अनस** in Karma-dhárayas for **अनस्** n. 'a cart,' 'a carriage;' e.g. **महानसम्** 'a large cart' (Pāṇ. v. 4, 94).—**अयस** in Karma-dhárayas for **अयस्** n. 'iron.'—**अश्म** in Karma-dhárayas for **अश्मन्** m. 'a stone.'—**अश्र** for **अश्रि** f. 'an angle;' e.g. **चतुश्रः**, -**श्रा**, -**श्रम्**, 'quadrangular.'—**अष्टा** in Dvigus and relative compounds for **अष्टन्**; e.g. **अष्टागवम्** 'a car drawn by eight oxen;' **अष्टाकपालः**, -**ला**, -**लम्**, 'having eight receptacles.'—**अष्टीव** in Dvandvas for **अष्टीवत्** m. n. 'the knee;' e.g. **ऊर्वैष्टीवम्** 'thigh and knee.'—**अस्थ** for **अस्थि** 'a bone.'—**सह** or **सहर्** for **सहन्** n. 'a day;' e.g. **एकाहः** 'the period of one day;' **पुण्याहम्** 'a holy-day;' **सहर्षितः** 'the lord of day.'—**अह** for **अहन्** n. 'a day;' e.g. **पूर्वाह्नः** 'the forenoon.'—**ईप** for **अप** f. 'water;' e.g. **द्वीपम्** 'an island;' **अन्तरीपम्** 'an island.'—**ईर्ष** for **ईर्षि** 'a wound' (Pāṇ. v. 4, 126).—**उक्ष** in Karma-dhárayas for **उक्षन्** m. 'an ox;' e.g. **महोक्षः** 'a large ox.'—**उद** for **उदक** n. 'water;' e.g. **उदकुम्भः** 'a water-jar;' **क्षीरोदः** 'the sea of milk.'—**उरस** in Karma-dhárayas for **उरस्** n. 'the breast;' e.g. **अश्वोरसः**, -**सी**, -**सम्**, 'broad-chested as a horse.'—**उपासा** an old dual form in Dvandvas for **उपस्** f. n. 'the dawn;' e.g. **उपासामूर्त्यम्** 'dawn and sun' (Pāṇ. vi. 3, 31).—**ऊधन्** (f. **ऊध्री**) for **ऊधस्** n. 'an udder,' at end of Bahu-vrīhis (Pāṇ. iv. 1, 25); e.g. **पीनोद्धी** 'having a full udder;' **द्वाद्धी** 'having two udders;' **अत्युद्धी** 'having an exceedingly large udder.'—**ऊप** for **अप** f. 'water;' e.g. **अनूपः**, -**पा**, -**पम्**, 'near water,' 'watery.'—**चृष** for **चृष**; see 779.—**ककुद्** for **ककुद्** m. 'the top,' 'head;' e.g. **त्रिककुत्** 'three-peaked (mountain).'—**कद्** or **का** or **कव** for **कु** expressing *inferiority* or *diminution*; e.g. **कटुष्ण** or **कोष्ण** or **क्वोष्ण** 'slightly warm;' **कदस्त्रम्** 'a bad letter;' **कापुरुषः** 'a coward.'—**काकुद्** at end of Bahu-vrīhis for **काकुद्** m. 'the palate;' e.g. **विकाकुत्** 'having no palate.'—**कुक्ष** for **कुक्षि** m. 'the belly.'—**खार** for **खारी**; e.g. **अर्धेखारम्** 'half a khāri' (a measure).—**गन्ध** for **गन्ध** m. 'smell;' e.g. **पूतिगन्धिः**, -**न्धिः**, -**न्धि**, 'fetid.'—**गव** in Dvigus for **गो** m. f. 'an ox;' e.g. **पञ्चगवम्** 'a collection of five cows.'—**चतुर** for **चतुर्** 'four;' see 779.—**जम्** for **जाया** 'a wife;' e.g. **जम्पती** du. 'husband and wife.'—**जम्भन्** for **जम्भ** 'a tooth;' e.g. **तृणजम्भा**, -**म्भा**, -**म्भ**, 'grass-toothed,' 'graminivorous.'—**जानि** for **जाया** f. 'a wife;' e.g. **युवजानिः** 'having a young wife.'—**ज्ञ** and **ज्ञु** in Bahu-vrīhis

for जानु n. 'the knee;' e.g. प्रक्षुः, -क्षुः, -क्षु, or प्रक्षः, -क्षा, -क्षम्, 'bandy-kneed.'—  
तक्ष for तक्षन् m. 'a carpenter;' e.g. कौटतक्षः 'a carpenter who works on his own  
account;' ग्रामतक्षः 'the village carpenter.'—तमस in Karma-dhārayas (preceded  
by सम्, अथ, or अन्त्य) for तमस् n. 'darkness;' e.g. अथतमसम् 'slight darkness.'—  
त्वच for त्वच्, see 779.—दन् (f. दन्ती) for दन्त m. 'a tooth;' e.g. सुदन्, -दन्ती, -दन्,  
'having beautiful teeth.'—दम् for जाया 'a wife;' e.g. दम्पती 'husband and wife'  
(according to some, 'the two lords of the *dama* or house').—दिव at end and दिवा at  
beginning for दिवन् m. 'the day;' e.g. नक्तं दिवम् 'night and day;' दिवा निशम् 'day  
and night.'—दिश at end for दिश, see *Gaṇa Śārad-ādi* to Pāṇ. v. 4, 107.—दुघ at  
end for दुह् 'yielding milk;' e.g. कामदुघा 'the cow of plenty.'—द्यावा an old dual  
form for दिव f. 'heaven;' द्यावापृथिव्या du. 'heaven and earth.'—धन्वन् at end of  
Bahu-vrihis for धनुस् n. 'a bow;' e.g. दृढधन्वा, -न्वा, -न्व, 'a strong archer.'—  
धर्मेन् at end for धर्मे m. 'virtue,' 'duty;' e.g. कल्याणधर्मा, -मा, -र्मा, 'virtuous.'—  
धुर for धुर f. 'a load;' e.g. राजधुरः 'a royal load.'—न at the beginning of a few  
compounds for अ 'not;' e.g. नपुंसकः 'a eunuch.'—नद for नदी 'a river;' e.g.  
पञ्चनदम् 'the Pāñjāb.'—नस or नस् for नासिका 'nose;' e.g. खरणा, -णा, -णः,  
or खरणसः, -सा, -सम्, 'sharp-nosed.'—नाभ for नाभि f. 'the navel;' e.g. पद्मनाभः  
'lotus-naveled,' a name of Viṣṇu.—नाव for नौ f. 'a ship;' but only in Dvigu  
compounds and after *ardha* (Pāṇ. v. 4, 99, 100); e.g. द्विनावम् 'two boats;' अर्धनावम्  
'half of a boat.'—पथ for पथिन् m. 'a road;' e.g. सुपथः 'a good road.'—पद् and  
पाद् (fem. पदी) for पाद् m. 'the foot;' e.g. पद्मिन् 'coldness of the feet;' द्विपात्,  
-पदी, -पत्, 'a biped;' चतुष्पात् 'a quadruped.'—पद् for पाद् m. 'the foot;' e.g.  
पद्गः, -गा, -गम्, 'going on foot.'—पुंस in Dvandvas for पुंस् m. 'a male;' e.g.  
स्त्रीपुंसौ nom. du. 'man and woman.'—पूत् for पूतना f. 'an army.'—प्रजस् at end of  
Bahu-vrihis (preceded by अ, सु, or दुस्) for प्रजा f. 'people,' 'progeny;' e.g. बहुप्र-  
जाः, -जाः, -जः, 'having a numerous progeny.'—ब्रह्म for ब्रह्मन् m. 'a Brāhman;'  
e.g. कुब्रह्मः 'a contemptible Brāhman.'—भूम for भूमि f. 'the earth;' e.g. उदभूमः  
'land towards the north.'—ध्रुव in Dvandvas for भ्रू f. 'the eye-brow;' e.g. अक्षिध्रुवम्  
'eye and brow.'—मनस in Dvandvas for मनस् n. 'the mind;' e.g. वाङ्मनसे nom.  
du. n. 'speech and heart.'—मह and मही (preceded by पिता, माता, &c., 754. a) for  
महत् 'great;' e.g. पितामहः 'grandfather.'—महा at beginning of Karma-dhārayas  
and Bahu-vrihis for महत् m. f. n. 'great;' but in Tat-purusha or dependent com-  
pounds महत् is retained, as in महदाश्रयः 'recourse to the great;' also before भूत  
'become,' and words of a similar import, as महद्भूतः 'one who has become great;'  
but महाभूतम् 'an element.'—मूर्ध at end of Bahu-vrihis (preceded by द्वि, त्रि, &c.)  
for मूर्धन् m. 'the head;' e.g. द्विमूर्धः, -र्धा, -र्धम् (see Pāṇ. v. 4, 115; VI. 2, 197).—  
मेधस् at end of Bahu-vrihis (preceded by अ, सु, दुस्, अल्प, मन्द) for मेधा f. 'intellect;'  
e.g. अल्पमेधाः, -धाः, -धः.—रहस for रहस्, after अतु, अथ, and तम; e.g. सनुरहसः  
'solitary.'—राज at end of Karma-dhārayas and Tat-purushas for राजन् m. 'a king'  
(see 151. a); e.g. परमराजः 'a supreme monarch;' देवराजः 'the king of the gods.'  
But occasional instances occur of राजन् at the end of Tat-purushas; e.g. विदमराजः

gen. 'of the king of Vidarbha' (Nala xi. 21).—रात्रि at end of Dvigus, Karma-dhārayas, and Dvandvas, for रात्रि f. 'night'; e.g. सहोरात्रम् 'day and night'; द्विरात्रम् 'a period of two nights'; मध्यरात्रः 'midnight.'—लोम (after अनु, अव, and प्रति) for लोमन् n. 'hair'; e.g. अनुलोमः, -मा, -मम्, 'with the hair.'—वर्चस् in Tat-purushas for वर्चस् n. 'splendour'; e.g. ब्रह्मवर्चसम् 'the power of a Brāhman.'—श्रेयस् in Karma-dhārayas and Bahu-vrihis for श्रेयस् n. 'virtue', 'felicity'; e.g. निःश्रेयसः, -सी, -सम्, 'destitute of excellence or happiness.'—श्व or श्वा for श्वन् m. 'a dog'; e.g. क्षतिश्वः, -श्वी, -श्वम्, 'worse than a dog'; श्वापदः 'a beast of prey'; श्वादनः 'a dog's tooth.'—स at beginning of Ayyai-bhāvas and Bahu-vrihis for सह 'with'; e.g. सकोपम् 'with anger'; सपुत्रः 'accompanied by a son' (सहपुत्रः would be equally correct).—स for समान 'same'; e.g. सपिशुः 'one who eats the same cake.'—सक्य in Karma-dhārayas and Bahu-vrihis for सक्यि n. 'the thigh'; e.g. असक्यः, -क्या, -क्यम्, 'having no thighs.'—सख in Tat-purushas and Dvigus for सखि m. 'a friend'; e.g. मरुत्सखः 'the friend of the winds' (Indra).—सरस in Karma-dhārayas for सरस् n. 'a lake'; e.g. महासरसम् 'a great lake.'—साम (after अनु, अव, प्रति) for सामन् n. 'conciliation'; e.g. अनुसामः, -मा, -मम्, 'friendly.'—हल for हलि m. 'a furrow'; e.g. सहलः, -ला, -लम्, 'unploughed.'—हृद् for हृदय n. 'the heart'; e.g. हृद्भ्यः 'sleeping in the heart'; सुहृद् m. 'a friend.'

779. It is evident from the above list that the most common substitution is that of अ a for the final vowel or final vowel and consonant of a word. Other stems ending in च्, छ्, ज्, क्, द्, प्, स्, ह् may add a; as, त्वच् for त्वच् in वाक्त्वच् 'voice and skin'; यनुप् for यजुस् in ऋग्यजुषम् 'the Rīg and Yajur-veda.' Also रजस् for रजस्, आयुप् for आयुस्, शरद् for शरद्, &c. Also च्चच् for च्चच् in अर्थचः, -चम्, 'half a verse of the Veda'; and बह्वच् 'one conversant with the Rīg-veda.'

a. Some words as the first member of a compound lengthen their finals (see Pān. vi. 3, 117; viii. 4, 4); e.g. कोटर before वन (कोटरावणम् 'a wood full of hollow trees'); अन्नन before गिरि (अन्ननागिरिः 'name of a mountain'); विश्व before राज् and मित्र (विश्वाराद् 'a universal sovereign'; विश्वामित्रः 'Viśvāmitra'). This is more common in the Veda.

b. Some few shorten their finals, when they stand as the first member, especially nouns terminating in ऊँ or ईँ; e.g. भु for भू in भुक्कुटिः f. 'a frown'; ग्रामणि for ग्रामणी in ग्रामणिपुत्रः 'the son of a harlot' (Pān. vi. 3, 61): so लक्ष्मिसम्पन्नः for लक्ष्मीसम्पन्नः 'endowed with good fortune' (Rāmāy. i. 19, 21).

c. A few feminine words in आँ (such as छाया, सभा, निशा, शाला, कन्या) may be made neuter at the end of certain compounds; e.g. इक्षुच्छायम् 'the shade of sugar-canes' (Pān. ii. 4, 22); प्रच्छायम् 'a shady place'; ईश्वरसभम् 'an assembly of princes'; स्त्रीसभम् 'an assembly of women'; श्वनिशम् (or -श्वी) 'a night when dogs howl.'

d. A sibilant is sometimes inserted between two members of a compound; as, प्रायश्चित्तम् (for प्रायश्चित्तम्) 'expiation of sin'; परस्परम् 'mutually'; cf. आस्पदम् 'place.'

780. Numerals, when preceded by particles, prepositions, or other numerals,

may change their finals to अ a; or if their final letter be a consonant, may either drop that consonant or add अ a to it; thus, द्वित्र (nom. -त्रास्, -त्रास्, -त्राणि) 'two or three;' पञ्चष (nom. -पास्, -पास्, -पाणि), 'five or six;' उपचतुर (nom. -रास्) 'nearly four.'

781. सहम् is found in the beginning of certain anomalous compounds (such as सहकार, सहमूर्विक्ता, &c.) for सह 'I.'

## SECTION II.

## COMPOUND VERBS.

782. It might be supposed that 2000 simple roots (74. b) would convey every possible variety of idea, and that the aid of prepositions and adverbial prefixes to expand and modify the sense of each root would be unnecessary. But in real fact there are comparatively few Sanskrit roots in common use; and whilst those that are so appear in a multitude of different forms by the prefixing of one or two or even three prepositions, the remainder are almost useless for any practical purposes, except the formation of nouns. Hence it is that compound verbs are of more frequent occurrence than simple ones.

They are formed in two ways: 1st, by combining roots with prepositions or prefixes; 2ndly, by combining the auxiliaries कृ 'to do' and भू 'to be' with adverbs, or nouns converted into adverbs.

*Compound Verbs formed by combining Prepositions and Prefixes with roots.*

783. The following list exhibits the prepositions chiefly used in combination with roots:

a. अति *ati*, 'across,' 'beyond,' 'over;' as, अतिपा, अतो (pres. अतिमि, &c.), अतिक्रम्, 'to pass by,' 'to pass along,' 'to transgress.'

b. अधि *adhi*, 'above,' 'upon,' 'over;' as, अधिष्ठा 'to stand over,' 'to preside' (pres. अधितिष्ठामि); अधिरूह् 'to climb upon;' अधिशी 'to lie upon;' अधिगम् 'to go over towards;' अधी 'to go over,' in the sense of 'reading.' The initial अ, a is rarely rejected in Epic poetry; as, अधिष्ठित for अधितिष्ठित.

c. अनु *anu*, 'after;' as, अनुचर् 'to follow;' अनुष्ठा 'to stand by,' 'to perform;' अनुकृ 'to imitate;' अनुमन् 'to assent;' अनुभू 'to experience,' 'to enjoy.'

d. अन्तर *antar*, 'between,' 'within' (Gr. ἐν-τός; Lat. in-tus, inter); as, अन्तधी 'to place within,' 'to conceal,' in pass. 'to vanish;' अन्तर्भू 'to be within;' अन्तश्चर 'to walk in the midst.'

e. अप *apa*, 'off,' 'away,' 'from' (ἀπό); as, अपगम्, अपसृ, अपे (from अप and ई), 'to go away;' अपनी 'to lead away;' अपकृप् 'to abstract;' अपवह् 'to bear away.' It also implies 'detraction;' as, अपवह् 'to defame.'

f. अपि *api*, 'on,' 'over' (ἐπὶ), only used with धा and नह्; as, अपिधा 'to cover over;' अपिनह् 'to bind on.' The initial अ is often rejected, leaving पिधा, पिनह्.

g. अभि *abhi*, 'to,' 'unto,' 'towards;' as, अभिया, अभी, 'to go towards;' अभिधाव् 'to run towards;' अभिदृश् 'to behold;' अभिवद् or अभिधा (see धा at 664) 'to address,' 'to accost,' 'to speak to,' 'to salute.'

h. अव *ava*, 'down,' 'off;' as, अवरुह्, अवत्, 'to descend;' अवेष् 'to look down;' अवक् 'to throw down,' 'to scatter;' अवकृत् 'to cut off.' It also implies 'disparagement;' as, अवज्ञा 'to despise;' अवक्षिप् 'to insult.' With धा, 'to attend.' The initial अ may be optionally rejected from अवगाह 'bathing.'

i. आ *á*, 'to,' 'towards,' 'near to' (Latin *ad*); as, आविश् 'to enter;' आक्रम् 'to go towards;' आरुह् 'to mount up.' When prefixed to गम्, या, and इ, 'to go,' and दा 'to give,' it reverses the action; thus, आगम्, आया, ए, 'to come;' आदा 'to take.' With चर्, 'to practise.'

j. उद् *ud*, 'up,' 'upwards,' 'out' (opposed to नि); as, उच्चर् (48), उदि, 'to go up,' 'to rise;' उड्ढी 'to fly up;' उड्ढन् 'to strike up' (उद् and हन्, 50); उड्ढ (उद् and ह्, 50) 'to extract;' उन्मिप् and उन्मील् (47) 'to open the eyes;' उन्कृत्, उच्छिद्, 'to cut up;' उन्मूल् 'to root up;' उच्छि 'to lift up' (उद् and श्रि, 49).

When prefixed *immediately* to स्था and स्तम् it causes the elision of s; as, उत्या 'to stand up;' उतृम् 'to prop up.' In some cases it reverses the action; as, from नम् 'to bend down,' उन्नम् (47) 'to raise up;' from यम् 'to keep down,' उद्यम् 'to lift up.'

k. उप *upa* (opposed to *apa*), 'to,' 'towards' (ὕπερ), 'near,' 'down,' 'under,' joined like आ and अभि to roots of motion; as, उपया 'to approach;' उपचर् 'to wait upon;' उपस्था 'to stay near,' 'to be present,' 'to arrive.' With विश् (cl. 6, उपविशति), 'to sit down;' with आस्, 'to sit near.'

Obs.—उप with ज्ञोपति (from उप) = उपोपति 'he burns;' see 784. a.

l. नि *ni* (thought to be for primitive *ani*; cf. Lat. *in*, Gr. ἐν, ἐν, ἐν), 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उद्); as, निपत् 'to fall down;' नियम् 'to suppress;' निमिप् and निमील् 'to close the eyes;' निक्षिप्, निधा, न्यस्, 'to lay down,' 'to deposit;' निविश् 'to go within,' 'to encamp.' With वृत्, 'to return,' 'to desist;' with शम्, 'to hear.' In some cases it does not alter, or simply intensifies the sense; as, निहन् 'to kill outright.'

m. निस् *nis*, 'out;' as, निष्क्रम् (69. a), निर्गम्, निःसु, 'to go out,' 'to come out;' निष्कृत् 'to cut up;' निर्वृत् 'to come to an end,' 'to cease;' निश्चि 'to determine.'

n. परा *pará*, 'back,' 'backwards' (παρά), combined with जि and भू in the sense of 'defeat;' as, पराजि 'to overcome' (cf. *παραινικῶν*); पराभू 'to be defeated.' With इ, cl. 2, it signifies 'to retreat' (pres. परैमि); with इ or स्य्, cl. 1, *Atm.*, 'to run away,' *pará* being changed to *palí* (pres. पलाये).

o. परि *pari*, 'around,' 'about' (περί, *per*); as, परिवेष्ट्, परिव्, 'to surround;' परिचर्, परिगम्, 'to go round;' परिष् 'to look round,' 'to examine;' परिवृत् 'to turn round;' परिधाव् 'to run round.' When prefixed to कृ it signifies 'to adorn,' and स् is inserted, परिष्कृ. With भू, 'to despise,' and with ह्, 'to avoid.' It

sometimes merely gives intensity or completeness to the action; as, **परित्यज्** 'to abandon altogether'; **परित्या** 'to ascertain completely.'

*p.* **प्र** *pra*, 'before,' 'forward' (*πρῶ*, *pro*, *præ*); as, **प्रगम्**, **प्रसृप्**, 'to proceed'; **प्रयम्** 'to set before,' 'to present'; **प्रक्रम्** 'to begin'; **प्रवृत्** 'to proceed,' 'to begin'; **प्रधाव्** 'to run forward'; **प्रस्था** 'to set out,' 'to advance'; **प्रभू** 'to be superior,' 'to prevail'; **प्रदृश्** 'to foresee.' With **लभ्**, 'to deceive.'

Obs.—**प्र** with **च्युञ्जति** 'he goes,' makes **प्रार्च्छति** (or **प्रार्छति**) 'he goes on quickly' (38.f); **प्र** with **एष्य**, causal stem of **इप्** 'to go,' makes **प्रेषयामि** 'I send.' Similarly, **प्र** + **एजते** = **प्रेजते** 'he trembles'; and **प्र** + **ओपति** (from **उप्**) = **प्रोपति** 'he burns.' See 784. a.

The *r* of *pra* influences a following *n* by 58; as, **प्रणम्** 'to bend before,' 'to salute.' Sometimes **प्र** does not alter the sense of a root, as in **प्राप्** 'to obtain' (see 681).

*q.* **प्रति** *prati*, 'against,' 'to,' 'towards,' 'near,' 'at,' 'back again' (*πρός*); as, **प्रतियुष्** 'to fight against'; **प्रती** 'to go towards' (pres. **प्रत्येमि**); **प्रतिगम्** 'to go towards,' 'to return'; **प्रतिवस्** 'to dwell near or at'; **प्रतिकृ** 'to counteract'; **प्रतिहन्** 'to beat back,' 'to repel'; **प्रतिवच्** 'to answer'; **प्रतिलभ्** 'to recover'; **प्रतिनी** 'to lead back'; **प्रतिनन्द्** 'to re-salute.' With **श्रु**, 'to promise'; with **पद्**, 'to arrive at,' 'to obtain'; with **ईक्ष्**, 'to wait for,' 'to expect.'

*r.* **वि** *vi*, 'apart,' 'asunder,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin *dis*-); as, **विचर्** 'to wander about'; **विचल्** 'to vacillate'; **विहृ** 'to roam for pleasure'; **विकृ** 'to dissipate'; **विहृ** 'to tear asunder'; **विभज्** 'to divide'; **विविच्** 'to distinguish.' Sometimes it gives a privative signification; as, **वियुज्** 'to disunite'; **विस्मृ** 'to forget'; **विक्री** 'to sell.' With **कु**, 'to change for the worse.' Sometimes it has little apparent influence on the root; as, **विनश्** 'to perish,' or 'to perish entirely'; **विचिन्** 'to think.'

*s.* **सम्** *sam*, 'with,' 'together with' (*σύν*, *con*); as, **सञ्चि**, **सङ्ग्रह्**, 'to collect'; **संयुज्** 'to join together'; **सङ्गम्** 'to meet together'; **सम्पद्** 'to happen'; **सङ्क्षिप्** 'to contract.' With **कृ** it signifies 'to perfect,' and **स्** is inserted, **संस्कृ**. It is often prefixed without altering the sense; as, **सन्नन्** 'to be produced.'

*t.* **दुस्** *dus*, 'badly,' and **सु** *su*, 'well,' are also prefixed to verbs or verbal derivatives; see 726. d.f.

*u.* Also other indeclinable prefixes; thus, **अस्तम्** 'decline' is compounded with **इ** in the sense of 'to go down,' 'to set'; **तिरस्** 'across,' with **धा** in the sense of 'to conceal,' with **गम्** 'to disappear,' with **कृ** 'to revile'; **श्रत्** with **धा** 'to believe.'

784. Two prepositions are often combined with a root; as, **व्यादा** (**वि** + **आ**) 'to open'; **व्यापद्** (cl. 10) 'to kill'; **उपागम्** (**उप** + **आ**) 'to go under,' 'to undergo,' 'to arrive at'; **समे** (**सम्** + **आ** + rt. ३) 'to assemble'; **प्रणिपत्** (**प्र** + **नि**, 58) 'to prostrate one's self'; **प्रोढृ** (**प्र** + **उद्** + rt. ६) 'to raise up:' and occasionally three; as, **प्रव्याद्** (**प्र** + **वि** + **आ**) 'to predict'; **प्रत्युदाद्** (**प्रति** + **उद्** + **आ**) 'to answer.' Other combinations of three prepositions, occasionally prefixed to roots, are **सं** + **उप** + **आ**; **अभि** + **वि** + **आ**; **सं** + **अभि** + **प्र**; **उप** + **सं** + **प्र**; **अनु** + **सं** + **वि**.



a. Observe—Final **अ** *a* and **आ** *ā* of a preposition combine with the initial **ञ्** *ñi* of a root into *dr*, and are rejected before initial **ए** *e* and **ओ** *o* (except in forms from the roots **इ** *i*, 'to go,' and **एप्** 'to increase', see 38. *f. g.*; and see **प्र** and **उप** above: but in other cases prepositions ending in vowels combine with roots beginning with vowels according to the rules of Sandhi; thus, **आ** with **इ** 'to go' becomes **ए** (32), and in pres. **रेमि** (**आ** + **रमि** 33), &c.; in impf. **आयम्**, **ऐस्** (645, 33), &c.; in pot. **एयाम्** (**आ** + **इयाम्**), &c.; in impv. **आयानि** (**आ** + **यानि**), &c. Similarly, **अप** with **रमि** becomes **अपैमि** by 33.

b. Observe also, a sibilant is generally inserted between the prepositions **अप**, **उप**, **परि**, **प्रति**, **सम्**, and the roots **कृ** 'to do' and **कृ** 'to scatter'; see above under **परि** and **सम्**. Similarly, from **अव** and **कृ** is formed **अवस्कर** 'excrement.'

c. The final *i* of **अति**, **प्रति**, **परि**, **नि**, is optionally lengthened in forming certain nouns from compound verbs; as, **अतीसार**, **प्रतीकार**, **परीहास**, **नीकार**.

785. In conjugating compound verbs formed with prepositions, neither the augment nor the reduplication change their position, but remain attached to the root\*; as, **परिणयम्**, impf. of **नी**, with **परि**; **उपाविशम्**, impf. of **विश**, with **उप**; **अन्वतिष्ठम्**, impf. of **स्था**, with **अनु**; **प्रतिजघान**, perf. of **हन्**, with **प्रति**; **प्रोज्झहार**, perf. of **हृ**, with **प्र** and **उद्**.

a. In the Veda, as in Homer, prepositions may be separated from the root by other words; as, **आ त्वा विशन्तु** 'let them enter thee.'

786. Grammarians restrict certain roots to either *Parasmai-pada* or *Ātmane-pada* when in combination with particular prepositions or when peculiar meanings are involved†. Most of the examples specified by Pāṇini (i. 3, 1-93) are here added. The 3rd sing. present will be given, the termination either in *ti* or *te* marking the *Pada* to which in each case the root is supposed to be limited.

**अस्** 'to throw' is generally *Parasmai*, and **ऊह्** 'to reason' is generally *Ātmane*, but combined with any preposition may take either *Pada*.—**कृ** 'to do'; *anu-karoti*, 'he imitates'; *adhi-kurute*, 'he overcomes'; *ut-kurute*, 'he informs against'; 'reviles'; *ud-ā-kurute*, 'he reviles'; *upa-kurute*, 'he worships'; *upa-s-kurute* (784. *b.*), 'he prepares'; *upa-s-karoti*, 'he polishes'; *parā-karoti*, 'he rejects'; *pra-kurute*, 'he offers violence,' 'he recites (stories).'  
—**कृ** 'to scatter'; *upa-s-kirate* (784. *b.*), 'he (the cock) throws up earth'; but *apa-kirati*, 'he scatters (as flowers).'  
—**क्रम्** 'to go'; *ā-kramate*, 'he (the sun) ascends'; but *ā-kramati* when not in the

\* There are a few exceptions to this rule in the *Mahā-bhārata*; as in **अन्वसञ्चरन्** (Johnson's Selections, p. 33, l. 14).

† In Epic poetry, however, there is much laxity; e. g. **यत्** and **प्राप्य**, which are properly *Ātmane-pada* verbs, are found in *Parasmai*. Instances of passive verbs taking *Parasmai* terminations have been given at 461. c. On the other hand, **नन्द** 'to rejoice,' which is properly *Parasmai*, is found in *Ātmane*.

sense of 'the rising of a luminary, &c.:' *vi-kramate*, 'he (the horse) steps out;' but *vi-kramati*, 'it (the joint) splits in two;' *upa-kramate* or *pra-kramate*, 'he is valiant;' but *upa-kramati*, 'he approaches;' and *pra-kramati*, 'he departs.'—**क्रो** 'to buy;' *ava-kriṣṭe*, *pari-kriṣṭe*, 'he buys;' *vi-kriṣṭe*, 'he sells;' but *kri* alone takes either Pada.—**क्रोड्** 'to play;' *á-kriḍate* or *anu-kriḍate*, 'he sports;' *pari-kriḍate*, 'he plays about;' *san-kriḍate*, 'he plays;' but *san-kriḍati*, 'it (the wheel) creaks.'—**क्षिप्** 'to throw;' *ati-kshipati*, 'he throws beyond;' *abhi-kshipati*, 'he throws on;' *prati-kshipati*, 'he throws back or towards.'—**हृ** 'to sharpen;' *san-kshṇate*, 'he sharpens.'—**गम्** 'to go;' *á-gamayate*, 'he delays or waits patiently;' *vy-ati-gacchanti*, 'they go against each other;' *san-gacchati* when motion towards anything is implied, as 'he goes towards (the village);' but *Átm.* in the sense of 'he goes with' or 'agrees with.'—**गृ** 'to swallow;' *san-girate*, 'he promises;' 'he proclaims;' but *san-girati*, 'he swallows;' *ava-girate*, 'he swallows.'—**चर्** 'to go;' *ud* (for *ud*)-*čarate*, 'he goes astray;' *ud-čarati*, 'it (the tear) overflows;' *san-čarate* or *sam-ud-á-čarate*, 'he goes in a chariot.'—**जि** 'to conquer;' *vi-jayate*, *pará-jayate*, or *sam-ud-á-čarate*, 'he goes in a chariot.'—**ज्ञा** 'to know;' 'he conquers;' with other prepositions *ji* is generally *Parasmai*.—**ज्ञा** 'to know;' *apa-jánite*, 'he denies (the debt);' *prati-jánite* or *san-jánite*, 'he acknowledges.' Without a prep. this root is restricted to either Pada if certain meanings are involved; as, *sarpisho* (for *sarpishá*) *jánite*, 'he engages (in sacrifice) by means of ghee;' *gám jánite*, 'he knows (his own) cow;' *sváṇ gám jánati* or *jánite*, 'he knows his own cow.'—**नी** 'to lead;' *un* (for *ud*)-*nyate*, 'he lifts up;' *upa-nyate*, 'he invests (with the sacred thread);' *vi-nyate*, 'he pays,' or 'he grants,' or 'he restrains;' *vi-nayati*, 'he takes away' (the anger of his master); *vi-nuyati*, 'he turns away (his cheek).' Without a prep. this root is *Átm.* if it means 'to excel,' or 'to ascertain.'—**नु** 'to praise;' *á-nute*, 'he praises.'—**तप्** 'to burn;' *ut-tapati* or *vi-tapati*, 'he warms;' *ut-tapate* or *vi-tapate*, 'it shines;' 'he warms (his own hand).' Without a prep. this root is *Átm.*, cl. 4, if it means 'to perform penance.'—**दा** 'to give;' *á-datte*, 'he receives;' *vy-á-dadāti*, 'he opens (his mouth);' *vy-á-datte*, 'he opens (the mouth of another);' *sam-yačchate*, 'he gives' (as *dásyá*, 'to the female slave,' the instr. being used for the dative).—**दृश्** 'to see;' *sam-paśyate*, 'he considers thoroughly.'—**नाप्** 'to ask for;' always *Átm.* if used with gen., as *madhuno náthate*, 'he asks for honey.'—**प्रश्** 'to ask;' *á-pričchate*, 'he bids adieu to;' *san-pričchate*, 'he interrogates.'—**भुज्** 'to eat' is *Átm.* if it means 'to eat,' 'to possess,' or 'to suffer;' but *Par.* if it means 'to protect.'—**मृष्** 'to bear;' *pari-mriṣhyati*, 'he endures or forgives.'—**यम्** 'to restrain;' *á-yačchate*, '(the tree) spreads;' *á-yačchate*, 'he stretches out (his hand);' but *á-yačhati*, 'he draws up' (as a rope from a well); *upa-yačchate*, 'he takes (a woman) to wife;' but *upa-yačhati*, 'he takes the wife (of another);' *á-yačchate*, 'he puts on (clothes);' *ud-yačchate*, 'he takes up (a load);' but *ud-yačhati*, 'he studies vigorously (the Veda, &c.);' *san-yačchate*, 'he collects' (or stacks as rice, &c.)—**युज्** 'to join;' *nd-yunkte*, 'he makes effort;' *anu-yunkte*, 'he examines;' *ni-yunkte*, 'he appoints;' *pra-yunkte*, 'he applies;' but *pra-yunnakti*, 'he sets in order (sacrificial vessels).—**रम्** 'to sport;' *upa-ramati*, 'he causes to refrain \*;' *á-ramati*, 'he rests;' *vi-ramati*, 'he ceases.'—**लृ** 'to cut;' *vy-ati-*

\* This is an instance of a simple verb involving the sense of a causal.

*luntte*, 'he performs cutting (of wood) which was the office of another.'—*वद्* 'to speak;' *anu-vadate*, 'he speaks after or like' (with gen.); but *anu-vadati*, 'he imitates' (as *giram*, 'a voice,' acc.); *upa-vadate*, 'he coaxes,' 'he advises;' *vi-pra-vadante* or *vi-pra-vadanti*, 'they dispute;' *sam-pra-vadante*, 'they speak together;' but *sam-pra-vadanti*, 'they (the birds) sing together;' *apa-vadate*, 'he reviles improperly;' but *apa-vadati*, 'he speaks against.' Without prep. *vad* is *Ātm.*, 'to be learned in interpreting' (the Śāstras), or 'to be earnest in the study of anything' (as agriculture, &c.)—*वह्* 'to carry;' *pra-vahati*, 'it (the river) flows along.'—*विद्* 'to know;' *sam-vitte*, 'he is conscious;' *sam-vidate* or *sam-vidrate*, 'they are conscious' (308).—*विश्* 'to enter;' *ni-viśate*, 'he enters.'—*शप्* 'to swear;' *śapate*, 'he swears at' (with dat.).—*शृ* 'to hear;' *sam-śṛiṇoti*, 'he hears (the speech);' but *sam-śṛiṇute*, 'he hears well' (intransitively).—*स्था* 'to stand;' *ava-tishṭhate*, 'he waits patiently;' *pra-tishṭhate*, 'he sets out;' *vi-tishṭhate*, 'he stands apart;' *san-tishṭhate*, 'he stays with;' *upa-tishṭhate*, 'he worships,' 'he attends on.' Without prep. *sthā* takes the *Ātmane* when it denotes 'adhering to,' 'giving one's self up to shewing amatory feelings' (Pāṇ. 1. 3. 23), as *tishṭhate gopī Kṛishṇāya*, 'the shepherdess gives herself up to Kṛishṇa;' but *upa-tishṭhati*, 'he waits on' (not in a religious sense, and governing an acc.); *ut-tishṭhate*, 'he aspires' (to salvation); but *ut-tishṭhati*, 'he rises' (from a seat).—*हन्* 'to strike;' *ā-hate* (see 654), 'he or it strikes' ('himself or itself,' the object being omitted); but *ā-hanti vṛishabham*, 'he strikes the bull.'—*सृ* 'to sound;' *sam-svarate*, 'it sounds clearly.'—*हृ* 'to seize;' *anu-harate*, 'he takes after' (the disposition of his father or mother), otherwise *anu-harati*.—*ह्वे* 'to call;' *upa-hvayate* or *ni-hvayate* or *vi-hvayate* or *sam-hvayate*, 'he calls,' 'he invokes;' *ā-hvayate*, 'he challenges' (an enemy); but *ā-hvayati*, 'he calls' (his son).

a. Some causals are also restricted to either *Parasmai* or *Ātmane*, according to the preposition prefixed or the meaning involved; thus the causal of *मुह्* with *परि*, meaning 'to bewitch,' is limited to *Ātm.* So also, *गृप्* 'to be greedy,' when its causal means 'to deceive,' is restricted to *Ātm.*: and the causal of *वञ्च*, meaning 'to deceive,' takes *Ātm.*; meaning 'to avoid,' *Par.* Again, *कु* in the causal, when joined with *mithyā*, and signifying 'to pronounce badly,' takes *Par.*; but only in the sense of doing so *once*. In the sense of 'causing a false alarm' it requires *Ātm.*; but the above specimens will suffice to shew the little profit likely to be derived from pursuing this part of the subject farther.

#### *Compound Verbs formed by combining Adverbs with कृ and भू.*

787. These are of two kinds: 1st, those formed by combining adverbs with *कृ* 'to make' and *भू* 'to become;' 2ndly, those formed by combining nouns used adverbially with these roots.

a. Examples of the first kind are, *अलङ्कृ* 'to adorn;' *आविष्कृ* 'to make manifest' (see 72); *वहिष्कृ* 'to eject;' *पुरस्कृ* 'to place in front,' 'to follow;' *विनाकृ* 'to deprive;' *सक्तृ* 'to entertain as a guest;' *नमस्कृ* 'to revere;' *साक्षाद्भू*, *प्रादुर्भू*, 'to become manifest,' &c.

788. In forming the second kind, the final of a stem, being *a* or *á*, is changed to *i*; as, from सज्ज, सज्जीकृ 'to make ready,' सज्जीभू 'to become ready;' from कृष्ण, कृष्णीकृ 'to blacken;' from परिखा 'a ditch,' परिखीकृ 'to convert into a ditch:' and sometimes *a* becomes *á*; as, प्रियाकृ 'to please,' from प्रिय. A final *i* or *u* is lengthened; as, from शुचि, शुचीभू 'to become pure;' from लघु, लघूकृ 'to lighten.' A final *ri* is changed to *री ri*; as, from मातृ, मात्रीभू 'to become a mother.' A final *as* and *an* become *i*; as, from सुमनस्, सुमनीभू 'to be of good mind;' from राजन्, राजीभू 'to be a king.'

*a.* But the greater number of compounds of this kind are formed from nominal stems in *a*. The following are other examples: तृणीकृ 'to esteem as a straw;' स्तम्भीकृ 'to stiffen;' एकचिन्तोभू 'to fix the mind on one object;' स्वीकृ 'to make or claim as one's own;' मैत्रीभू 'to become friendly.' Substantives are sometimes formed from these; as, मैत्रीभाव 'the state of being friendly,' 'friendship.'

Obs.—This change of a final to *i* before *kri* and *bhú* is technically said to be caused by the suffix *ai*, and the change to *á* by *ái*.

*b.* These compounds often occur as passive participles; thus, सलङ्कृत 'adorned;' प्रादुर्भूत 'become manifest;' सज्जीभूत 'made ready;' लघूकृत 'lightened;' स्वीकृत 'to be agreed to.'

789. Sometimes सात्, placed after a nominal stem, is used to form a compound verb of this kind; as, from जल 'water,' जलसात्कृ 'to reduce to liquid;' from भस्मन् 'ashes,' भस्मसात्कृ (57) 'to reduce to ashes.' Cf. 725. *a.*

### SECTION III.

#### COMPOUND ADVERBS.

790. Compound adverbs are formed, 1st, by combining adverbs, prepositions, and adverbial prefixes, with nouns in the acc. singular neuter; 2ndly, by placing adverbs, or adjectives used as adverbs, after nominal stems.

*a.* The first kind are identical with indeclinable compounds (760).

791. Most of the adverbs at 731 may be placed after the stems of nouns; thus, बालकसमीपम् 'near the child;' रक्षार्थम् 'for the sake of protection;' प्रजार्थम् 'for the sake of offspring;' किमर्थम् 'on what account?' शब्दोच्चारणानन्तरम् 'after uttering a sound.' See also 777. *d.*

792. The indeclinable participle सारभ्य, 'having begun,' is joined with सद्य, 'to-day' (सद्यारभ्य), in the sense of 'from this time forward;' and with the stems of words to express 'beginning from;' see 925. प्रभृति is used adverbially in the same sense; as, जन्मप्रभृति 'from birth upwards;' तदाप्रभृति 'from that time forward' (see 917).

## CHAPTER IX.

## SYNTAX.

793. SANSKRIT syntax, unlike that of Greek and Latin, offers fewer difficulties than the other portions of the Grammar. In fact, the writer who has fully explained the formation of compounds has already more than half completed his exposition of the laws which regulate the order, arrangement, and collocation of the words in a sentence (*vākya-vinyāsa, vākya-viveka, padānvaya*).

794. Observe—In the present chapter on Syntax, that the subject may be made as clear as possible, each word will be separated from the next, and vowels will not be allowed to coalesce, although such coalition be required by the laws of combination. When compounds are introduced, a dot will generally be placed underneath, to mark the division of the different members. Much vagueness and uncertainty, however, may be expected to attach to the rules propounded, when it is remembered that Sanskrit literature consists almost entirely of poetry, and that the laws of syntax are ever prone to yield to the necessities of metrical composition.

## THE ARTICLE.

795. There is no indefinite article in classical Sanskrit; but कश्चिद् (228) and in modern Sanskrit एक (200) are sometimes used to supply the place of such an article; thus, एकस्मिन् प्रदेशे 'in a certain country;' कश्चित् शुगलः 'a certain jackal.' The definite article may not unfrequently be expressed by the pronoun तद् (220); thus, स पुरुषः may mean simply 'the man,' not necessarily 'that man.' It is, however, more commonly omitted, and तद् when joined to a noun must generally be translated by 'that.'

## CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

796. The verb must agree with the nominative case in number and person; as, अहं करवाणि 'I must perform.'

a. Other examples are, त्वम् अवधेहि 'do thou attend;' स ददाति 'he gives;' आवां ब्रूः 'we two say;' कपोता ऊचुः 'the pigeons said;' युवां चिन्तयतम् 'do you two reflect;' यूयम् आयात 'do ye come;' सज्जनाः पूज्यन्ते 'good men are honoured;' याति पवनः 'the wind blows;' उदेति शशाङ्कः 'the moon rises;' स्फुटति पुष्पम् 'the flower blossoms.'

Obs.—Of course, therefore, two nouns in the singular connected by च require the verb in the dual; as, राजा मन्त्री च गमतुः 'the king and minister went;' यावच्चन्द्राकौ तिष्ठतः 'as long as the moon and sun remain.'

b. The position of the verb is not always the same as in English. It may sometimes come last in the sentence.

797. When a participle takes the place of a finite verb, it must agree with the nominative in number and *gender*; as, स गतः 'he went;' सा गता 'she went;' नार्यौ उक्तवत्यौ 'the two women spoke;' राजा हतः 'the king was killed;' बन्धनानि छिन्नानि 'the bonds were cut.'

a. Sometimes, when it is placed between two or more nominative cases, it agrees with one only; as, स्ववधूः प्रबोधिता पुत्रश्च 'his wife and son were awakened.'

b. The following is noticeable: राज्यम् आत्मा वयं वधूर् नीतानि पणताम् 'kingdom, self, we, and wife were brought (neut. pl.) to the state of a stake (to be played for),' Kirāt. xi. 47. See also 906.

c. Very often the copula, or verb which connects the subject with the predicate, is omitted; when, if an adjective stand in the place of the verb, it will follow the rules of concord in gender and number; as, धनं दुर्लभम् 'wealth is difficult of attainment;' आवां कृताहारौ 'we two have finished eating.' But if a substantive stand in the place of the verb, no concord of gender or number need take place; as, सम्पदः पदम् आपदम् 'successes are the road to misfortune.'

#### CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

798. An adjective, participle, or adjective pronoun, qualifying a substantive, when not compounded with it, must agree with the substantive in gender, number, and case; as, साधुः पुरुषः 'a good man;' महद् दुःखम् 'great pain;' एतेषु पूर्वोक्तेषु राष्ट्रेषु 'in these before-mentioned countries;' त्रीणि मित्राणि 'three friends.'

#### CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

799. The relative must agree with the antecedent noun in gender, number, and person; but in Sanskrit the relative pronoun generally precedes the noun to which it refers, this noun being put in the same case with the relative, and the pronoun तद् follows in the latter clause; as, यस्य नरस्य बुद्धिः स बलवान् 'the man who has intellect is strong' (lit. 'of whatever man there is intellect, he is strong').

a. The noun referred to by the relative may also be joined with तद्, as यस्य बुद्धिः स नरो बलवान्; or may be omitted altogether, as यत् प्रतिज्ञातं तत् पालय 'what you have promised, that abide by;' येषाम् सपत्न्यानि खादितानि तैः (पक्षिभिः understood) जिज्ञासा समारब्धा 'by those (birds) whose young ones were devoured an inquiry was set on foot;' यः सर्वान् विषयान् प्राप्नुयाद् यश्च एतान् उपेक्षते तयोर् विषयापेक्षकः श्रेयान् 'he who would obtain all objects of sense, and he who despises them, of the two the despiser is the best.'

800. The relative sometimes stands alone, an antecedent noun or pronoun being

understood, from which it takes its gender and number; as, श्रुतेन किं यो न धर्मम् आचरेत् 'Of what use is scriptural knowledge (to one) who does not practice virtue?' धनेन किं यो न ददाति 'What is the use of wealth (to him) who does not give?'

a. Sometimes, though rarely, the antecedent noun precedes the relative in the natural order; as, न सा भार्या यस्यां भर्ता न तुष्यति 'she is not a wife in whom the husband does not take pleasure.'

801. तावत् and यावत् stand to each other in the relation of demonstrative and relative; as, यावन्ति तस्य द्वीपस्य वस्तूनि तावन्ति अस्माकम् उपनेतव्यानि 'as many products as belong to that island, so many are to be brought to us.' See also 876.

a. Similarly, तादृशं and यादृशं; as, यादृशं वृत्तं तादृशं तस्मै कथितवन्तः 'as the event occurred, so they related it to him.' Cf. 920. a.

#### SYNTAX OF SUBSTANTIVES.

802. Under this head it is proposed to explain the construction of substantives, without special reference to the verbs which govern them; and for this purpose it will be desirable to exhibit examples beginning with the nominative case.

##### *Nominative Case.*

803. A substantive simply and absolutely expressed must be placed in the nominative case; as, हितोपदेशः 'the Hitopadeśa;' भट्टिकाव्यम् 'the poem of Bhaṭṭi.'

a. Two nominative cases in different numbers may be placed in apposition to each other; as, तृणानि शय्या 'grass as a bed.'

##### *Accusative Case.*

804. Substantives are not found in the accusative, unconnected with verbs or participles, except as expressing 'duration of time' or 'space.' See 821.

##### *Instrumental Case.*

805. This case yields a variety of senses. The most usual is that of 'the agent' and 'the instrument' or 'means' by which anything is done; as, मया (उक्तम्) 'by me it was said;' व्याधेन (पाशो योजितः) 'by the fowler a snare was laid;' वेदाध्ययनेन 'by the study of the Vedas;' स्वचक्षुषा 'with one's own eye.'

806. It also has the force of 'with' in expressing other collateral ideas; as, बलीयसा स्पर्धा 'vying with the strong;' मित्रेण सम्भाषः 'conversation with a friend;' पशुभिः सामान्यम् 'equality with beasts;' पितुर

गोचरेण 'with the knowledge of (his) father : ' especially when 'accompaniment' is intended ; as, शिष्येण गुरुः 'the master with his pupil ;' आत्मनापञ्चमः 'the fifth with myself,' i. e. 'myself and four others.'

807. The other senses yielded by this case are, 'through,' 'by reason of,' 'on account of ;' as, कृपया 'through compassion ;' तेन अपराधेन 'on account of that transgression : ' especially in the case of abstract nouns formed with ता (80. LXII) ; as, मूढतया 'through infatuation.'

a. 'According to,' 'by ;' as, विधिना 'according to rule ;' मम सम्मतेन 'according to my opinion ;' जात्या 'by birth.'

b. 'The manner' in which anything is done, as denoted in English by the adverbial affix 'ly,' or by the prepositions 'in,' 'at ;' as, बाहुल्येन 'in abundance ;' धर्मेण 'virtuously ;' यथेच्छया or स्वेच्छया 'at pleasure ;' सुखेन 'at ease ;' अनेन विधिना 'in this way ;' महता चेहेन (निवसतः) 'they both dwell together in great intimacy ;' (नृपः सर्वभूतानि अभिभवति) तेजसा 'a king surpasses all beings in glory ;' मनसा (न कर्तव्यम्) 'such a deed must not even be imagined in the mind ;' मानुषरूपेण 'in human form ;' प्रतिबन्धेन 'for a hindrance.'

808. Substantives expressive of 'want,' 'need,' may be joined with the instrumental of the thing wanted ; as, चर्चया न प्रयोजनम् 'there is no occasion for inquiry ;' मया सेवकेन न प्रयोजनम् 'there is no need of me as a servant ;' तृणेन कार्यम् 'there is use for a straw.'

809. 'The price' for which anything is done may be in the instrumental ; as, पञ्चभिः पुराणैर् (याति दासत्वम्) 'for five Purāṇas he becomes a slave ;' बहुभिर दत्तैर् (युध्यन्ते) 'they fight for great rewards.' Similarly, प्राणपरित्यागमूल्येन (श्रीर् न लभ्यते) 'fortune is not obtained at the price of the sacrifice of life.'

a. So also 'difference between' two things ; as, त्वया समुद्रेण च महद् अन्तरम् 'there is great difference between you and the ocean.'

b. 'Separation from,' either with or without सह ; as, भर्ता वियोगः 'separation from a husband' (or भर्ता सह वियोगः). Similarly, विच्छेदो हरिणा सह 'separation from Hari.'

c. The English expression 'under the idea that' is expressed by the instrumental case of the substantive बुद्धि ; as, व्याघ्रबुद्ध्या 'under the idea that he was a tiger.'

### Double Instrumental.

810. Sometimes when two substantives come together, expressing 'parts' of a common idea, they are both placed in the instrumental, instead of one in the genitive ; as, वकुलेः पुष्पैर् वास्यते 'an odour is emitted by the Vakula-plants by their flowers' (for वकुलानां पुष्पैः). Similarly, ताम् आश्रासयामास प्रेषाभिश् चन्दनोदकैः 'he caused her to revive by her attendants by sandal-water.'

### Dative Case.

811. This case is of very limited applicability, and its functions, irrespectively of the influence of verbs, are restricted to the expression



of 'the object,' 'motive,' or 'cause' for which anything is done, or 'the result' to which any act tends; as, **आत्मविषृङ्खले** 'for self-aggrandizement;'; **आपत्प्रतीकाराय** 'for the counteraction of calamity;'; **शस्त्रं च शास्त्रं च प्रतिपन्नये** 'arms and books (lead) to renown.'

a. When, as in the last example, 'the result' or 'end' to which anything leads is denoted by this case, the verb is seldom expressed, but appears to be involved in the case itself. The following are other examples: **यत्र आस्ते विषसंसर्गोऽमृतं तदपि मृतये** 'where there is admixture of poison, then even nectar (leads) to death;'; **उपदेशो मूर्खानां प्रकोपाय न शान्तये** 'advice to fools (leads) to irritation, not to conciliation;'; **स वृद्धपतिस् तस्याः सन्तोषाय न सम्भवत्** 'that old husband was not to her liking;'; **स राजा तस्या रुचये न बभूव** 'that king was not to her liking;'; **सिद्धे गच्छ** 'go for the accomplishment' (of this matter).

b. It will be seen hereafter that certain verbs of *giving* and *relating* govern the dative. Substantives derived from such verbs exercise a similar influence; as, **अन्यस्मै दानम्** 'the giving to another;'; **अन्यस्मै कथनम्** 'the telling to another.'

c. Words expressive of 'salutation' or 'reverence' are joined with the dative; as, **गणेशाय नमः** 'reverence to Ganesa;'; **कुशलं ते** 'health to thee.'

#### *Ablative Case.*

812. The proper force of the ablative case is expressed by 'from;'; as, **लोभात् (क्रोधः प्रभवति)** 'from avarice anger arises;'; **गिरेः पतनम्** 'falling from a mountain;'; **चाराणां मुखात्** 'from the mouth of the spies.'

813. Hence this case passes to the expression of various correlative ideas; as, **आहारात् कश्चित्** 'a portion of (from) their food;'; and like the instrumental it very commonly signifies 'because,' 'by reason of,' 'in consequence of;'; as, **गोमनुषाणां वधात्** 'on account of the slaughter of cows and men;'; **अनवसरप्रवेशात् (पुत्रं निन्दति)** 'he blames his son for entering inopportunately;'; **दण्डभयात्** 'through fear of punishment;'; **अस्मत्पुण्योदयात्** 'by reason of my good fortune;'; **फलतोऽविशेषात्** 'because (there is) no difference as to the result.'

a. 'According to;'; as, **मन्त्रिवचनात्** 'according to the advice of the minister.' Abstract nouns in **त्व** are often found in this case to express some of these ideas; as, **अनवस्थितचित्तत्वात्** 'by reason of the unsteadiness of his mind;'; especially in the writings of commentators; as, **वक्ष्यमाणत्वात्** 'according to what will be said hereafter;'; **स्पृष्टेषत्स्पृष्टेषड्वित्वविषृतसंवृतभेदात्** 'according to the division of touched, slightly touched, slightly open, open and contracted.'

814. It also expresses 'through the means' or 'instrumentality of;'; as, **शुगालात् पाशबद्धः** 'caught in the toils through the instrumentality of the jackal;'; **न औषधपरिज्ञानाद् (व्याधेः शान्तिर् भवेत्)** 'the alleviation of disease is not effected by the mere knowledge of the medicine.'

a. 'The manner' in which anything is done is often expressed by the ablative; it is then used adverbially (compare 715); as, यत्नात् 'with diligence,' or 'diligently'; बलात् 'forcibly'; कुतूहलात् 'with wonder'; उपचारात् 'figuratively'; मूलाद् उड्डरणम् 'tearing up by the roots:' or by the ablative suffix तस्; as, स्वच्छातः 'at one's own pleasure' (see 719. a. b).

b. This case also denotes 'after,' as, शरीरविगमात् 'after separation from the body'; मुख्यप्रतिबन्धनात् 'after the imprisonment of the chief'; तस्य आगमनात् 'since his arrival.'

c. So also, in native grammars the ablative case is used to express 'after,' thus, रहाभ्याम् 'after the letters *ra* and *ha*;' शात् 'after the letter *sa*;' च्चवर्षाद् नस्य शतं वाच्यम् 'it should be stated that after the letters *ri* and *ri* the cerebral *ṣ* is substituted in place of the dental *n*.'

d. In reference to time, 'within,' as, त्रिपक्षात् 'within three fortnights.'

e. Nouns expressive of 'fear' are joined with the ablative of the thing feared; as, मृत्योर् भयम् 'fear of death'; चौरतो भयम् 'fear of robbers.'

### Genitive Case.

815. This and the locative case are of the most extensive application, and are often employed, in a vague and indeterminate manner, to express relations properly belonging to the other cases.

a. The true force of the genitive is equivalent to 'of,' and this case appears most frequently when two substantives are to be connected, so as to present one idea; as, मित्रस्य वचनम् 'the speech of a friend'; भर्ता नार्याः परमं भूषणम् 'the best ornament of a woman is her husband'; न नरस्य नरो दासो दासस् तु सच्यस्य 'man is not the slave of man, but the slave of wealth.'

816. 'Possession' is frequently expressed by the genitive case alone, without a verb; as, सखीः सम्यन्त्रयस् तस्य सन्तुष्टं यस्य मानसम् 'all riches belong to him who has a contented mind'; धन्योऽहं यस्य ईदृशी भार्या 'happy am I in possessing such a wife.'

a. It often, however, has the force of 'to,' and is very generally used to supply the place of the dative; as, प्राणा आत्मनोऽभीष्टाः 'one's own life is dear to one's self'; न योजनशतं दूरं वाह्यमानस्य नृणां 'a hundred Yojanas is not far to one borne away by thirst (of gain);' किं प्रज्ञावताम् अविदितम् 'What is unknown to the wise?' किम् अन्यस्य (प्रकाशयति) प्रदीपः 'What does a lamp (shew) to a blind man?' किं मया अपकृतं राज्ञः 'What offence have I committed towards the king;' किम् अयम् अस्माकं (कर्तुं समर्थः) 'What can this man do to us?'

b. And not unfrequently of 'in' or 'on,' as, स्त्रीणां विश्वासः 'confidence in women'; मम आश्रयत्वम् 'dependence on me.'

c. It is even equivalent occasionally to 'from' or 'by,' as usually expressed by the ablative or instrumental; as, न कस्यापि (उपायनं गृह्णीयात्) 'one ought not to

accept a present from any one;’ अस्माकं (वनं त्याज्यम्) ‘the wood is to be abandoned by us;’ स धनो यस्य अर्थिनो न प्रयान्ति विमुखाः ‘he is blessed from whom sup-  
pliants do not depart in disappointment;’ नलस्य उपसंस्कृतं मांसम् ‘meat cooked by  
Nala.’

d. ‘Difference between two things’ is expressed by the genitive; as, सेव्यसेवकयोर्  
महद् अन्तरम् ‘there is great difference between the master and the servant’ (cf. 809. a).

e. In native grammars it expresses ‘in place of;’ as, उरल् रपरः ‘an in place of  
ri is followed by ra.’

#### Locative Case.

817. The locative, like the genitive, expresses the most diversified  
relations, and frequently usurps the functions of the other cases.  
Properly it has the force of ‘in,’ ‘on,’ or ‘at,’ as expressive of many  
collateral and analogous ideas; thus, रात्रौ ‘in the night;’ ग्रामे ‘in  
the village;’ पृष्ठे ‘on the back;’ त्वयि विश्वासः ‘confidence in you;’  
मरूस्थल्यां वृष्टिः ‘rain on desert ground;’ प्रथमबुभुक्षायाम् ‘at the first  
desire of eating;’ पृथिव्यां रोपितो वृक्षः ‘a tree planted in the earth.’

818. Hence it passes into the sense ‘towards;’ as, क्षमा शत्रौ च मिते च ‘leniency  
towards an enemy as well as a friend;’ सर्वभूतेषु दया ‘compassion towards all  
creatures;’ सुदन्तु अजिह्वः ‘upright towards friends;’ सुकृतशतम् असत्सु नष्टम् ‘a  
hundred good offices are thrown away upon the wicked;’ नलेऽनुरागः ‘love for  
Nala;’ तस्याम् अनुरागः ‘affection for her.’

819. Words signifying ‘cause,’ ‘motive,’ or ‘need’ are joined with the locative;  
as, सत्रपत्वे हेतुः ‘the cause of his modesty;’ भूपालयोर् विग्रहे भवद्भवनं निदानम्  
‘your speech was the cause of the war between the two princes;’ प्राप्यकाभावः  
सतीत्वे कारणं स्त्रियाः ‘the absence of a suitor is the cause of a woman’s chastity;’  
नौकायां किं प्रयोजनम् ‘What need of a boat?’ Also words signifying ‘employment’  
or ‘occupation;’ as, अर्थार्जने प्रवृत्तिः ‘engaging in the acquisition of wealth.’

a. So words derived from the root *yuj* usually require the locative; as, मम  
राज्यरक्षायाम् उपयोगः ‘I am of service in preserving the kingdom.’

b. This case may yield other senses equivalent to ‘by reason of,’ ‘for,’ &c.; as,  
मे छिद्रेषु ‘through my faults;’ चारः परराष्ट्राणाम् अवलोकने ‘a spy is for the sake  
of examining the territory of one’s enemies;’ युद्धे कालोऽयम् ‘this is the time for  
battle;’ उपदेशेऽनारदः ‘disregard for advice;’ का चिन्ता मरणे रणे ‘What anxiety  
about dying in battle!’ कालं मन्ये पलायने ‘I think the time has come for escaping;’  
पुत्रस्य अनुमते ‘with the consent of a son.’

c. It is also used in giving the meaning of a root; as, ग्रह् उपादाने ‘the root  
*grah* is in taking,’ i. e. conveys the idea of ‘taking.’

d. In native grammars it expresses ‘followed by;’ thus ङिति means ‘when any-  
thing having an indicatory *n* follows.’ So again, मानस्य पदस्य अनुस्वारो हलि ‘in  
the room of *m* final in a word followed by any consonant (*hal*) there is Anusvāra.’

e. The locative case is often used absolutely; see 840.

## SYNTAX OF NOUNS OF TIME.

820. When reference is made to *any particular division* of time, the instrumental case is usually required; as, त्रिभिर् वर्षैः 'in three years;' द्वादशभिर् मासैः 'in twelve months;' क्षणेन 'in an instant;' कियता कालेन 'In how long time?' वर्षैःशतैः 'in hundreds of years;' कालपर्वीयेण (or simply कालेन) 'in process of time;' मासेन 'in a month;' मासमात्रेण 'in the space of a month;' एतावता कालेन 'in so much time.'

821. When *duration of time* is implied, the accusative case is generally used; as, क्षणम् 'for a moment;' अनेककालम् 'for a long time;' कियन्तं कालम् 'for some time;' एकं मासम् 'for one month;' विंशति मासान् 'for twenty months;' द्वौ मासौ 'for two months;' वर्षैःशतम् 'for a hundred years;' शास्वतीः समाः 'to all eternity;' शतं वर्षाणि 'for a hundred years;' बहूनि अहानि 'for many days.' The instrumental, however, is sometimes used in this sense, and to express other relations of time; as, द्वादशभिर् वर्षैर् वाणिज्यं कृत्वा 'having traded for twelve years;' कतिपयदिवसैः 'for a few days;' and even the genitive; as, चिरस्य कालस्य (or simply चिरस्य) 'for a long time;' कतिपयहस्य 'after a few days.'

822. When *any particular day or epoch* is referred to, as the date on which any action has taken place or will take place, the locative may be employed; as, कस्मिंश्चिद् दिवसे 'on a certain day;' तृतीये दिवसे 'on the third day;' द्वादशेऽङ्गि 'on the twelfth day;' इतः सप्तदशेऽहनि 'seventeen days from this time.' Or sometimes the accusative; as, यां रात्रिं ते दूताः प्रविशन्ति स्म पुरीं तां रात्रिं भरतेन स्वप्नो दृष्टः 'on the night when the ambassadors entered the city, on that night a dream was seen by Bharata.'

a. The adverbs at 731 may often be found expressing *relations of time*; as, षण्मासाद् ऊर्ध्वम् or परम् 'after six months;' षण्मासेन or षण्मासाभ्यन्तरेण पूर्वम् 'six months ago;' or (employing the locative absolute) पूर्णे वर्षसहस्रे 'after a thousand years.'

## NOUNS OF PLACE AND DISTANCE.

823. Nouns expressive of '*distance or space between two places*' (according to Carey) may be in the nominative; as, शतं क्रोशाः सोमनाथात् 'a hundred Kos from Somanáth:' but they are more properly in the accusative; as, योजनम् 'for a Yojana;' क्रोशम् 'for a Kos:' or

in the instrumental; as, क्रोशेन गत्वा 'having gone for a Kos.' 'The place' in which anything is done is expressed by the locative; as, विदर्भेषु 'in Vidarbha.'

#### SYNTAX OF ADJECTIVES.

##### *Accusative after the Adjective.*

824. Adjectives formed from *desiderative* stems will often be found governing an accusative in the same way as the verbs from which they are derived; as, स्वगृहं जिगमिषुः 'desirous of going home;' पुत्रम् अभोषुः 'desirous of obtaining a son;' राजानं दिदृषुः 'desirous of seeing the king.'

##### *Instrumental after the Adjective.*

825. Adjectives, or participles used adjectively, expressive of 'want' or 'possession,' require the instrumental case; as, अर्थेन हीनः 'destitute of wealth;' अर्थैः समायुक्तः 'possessed of riches;' वारिणा पूर्णो घटः 'a jar full of water.'

826. So also of 'likeness,' 'comparison,' or 'equality;' as, अनेन सदृशो लोके न भूतो न भविष्यति 'there never has been, nor will there ever be, any one like him in this world;' ब्राह्मणेन तुल्यम् अशीते 'he reads like a Brāhman;' प्रारम्भैः सदृश उदयः 'his success was equal to his undertakings;' प्राणैः समा पत्नी 'a wife as dear as life;' दाता अभ्यधिको नृपैः 'more liberal than (other) kings;' आदित्येन तुल्यः 'equal to the sun.' These are sometimes joined with a genitive; see 827. b.

##### *Genitive after the Adjective.*

827. Adjectives signifying 'dear to,' or the reverse, are joined with the genitive; as, राज्ञां प्रियः 'dear to kings;' भर्तारः स्त्रीणां प्रियाः 'husbands are dear to women;' न कश्चित् स्त्रीणाम् अप्रियः 'women dislike nobody;' द्वेष्यो भवति मन्त्रिणाम् 'he is detestable to his ministers.'

a. Adjectives expressive of 'fear' may govern the genitive or ablative; as, अघ्रे भीतः 'afraid of the sage.'

b. Adjectives expressive of 'equality,' 'resemblance,' 'similitude,' sometimes require the genitive as well as the instrumental (826); thus, सर्वस्य समः 'equal to all;' तस्य अनु रूपः 'like him;' चन्द्रस्य कल्पः 'rather like the moon;' न तस्य तुल्यः कश्चन 'nobody is equal to him.'

c. So also other adjectives; as, परोपदेशः सर्वेषां सुकरः नृणाम् 'giving advice to others is easy to all men;' सुखानाम् उचितः 'worthy of happiness;' उचितः क्लेशानाम् 'capable of toil;' अज्ञातं धृतराष्ट्रस्य 'unknown to Dhṛita-rāshṭra;' धर्मस्य कल्पः 'competent for duty.'

*Locative after the Adjective.*

828. Adjectives, or participles used adjectively, expressive of 'power' or 'ability,' are joined with a locative; as, अध्वनि क्षमा अश्वः 'horses able for the journey;,' महति शत्रौ क्षमो राज्ञा 'a king who is a match for a great enemy;,' अशक्ता गृहकरणे शक्ता गृहभञ्जने 'unable to build a house, but able to demolish one.'

a. So also other adjectives; as, शस्त्रेषु कुशलः 'skilled in arms;,' अल्पेषु प्राज्ञः 'wise in trifles;,' त्वयि अनुरक्तो विरक्तो वा स्वामी 'Is your master attached or adverse to you?' अनुजीविषु मन्दारः 'neglectful of his dependants.'

SYNTAX OF THE COMPARATIVE AND SUPERLATIVE DEGREE.

829. Adjectives in the comparative degree require the ablative case; as, पत्नी प्राणेष्वपि गरीयसी 'a wife dearer even than one's life;,' पुत्रस्पर्शात् सुखतरः स्वर्शो लोके न विद्यते 'there is no pleasanter touch in this world than the touch of a son;,' वर्धनात् प्रजाखणं श्रेयः 'the protection of one's subjects is better than aggrandizement;,' न मत्तो (719.a) दुःखिततरः पुमान् अस्ति 'there is not a more wretched man than I;,' मतिर्बलाद् बलीयसी 'mind is more powerful than strength.'

830. Sometimes they govern the instrumental; as, प्राणैः प्रियतरः 'dearer than life;,' न अस्ति मया कश्चिद् अल्पभाग्यतरो भुवि 'there is nobody upon earth more unfortunate than I.'

a. When it is intended to express 'the better of two things' the genitive may be used; as, अत्रयोर्देशयोः को देशो भद्रतरः 'Of these two countries which is the better?'

831. The comparative in Sanskrit is often expressed by 'better and not' or 'but not;,' as, वरं प्राणपरित्यागो न पुनर् ईदृशे कर्मणि प्रयुक्तिः 'better abandon life than (but not) engage in such an action;,' वरं मौने कार्यं न च वचनम् उक्तं यद् अनृतम् 'it is better that silence should be kept than a speech uttered which is untrue;,' विद्यया सह वेदाध्यापकेन वरं मर्त्यं न तु अध्यापनयोग्यशिष्याभावे अपात्राय एतां प्रतिपादयेत् 'a teacher of the Veda should rather die with his learning than commit it to an unworthy object, in the absence of a pupil worthy to be instructed in it.'

832. The superlative degree is usually joined with the genitive; as, ब्राह्मणो द्विपदां श्रेष्ठो गौरु वरिष्ठा चतुष्पदाम् । गुरुर् गरीयसां श्रेष्ठः पुत्रः स्वर्श्वतं वरः 'a Brāhman is the best of all bipeds, a cow of quadrupeds, a Guru of venerable things, a son of things possessed of touch;,' but

sometimes with the locative; as, नरेषु बलवत्तमः 'the most powerful of men.' and even with an ablative; as, धान्यानां सङ्ग्रह उन्नमः सर्वैः सङ्ग्रहात् 'a store of grain is the best of all stores.'

a. Rarely with an instrumental; as, नृवीरः कुन्याः प्राणैर् इष्टतमः 'a hero dearer than the life of Kuntī.' Hence it appears that comparison may sometimes be expressed by a superlative suffix. Another example is ज्ञेभ्यो ग्रन्थिनः श्रेष्ठाः 'people well-read in books are better than ignorant people.'

b. A superlative degree may even take a comparative suffix, and govern the genitive; as, तेषां ज्येष्ठतरः 'the eldest of them.' See 197. a.

c. A comparative word may have a superlative sense; as, दृढतरः 'very firm.'

833. 'Comparison' is often expressed by an adjective in the positive degree, joined with a noun in the ablative or instrumental case; as, नास्ति तस्मात् पुण्यवान् 'there is not a happier than he;' स मत्तो (719. a) महान् 'he is greater than I.' Similarly, सन्नैर् विशेषतः 'more excellently than all.'

a. In more modern Sanskrit 'comparison' is sometimes expressed by the use of अपेक्ष्य 'regarding,' 'with reference to' (indecl. part. of root ईक्ष् with अप), which may take the place of 'than' in English; thus, दशोपाध्यायान् अपेक्ष्य आचार्ये आचार्यशतम् अपेक्ष्य पिता गौरेण सतिरिक्तो भवति 'an Ācārya ought to be higher in estimation than ten Upādhyāyas, a father than a hundred Ācāryas.'

834. Many words have a kind of comparative influence, and require an ablative case, especially वरम्, श्वरम्, अन्य, अन्यदा, अन्यत्र, इतर, पर, पूर्व, अधिक, जन, अवशिष्ट, गुण; as, प्रक्षालनात् पङ्कस्य सम्पर्शनं वरम् 'it is better not to touch mud than to wash it off;' दारिद्र्यम् श्वरं मरणात् 'poverty is less desirable than death;' को मां मित्राद् अन्यस् त्रातुं समर्थः 'Who is able to rescue me, other than a friend?' किन्तु दुःखम् अतः परम् 'What grief is greater than this?' न श्रुताद् अन्यद् विब्रूयात् 'one ought not to speak differently from what one has heard;' तत्कालाद् अन्यदा 'at another time than the present;' नरस्य न अन्यत्र मरणाद् भयम् 'there is no cause of fear to man from any other quarter than from death;' आह्वाहात् (731, 778) पूर्वदिने 'on the day before that of the Śrāddha;' योजनशताद् अधिकम् 'more than a hundred Yojanas;' कान्तोदन्तः सङ्गमात् किञ्चिद् जनः 'intelligence of a lover is something less than a meeting;' शब्दाद् अवशिष्टम् 'the remainder of the food;' मूल्यात् पञ्चगुणम् 'five times more than the value.'

## NUMERALS.

835. The syntax of numerals is explained at 206, 207. The following examples may be added: नवतेर् नराणाम् 'of ninety men;' षष्टेर् नराणाम् 'of sixty men;' सहस्रस्य नराणाम् 'of a thousand men;' सहस्रं पितरः 'a thousand ancestors;' त्रिभिर् गुणितं शतम् 'one hundred multiplied by three;' फलसहस्रे द्वे 'two thousand fruits;' एषां त्रयाणां मध्याद् अन्यतमः 'one of these three;' अयुतं गा ददौ 'he gave ten thousand cows;' पञ्चशतं मृगान् जघान 'he killed five hundred deer.'

a. Sometimes the plural of the numerals from **ऊनविंशति** upwards may be used; as, **पञ्चाशद्भिर् वाणैः** 'with fifty arrows.'

b. The aggregative numerals may be employed at the end of compounds for the cardinals; thus, **सैन्यद्वयम्** 'two armies;' **विवाहचतुष्टयम्** 'four marriages.' See 214.

c. Numerals from nineteen (*úna-viṅśati*) upwards may take the genitive after them of the things numbered; as, **अश्वानां शतसहस्राणि** 'a hundred thousand of horses;' **पत्नीनां सप्तशतानि** 'seven hundred foot-soldiers;' **शतम् आचार्यैणाम्** 'a hundred preceptors;' **गवां पञ्चशतानि पष्टिञ्च** 'five hundred and sixty cows;' **सर्गोणां षट् शतानि विंशतिञ्च** 'six hundred and twenty chapters;' **नराणां त्रिंशदधिकशतं द्वे सहस्रे च** 'two thousand one hundred and thirty men;' **पञ्च रथसहस्राणि** 'five thousand chariots;' **एकशतं गवाम्** 'a hundred and one cows' (Manu XI. 129). They may be used at the end of genitively dependent compounds; as, **तृचाशीति** 'eighty Tricás,' i.e. eighty of Tricás.

Obs.—But the genitive is not admissible after numerals below nineteen; e.g. **दश नराः** 'ten men' (not **दश नराणाम्**).

d. When numerals are used comparatively they may take an ablative; as, **विवादाद् द्विगुणो दमः** 'a fine the double of that in dispute.'

## SYNTAX OF PRONOUNS.

836. The chief peculiarities in the syntax of pronouns have already been noticed at 216–240, and at 799–801.

With regard to the alternative of **एनम्**, &c. (sec 223), it is properly only allowed in case of the re-employment (*anvādeśa*) of this pronoun in the subsequent part of a sentence in which **इदम्** or **एतद्** has already been used; thus, **अनेन व्याकरणम् अधीतम् एनं छन्दोऽध्यापय** 'the grammar has been studied by him, now set him to study the Veda' (cf. Nala XII. 31, 32). It is an enclitic, and ought not to begin a sentence.

a. In the use of the relative and interrogative pronouns a very peculiar *attraction* is often to be observed; that is, when either a relative or interrogative pronoun has been used, and an indefinite pronoun would naturally be expected to follow, the relative or interrogative is repeated, as in the following examples: **यो यस्य** (for **कस्यचित्**) **भावः स्यात्** 'whatever may be the disposition of whom (i.e. any one);' **यद् रोचते यस्यै** 'whatever is pleasing to any one;' **यो यस्य मांसम् अश्नाति** 'whoever eats the flesh of any animal;' **यस्य ये गुणाः सन्ति** 'whatever excellences belong to any one;' **यद् येन युज्यते** 'whatever corresponds with any-thing;' **केषां किं शास्त्रम् अध्ययनीयम्** 'What book is to be read by whom?'

837. The relative and interrogative are sometimes used together, in an indefinite distributive sense; as, **यानि कानि मित्राणि** 'any friends whatever;' or more usually with **चित्** affixed to the interrogative; as, **यस्यै कस्यैचित्** 'to any one whatever.'

a. The neuter of the interrogative (**किम्**) is often joined with the instrumental



to signify 'What is the use of?' 'there is no need of;' as, *श्रुतेन किं यो न धर्मम् आचरेत् । किम् आत्मना यो न जितेन्द्रियो भवेत्* 'Of what use is scriptural knowledge (to one) who does not practice virtue? Of what use is a soul (to one) whose passions are not kept in subjection?' *किं ते अनेन प्रश्नेन* 'What business have you to make this inquiry?' *किं बहुना* 'What need of more!' 'in short.'

b. As already shewn at 761, a relative pronoun is sometimes rendered unnecessary by the use of the relative compound; thus, *नगरी चन्द्रिकाधौतहर्म्या* is equivalent to *नगरी यस्याश्चन्द्रिकाधौतानि हर्म्याणि* 'a city whose palaces were silvered by the moon-beams.'

c. The relative, when followed by a pluperfect tense in English, may be expressed in Sanskrit by the indeclinable participle; thus, *सिंहो व्याधं हत्वा* 'a lion having killed a hunter,' or 'a lion who had killed a hunter.'

838. The following examples will illustrate the use of pronouns of quantity and pronominals: *यावतः* (or *यत्संख्यकान्*) *ग्रासान् भुङ्क्ते तावतः* (or *तत्संख्यकान्*) *ददाति* 'as many mouthfuls as he eats, so many he gives away;' *यदि एतावन् मम दीयते तदा एतावद् अध्यापयामि* 'if so much is given to me, then I will give so much instruction;' *तेषां सर्वेषां मध्याद् एकतमः* 'one out of all those.' See also 801.

#### SYNTAX OF VERBS.

839. Nothing is more common in Sanskrit syntax than for the verb to be omitted altogether, or supplied from the context.

a. This is more especially the case with the copula, or substantive verb; thus, *यावन् मेरुस्थिता देवा यावद् गङ्गा महीतले । चन्द्राकौ गगने यावत् तावद् विष्णुकुले वयम्* 'as long as the gods have existed in Meru, as long as the Ganges upon earth, as long as the sun and moon in the sky, so long have we (existed) in the family of Brāhmins;' *परिच्छेदः पाण्डित्यम्* 'discrimination (is) wisdom.'

#### *Locative and Genitive absolute.*

840. The locative case is very commonly used absolutely with participles; as, *तस्मिन् जीवति जीवामि मृते तस्मिन् श्वे पुनः* 'he living I live, he dying I die;' *अवसन्नायां रात्रौ* 'the night being ended;' *ज्येष्ठे भ्रातरि अनूदे* 'the elder brother being unmarried;' *असति उपायानरे* 'there being no other expedient;' *तथा सति* 'it being so.' Sometimes the participle is omitted; as, *दूरे भये* 'the danger (being) distant.' When the past passive participle is thus used absolutely with a noun in the locative, the present participle of *अस्*, 'to be,' is often redundantly added; as, *तथा कृते सति* or *तथा अनुष्ठिते* 'it being so done\*.'

\* Possibly the object of adding the word *sati* may be to shew that the passive participle is here used as a participle, and not as a past tense. So also in commentaries *सति* is placed after a word like *आगच्छति*, to indicate the loc. sing. of the pres. part., as distinguished from the 3rd sing. of the pres. tense.

- a. The genitive is less commonly used absolutely; as, *आपदाम् आपतन्तीनाम्* 'calamities impending'; *पश्यतां नराणाम्* 'the men looking on.'
- b. When the nominative appears to be thus used there are really two sentences; as, *सुदृन् मे समायातः पुण्यवान् अस्मि* 'my friend having arrived, I am happy.'
- c. It is evident that the locative and genitive absolute may often take the place of the English particles 'when,' 'while,' 'since,' 'although;' and may supply the place of a *pluperfect tense*; thus, *तस्मिन् अपक्रान्ते* 'when he had departed.'

*Nominative Case after the Verb.*

841. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' or 'to be esteemed,' and other passive verbs similarly used, may take a nominative after them; as, *राजा प्रजापालकः स्यात्* 'let a king be the protector of his subjects;'  
*सा निरानन्दा प्रतिभाति* 'she appears sorrowful;'  
*ग्रामोऽख्यं प्रतिभाति* 'the village appears like a desert;'  
*राजा धर्मं अभिधीयते* 'a king is called Justice.'

*Accusative Case after the Verb.*

842. Transitive verbs generally govern an accusative; as, *विश्वं ससर्ज वेधाः* 'Brahmā created the universe;'  
*पुष्पाणि चिनोति नारी* 'the woman *ath*ers flowers;'  
*प्राणान् जहौ मृत्युर्षुः* 'the dying man *gave up* the ghost;'  
*अधु वर्जयेत्* 'one should *avoid* wine;'  
*तत्त्वं ब्रूहि* 'speak the truth.'

a. Verbs of *speaking to* or *addressing* take an accusative; as, *अब्रवीत्* 'he said to him;'  
*इति उवाच फाल्गुनम्* 'he thus addressed Arjuna.'

843. So also verbs of *motion*; as, *सरति तीर्थं मुनिः* 'the holy man *goes to* the lace of pilgrimage;'  
*नद्यः समुद्रं द्रवन्ति* 'rivers *run into* the ocean;'  
*ध्रमति महोम्* 'he *wanders over* the earth.'

844. Verbs of *motion* are not unfrequently used with substantives, to supply the lace of other verbs; as, *ख्यातिं याति* 'he goes to fame,' for 'he becomes famous;'  
*सिताम् एति* 'he goes to equality,' for 'he becomes equal;'  
*तयोर् मित्रताम् आजगाम* 'he came to the friendship of those two,' for 'he became a friend of those two;'  
*अन्तं गतः* 'he went to death,' for 'he died;'  
*नृपतिं तुष्टिं नयति* 'he leads the ing to satisfaction,' for 'he satisfies,' &c.

a. The following are other examples: *अन्येषां पीडां परिहरति* 'he *avoids* paining hers;'  
*अप्राप्यम् इच्छति* 'he *desires* what is unattainable;'  
*विद्यां चिन्तयेत्* 'he *ould think on* wisdom;'  
*अश्वम् आरोहति* 'he *mounts* his horse;'  
*कर्मणि आरोहिरे* 'hey *began* the business;'  
*गताम् मा शुचः* 'grieve *not for* the departed;'  
*सर्वलोधिपत्यम् अर्हति* 'he *deserves* the sovereignty of the universe;'  
*पर्वतकन्दरम् विशेते* 'he *lies down in* a cave of the mountain;'  
*गां क्षीरे पिबन्तीं न निवारयेत्* 'he *ought not to prevent* a cow from drinking milk.'

845. There are certain verbs which take a redundant accusative case after them of a substantive derived from the same root; as, शपथं शपे 'he swore an oath;' वसति वासम् 'he dwells;' वर्तते वृत्तिम् 'he conducts himself;' वाक्चं वदति 'he speaks a speech;' जीविकां जीवति 'he lives a life;' नदति नादम् 'he raises a cry' (cf. the Greek expressions λέγω λόγον, χαίρω χαράν, &c.)

#### *Double Accusative after the Verb.*

846. Verbs of *asking* govern a double accusative; as, देवं वरं याचते 'he seeks a boon of the god;' धनं राजानं प्रार्थयते 'he begs money from the king;' तं सुञ्चातं पृच्छति 'he asks whether he has had a good ablution.' Of *speaking*; as, राजानं वचनम् अत्रवीत् 'he addressed a speech to the king.' Of *leading*; as, तं गृहं नयति 'he leads him home;' राजसुतां राजान्तरं निनाय 'he led the princess to another king.'

a. Other examples of the use of verbs of this kind are, गां दोग्धि पयः 'he milks milk from the cow;' द्रुमुर्ध्वं धरित्रीं रत्नानि 'they milked jewels out of the earth' (cf. 895. b); जित्वा नलं राज्यम् 'having won his kingdom from Nala,' i. e. 'having by play deprived Nala of his kingdom' (cf. 895. b); अवचिनोति कुसुमानि वृक्षान् 'she gathers blossoms from the trees;' तान् प्राहियोद् यमसादनम् 'he sent them to the abode of Yama;' स्ववेष्टितानि नरं गुरुत्वं विपरीततां वा नयति 'his own acts lead a man to eminence or the reverse;' शिक्षयामास तान् अस्त्राणि 'he taught them the use of arms;' तं सेनापतिम् अभिषिषिचुः 'they inaugurated him general,' more usually joined with an acc. and loc.; देवं पतिं वरयति 'she chooses a god for her husband.'

Obs.—When verbs which govern a double accusative are used in the passive, one accusative will remain (cf. 895. b); as, समुद्रं निधिर् अमृतं ममये 'the ocean was churned for nectar' (Kirá. v. 30).

847. Causal verbs; as, अतिथिं भोजयति अन्नम् 'he causes the guest to eat food' (see Pān. I. 4, 52); त्वां बोधयामि यत् ते हितम् 'I cause you to know what is for your interest;' शिष्यं वेदान् अध्यापयति गुरुः 'the Guru teaches his pupil the Vedas;' तां गृहं प्रवेशयति 'he causes her to enter the house;' फलपुष्पोदकं ग्राहयामास नृपालमजम् 'he presented the king's son with fruits, flowers, and water;' पुत्रम् अङ्गम् आरोपयति 'she causes her son to sit on her lap' (literally, 'her hip'); विद्यां नरं नृपं सङ्गमयति 'learning causes a man to have access to a king.'

#### *Instrumental Case after the Verb.*

848. Any verb may be joined with the instrumental, to express 'the agent,' 'instrument,' or 'cause,' or 'manner' of the action; as, पुष्पं वातेन झायति 'the flower fades by reason of the wind;' अक्षैः क्रीडति 'he plays with dice;' मेघोऽग्निं वर्षैर् निर्वपयति 'the cloud puts out the fire with its rain;' सुखेन जीवति 'he lives happily.' See 865.

a. In this sense many causals take an instrumental; as, तां मिष्टान्नैर् भोजयामास

'he caused her to eat sweetmeats;,' पक्षिभिः पियडान् खादयति 'he causes the pieces to be eaten by the birds.' Cf. 847.

849. After verbs of *motion* this case is used in reference either to the *vehicle* by which, or the *place* on which, the motion takes place; as, रथेन प्रयाति 'he goes in a chariot;,' अश्वेन सञ्चरति 'he goes on horseback;,' मार्गेण गच्छति 'he goes on the road;,' अस्थ्येत्येण गच्छति 'he goes through a field of corn;,' पुष्पे सागरं नौकया 'he navigated the ocean in a boat.' Similarly, सुखाय नयनैः मलिलम् 'tears flowed through the eyes.'

a. After verbs of *carrying*, *placing*, &c., it is used in reference to 'the place' on which anything is carried; as, वहति मूर्ध्ना इन्धनम् 'he bears fuel on his head;,' कुङ्कुरः स्कन्धेन उहते 'the dog is borne on the shoulders.' कृ is found with this case in the sense of *placing*; as, शिरसा पुत्रम् अकरोत् 'he placed his son on his head.'

The following are other examples: शिष्येण गच्छति गुरुः 'the master goes in company with the pupil;,' मन्त्रयामास मन्त्रिभिः 'he consulted with his ministers;,' but in this sense सह is usually placed after it. भर्ता भार्यया सङ्गच्छति 'the husband meets the wife;,' संयोजयति रथं हयैः 'he harnesses the horses to the chariot;,' युध्यते शत्रुभिः 'he fights his enemies;,' or शत्रुभिः सह, &c.; वैरं न केनचित् सह कुर्यात् 'one ought not to be at enmity with any one;,' मां दोषेण परिशङ्कते 'he suspects me of a crime.'

850. Verbs of *boasting*, &c.; as, विद्याया विक्रम्यसे 'you boast of your learning;,' परेषां यशसा आचसे 'you glory in the fame of others.'

a. Of *swearing*; as, धनुषा शोषे 'he swore by his bow.'

b. Of *thinking*, *reflecting*; as, मनसा विचिन्त्य 'thinking in his mind.'

c. Of *comparing*; as, जलौकिया उपमीयते प्रमदा 'a beautiful woman is compared to a leech.'

851. Verbs denoting *liberation*, *freedom from*, sometimes take an instrumental after them; as, सर्वपापैः प्रमुच्यते 'he is released from all sins;,' देहेन विमुच्यते 'he is separated from the body' (more usually with ablative).

852. Verbs of *buying* and *selling* take the instrumental of the price; as, सहस्रेण खयि मूर्खीयाम् एकं क्रौणोष्प पशितम् 'buy one wise man even for thousands of fools;,' गवां सहस्रेण गृहं विक्रोष्यते 'he sells his house for a thousand cows;,' क्रौणोष्प तद् दशभिः सुवर्णैः 'buy that for ten Suvarṇas.'

#### Dative after the Verb.

853. All verbs in which a sense of *imparting* or *communicating* anything is inherent, may take an accusative of the thing imparted, and a dative of the person to whom it is imparted. (Frequently, however, they take a genitive or even a locative of the recipient; see 857.) पुत्राय मोदकान् ददाति 'he gives sweetmeats to his son;,' विप्राय गां प्रतिशृणोति 'he promises a cow to the Brāhman;,' देवदत्ताय धनं धारयति 'he owes money to Devadatta;,' कन्यां तस्मै प्रतिपादय 'consign the maiden to him,' more usually with the locative; see 861.

a. Other examples of the dative are, *तेषां विनाशाय प्रकुरुते मनः* 'he sets his mind on their destruction;' *गमनाय मतिं दधौ* 'he set his mind on departure,' or with the locative. *तन् मम रोषते* 'that is pleasing to me;' *शिष्येभ्यः प्रवक्ष्यामि तत्* 'I will declare this to my pupils;' *सर्वे राज्ञे विज्ञापयति* 'he makes known all to the king,' these are also joined with the genitive of the person. *अमृतत्वाय कल्पते* 'he is rendered fit for immortality;' *प्रभवति मम वधाय* 'he has the power to kill me;' *तान् मातुर् वधाय अचोदयत्* 'he incited them to the murder of their mother;' *पुत्राय क्रुध्यति* 'he is angry with his son;' *इयं मांसपेशी जाता पुत्रशताय* 'this lump of flesh is produced for a hundred sons;' *नाशंसे विजयाय* 'I had no hopes of success.'

#### *Ablative after the Verb.*

854. All verbs may take an ablative of the object from which anything proceeds, or arises, or is produced; as, *अश्रयति वृक्षात् पत्रम्* 'the leaf falls from the tree;' *रुधिरं स्रवति गात्रात्* 'blood flows from the body;' *आसनाद् उच्चिष्टति* 'he rises from his seat;' *मृत्पिण्डतः (719) कर्त्ता कुरुते यद्यद् इच्छति* 'from the lump of clay the artist makes whatever he wishes;' *विनयाद् याति पात्रताम्* 'from education a person attains capacity;' *निर्जगाम नगरात्* 'he went out from the city.'

855. Verbs of *fearing* are joined with the ablative, and sometimes with the genitive; as, *साधुर् न तथा मृतोर् विभेति यथा अनृतात्* 'a good man does not fear death so much as falsehood;' *मा शब्दाद् विभीत* 'he not afraid of a noise;' *दण्डाद् उद्विजते जगत्* 'the whole world stands in awe of punishment;' *दक्षिणस्य ते कृतपञ्चाङ्गापस्य विभेति* 'I fear thee, a cunning penitent;' see 859.

856. Verbs which express *superiority* or *comparison* govern an ablative; as, *प्रापणात् कामानां परित्यागो विशिष्यते* 'the abandonment of pleasure is superior to (better than) the possession.'

a. Other examples of verbs followed by ablative cases are, *प्रासादाद् अवरोहति* 'he descends from the palace;' *विष्णुः स्वर्गाद् अवततार* 'Vishnu descended from heaven;' *कनकसूत्रम् अङ्गाद् अवतारयति* 'he takes off (causes to descend) the golden bracelet from his body;' *निवर्तते पापात्* 'he ceases from wickedness;' *वचनाद् विरराम* 'he left off speaking;' *नरकात् पितरं त्रायते पुत्रो धार्मिकः* 'a virtuous son saves his father from hell;' *अश्वमेधसहस्रात् सत्यम् अतिरिच्यते* 'truth is superior to a thousand sacrifices;' *स्वहितात् प्रमाद्यति* 'he neglects his own interest;' *मित्रम् अकुशुलाद् निवारयति* 'a friend guards one from evil.'

#### *Genitive after the Verb.*

857. The genitive in Sanskrit is constantly interchangeable with the dative, locative, or even instrumental and accusative\*. It is

\* This vague use of the genitive to express 'various relations' prevails also in early Greek.

more especially, however, used to supply the place of the first of these cases, so that almost all verbs may take a genitive as well as dative of 'the recipient;' e.g. *ददामि धनं ददाति* 'he gives money to the poor;' *उपकुरुते परेषाम्* 'he benefits others.'

858. It may be used for the locative after verbs of *consigning*, as *निक्षेपं मम समर्पयति* 'he deposits a pledge with me;' or of *trusting*, as *न कश्चित् स्त्रीणां श्रद्धाति* 'nobody puts trust in women;' and for the accusative in examples such as *अचिन्तितानि दुःखानि आयान्ति देहिनाम्* 'unexpected ills come upon corporeal beings.'

859. It is sometimes used after verbs of *fearing*; as, *तस्य किं न भेष्यसि* 'Why wilt thou not be afraid of him?' see 855. Also after verbs of *longing for, desiring, envying*; as, *अवमानस्य आकांक्षेत* 'he should desire contempt;' *स्पृहयामि पुरुषाणां मयश्चक्षुषाम्* 'I envy men who possess eyes.' After verbs of *remembering*; as, *दिवो न स्मरन्ति* 'they do not remember heaven' (Kīrat. v. 28).

a. Other examples of verbs followed by genitive cases are, *अज्ञानताम् अस्माकं ख्यापय कस्य असि भार्या* 'tell us, who are ignorant of it, whose wife you are;' *कस्य* (for *कस्मात्*) *विभ्यति धार्मिकाः* 'Of whom are the righteous afraid?' *यद् अन्यस्य प्रतिजानीते न तद् अन्यस्य दद्यात्* 'one should not give to one what one promises to another;' *मम न शृणोति* 'he does not hear me' (cf. the Greek usage); *मम स्मरे* 'remember me,' or with an accusative. *अस्माकं मृत्युः प्रभवति* 'death overcomes us;' *अग्निर् न तृष्यति काष्ठानाम्* 'fire is not satisfied with fuel;' *तेषां क्षमेयाः* 'forgive them;' *किं मया तस्य अपराद्धम्* 'What offence have I given him?'

#### Locative after the Verb.

860. This case is very widely applicable, but, as elsewhere remarked, is frequently interchangeable with the dative and genitive. The first sense of the locative requires that it should be united with verbs in reference only to 'the place' or 'time' in which anything is done; as, *पट्ने मज्जति* 'he sinks in the mud;' *पुरे वसति* 'he dwells in the city;' *रणभूमिं तिष्ठति* 'he stands in the front of the fight;' *सूर्योदये प्रबुध्यते* 'at sunrise he awakes.'

861. The transition from 'the place' to 'the object' or 'recipient' of any action is natural; and hence it is that verbs are found with the locative of 'the object' to which anything is imparted or communicated, as in the following examples: *मा प्रयच्छ ईश्वरे धनम्* 'bestow not money on the mighty;' *तस्मिन् कार्यणि निक्षिपामि* 'I entrust my affairs to him;' *पुत्रे अङ्गुरीयकं समर्पयति* 'he consigns a ring to his son;' *योग्ये मन्त्रिणे न्यस्यति राज्यभारम्* 'he entrusts the burden of the kingdom to a capable minister;' *राज्ञि* or *राजकुले निवेदयति* 'he informs the king;' *नले वद* 'say to Nala.'

a. *प्रेतं भूमौ निदध्यात्* 'one should place (bury) a dead man in the ground;' *धर्मे मनो दधाति* 'he applies his mind to virtue.' In this sense कृ may be used; as,

पृष्ठे इन्धनम् अकरोत् 'he placed the wood on his back;' मतिं पापे करोति 'he applies his mind to sin.'

862. When दा, 'to give,' is used for 'to put,' it follows the same analogy; as, तस्य पुच्छाग्रे हस्तं देहि 'put your hand on the end of its tail;' भस्मचये पदं ददौ 'he placed his foot on a heap of ashes.' Similarly, वस्त्राञ्चले धृतोऽस्ति 'he was held by the skirt of his garment.' So also verbs of *seizing, striking*; as, केशेषु गृह्णाति or आकृषति 'he seizes or drags him by the hair;' सुप्ते प्रहरति 'he strikes a sleeping man;' गृहीत्वा तं दक्षिणे पाणौ 'having taken hold of him by the right hand.'

863. The locative is often put for the dative in sentences where the latter case stands for the infinitive; thus, भर्तुर् अन्वेषणे त्वरस्व 'hasten to seek thy spouse;' नलस्य आनयने यतस्व 'strive to bring Nala hither;' न शेकुस् तस्य धनुषो ग्रहणे 'they could not hold that bow;' न शक्नोऽभवन् निवारणे 'he was not able to prevent it.'

a. Other examples are, उग्रे तपसि वर्तते 'he is engaged in a very severe penance;' परकायेषु मा व्यापृतो भूः 'do not busy yourself about other people's affairs;' विषयेषु सन्त्यते 'he is addicted to objects of sense;' सर्वलोकहिते रमते 'he delights in the good of all the world;' दुर्गाधिकारे नियुज्यते 'he is appointed to the command of the fort;' द्वौ वृषभौ धुरि नियोजयति 'he yokes two bulls to the pole;' सेनापत्ये अभिषिञ्च माम् 'anoint me to the generalship;' यतते पापान्निग्रहे 'he strives to suppress evil-doers;' कोपस् तेयाम् आसीन् नृपे 'they had anger against the king;' परीक्षां कुरु वाहुके 'make trial of Vāhuka;' आधास्ये त्वयि दोषम् 'I will lay the blame on you;' वरयस्व तं पतित्वे 'choose him for thy husband;' देवा अमृते यत्नवन्तो बभूवुः 'the gods exerted themselves for the nectar.'

b. न मङ्गिष्ये युज्यते वाक्यम् ईदृशम् 'such language is not suited to a person like me;' प्रभुत्वं त्वयि प्रयुज्यते 'sovereignty is suited to you;' आसने उपाविशत् 'he reclined on a seat;' वृष्याम् आसस्व\* 'sit thou on a cushion;' शत्रुषु विश्रसिति 'he confides in his enemies;' चरणयोः पतति 'it falls at his feet;' लुठति पादेषु 'it rolls at the feet.'

#### Change of Case after the same Verb.

864. This sometimes occurs; as, विधुरो धृतराष्ट्राय कुन्ती च गान्धारीः सर्वं न्यवेदयेताम् 'Vidhura and Kuntī announced everything, the one to Dhṛita-rāshṭra, the other to Gāndhārī' (Aśraśīkshā 34), where the same verb governs a dative and genitive. Similarly, in the Hitopadeśa, शृङ्गिणां विश्वासो न कतैश्चः स्त्रीषु च 'confidence is not to be placed in horned animals or women.'

#### INSTRUMENTAL CASE AFTER PASSIVE VERBS.

865. The prevalence of a passive construction is the most remarkable feature in the syntax of this language. Passive verbs are joined

\* आसस्व Epic form for आसस्व or आस.

with 'the agent, instrument, or cause,' in the instrumental case \*, and agree with 'the object' in number and person; as, **वातेन रज उड्डूयते** 'the dust is raised by the wind;' **तेन सर्वेद्व्याणि सज्जीक्रियन्ताम्** 'let all things be prepared by him;'<sup>†</sup> **इषुभिर् आदित्योऽनरपीयत** 'the sun was concealed by arrows.'

866. But the past passive participle usually takes the place of the *past tenses* of the passive verb, and agrees with 'the object' in *gender* and *case* as well as number; as, **नेत्राणि समापृतानि वारिणा** '(their) eyes were suffused with tears;' **तेन उक्तम्** (**इदम्** being understood) 'it was said by him.' Cf. 895.

a. This instrumental construction after passive verbs is a favourite idiom in Sanskrit prose composition, and the love for it is remarkably displayed in such phrases as the following: **दुःखेन गम्यते**, 'he is gone to by misery,' for **दुःखं गच्छति**; and **आगम्यतां देवेन**, 'let it be come by your majesty,' for **आगच्छतु देवः**; and again, **अस्माभिर् एकत्र स्वीयताम्**, 'let it be remained by us in one spot,' for 'let us remain in one spot;' **येन मार्गेण इष्टं तेन गम्यताम्** 'by whatever road it is desired, by that let it be gone.'

b. Active or causal verbs, which take a double accusative, will retain one accusative when constructed passively; but the other accusative passes into a nominative case; thus, instead of **स मां परुषाणि उवाच**, 'he addressed me in harsh words,' may be written **तेन अहं परुषाणि उक्तः**, 'by him I was addressed in harsh words.'

#### SYNTAX OF THE INFINITIVE.

867. The infinitive (formed with **तुम् tum**) in Sanskrit cannot be employed with the same latitude as in other languages. Its use is very limited, corresponding to that of the Latin Supines, as its termination *tum* indicates.

a. Let the student, therefore, distinguish between the infinitive of Sanskrit and that of Latin and Greek. In these latter languages we have the infinitive made the subject of a proposition; or, in other words, standing in the place of a nominative, and an accusative case often admissible before it. We have it also assuming different forms, to express present, past, or future time, and completeness or incompleteness in the progress of the action. The Sanskrit infinitive, on the other hand, can never be made the subject of a verb, admits of no accusative before it, and can only express indeterminate time and incomplete action. Wherever it occurs it must be considered as the object, and never the subject, of some verb expressed or understood. As the object of the verb, it may be regarded as equivalent to a verbal substantive, in which the force of two cases, an accusative and dative, is inherent, and which differs from other substantives in its power of

\* There are a few instances of the agent in the genitive case; as, **मम कृतं पापम्**, 'a crime committed by me,' for **मया**.



governing a case. Its use as a substantive, with the force of the *accusative* case, corresponds to one use of the Latin infinitive; thus, तत् सर्वं श्रोतुम् इच्छामि 'I desire to hear all that,' *'id audire cupio,'* where श्रोतुम् and *audire* are both equivalent to accusative cases, themselves also governing an accusative. Similarly, रोदितुं प्रवृत्ता 'she began to weep;' and महर्षे जेतुम् अरिभे 'he began to conquer the earth,' where महर्षे जेतुम् अरिभे, 'he began the conquest of the earth,' would be equally correct.

b. Bopp considers the termination of the infinitive to be the accusative of the suffix *tu* (458. Obs.), and it is certain that in the Veda other cases of nouns formed with this suffix in the sense of infinitives occur; e. g. a dative in *tave* or *tavai*, as from *han* comes *hantave*, 'to kill;' fr. *anu-i*, *anvetave*, 'to follow;' fr. *man*, *mantavai*, 'to think:' there is also a form in *tos*, generally in the sense of an ablative; e. g. fr. *i* comes *etos*, 'from going;' fr. *han*, *hantos*, as in *purá hantos*, 'before killing:' and a form in *tví* corresponding to the indeclinable participle in *tvá* of the classical language; e. g. fr. *han*, *hateí*, 'killing;' fr. *bhú*, *bhúteí*, 'being.' Infinitives may also be formed in the Veda by simply adding the usual case-terminations to the root; e. g. in the sense of an accusative, fr. *á-ruh* may come *áruham*, 'to ascend;' fr. *á-sad*, *ásadam*, 'to sit down:' of a dative, fr. *á-dhrish*, *ádhrishe*, 'to get at,' 'subdue;' fr. *sañ-caksh*, *sañ'akshe*, 'to survey:' of an ablative, fr. *ava-pad*, *avapadas*, 'from falling down.' Infinitives are also formed by changing the final *á* of roots ending in this letter to *ai*; e. g. fr. *pra-yá*, *prayai*, 'to approach:' or by adding *se* (liable to be changed to *she*) to a root, as fr. *ji* comes *jiske*, 'to conquer:' or by adding *ase*; e. g. fr. *jiv*, *jivase*, 'to live:' or *adhyai*; e. g. fr. *bhri*, *bharadhyai*, 'to bear;' fr. *yaj*, *yajadhyai*, 'to sacrifice,' &c.

868. But the Sanskrit infinitive most commonly involves a sense which belongs especially to the Sanskrit dative, viz. that of 'the end' or 'purpose' for which anything is done; thus, शावकान् भक्षितुम् आगच्छति 'he comes to devour the young ones;' शत्रून् योद्धुं सैन्यं प्राहिणोत् 'he sent an army to fight the enemy.'

a. In these cases it would be equally correct in Sanskrit to substitute for the infinitive the dative of the verbal noun, formed with the suffix *ana*; thus, भक्षणाय, 'for the eating,' for भक्षितुम्; योधनाय, 'for the fighting,' for योद्धुम्; and in Latin the infinitive could not be used at all, but either the supine, *devoratum*, *pugnatum*, or, still more properly, the conjunction *ut* with the subjunctive mood, '*ut devoret*,' '*ut pugnent*.' The following are other examples in which the infinitive has a dative force in expressing 'the purpose' of the action: पानीयं पानुं नदीम् अगमत् 'he went to the river to drink water;' मम बन्धनं छेदुम् उपसर्पति 'he comes to cut asunder my bonds;' मां त्वातुं समर्थः 'he is able to rescue me;' पाशान् संवरितुं सयत्नो बभूव 'he busied himself about collecting together the snares.'

b. The best Paṇḍits think that the infinitive ought not to be used when the verb which is connected with it refers to a different person, or is not समानाधिकरणे; thus तं गतुम् आज्ञापय, 'command him to go,' would be better expressed by तं गमनाय आज्ञापय.

c. The infinitive cannot be used after an accusative to express 'that,' as in Latin; thus, 'having heard that Duryodhana was killed' would be expressed by हतं दुर्योधनं श्रुत्वा.

869. The Sanskrit infinitive, therefore, has the character of a Supine, and in this character is susceptible of either an active or passive signification. In its passive character, however, like the Latin Supine in *u*, it is joined with certain words only, the most usual being the passive verbs शक् 'to be able' and युज् 'to be fitting,' and their derivatives; thus, त्यक्तुं न शक्यते 'it cannot be abandoned;,' पाशो न छेत्तुं शक्यते 'the snare cannot be cut;,' न शक्वाः समाधातुं ते दोषाः 'those evils cannot be remedied;,' श्रोतुं न युज्यते 'it is not fitting to be heard;,' छेत्तुम् अयोग्यः 'unfit to be cut;,' त्वया न युक्तम् अवमानम् सस्य कर्तुम् 'contempt is not proper to be shewn by thee for him;,' कीर्तयितुम् योग्यः 'worthy to be celebrated.'

a. The following are other instances: मखडपः कारयितुम् आरब्धः 'the shed was begun to be built;,' राज्ये अभिषेक्तुं भवान् निरूपितः 'your Honour has been selected to be inaugurated to the kingdom;,' अर्हति कर्तुम् 'it deserves to be done;,' कर्तुम् अनुचितम् 'improper to be done' (cf. *factu indignum* and *ποσειν αἰσχροῦ*); सा मोचयितुं न्याय्या 'she ought to be released;,' किम् इदं प्राप्तिं कर्तुम् 'what is sought to be done.' The infinitive of neuter verbs, which have a passive sense, will of course be passive; as, क्रोधितुं न अर्हसि 'deign not to be angry.'

870. The root अर्ह 'to deserve,' when used in combination with an infinitive, is usually equivalent to 'an entreaty' or 'respectful imperative;,' as, धर्मान् नो वक्तुम् अर्हसि 'deign (or simply 'be pleased') to tell us our duties.' It sometimes has the force of the Latin *debet*; as, न मादृशी त्वाम् अभिभाष्युम् अर्हति 'such a person as I ought not to address you;,' न तं शोचितुम् अर्हसि 'you ought not to bewail him.'

871. The infinitive is sometimes joined with the noun काम, 'desire,' to form a kind of compound adjective, expressive of wishing to do anything, but the final *m* is then rejected; thus, द्रष्टुकामः, -मा, -मम्, 'desirous of seeing;,' जेतुकामः, -मा, -मम्, 'wishing to conquer.'

a. Sometimes the infinitive is joined in the same way with मनस्; thus, स. द्रष्टुमनाः 'he has a mind to see.'

872. When *kin* follows the infinitive a peculiar transposition sometimes takes place, of which the 1st Act of *Sakuntalā* furnishes an example; thus, सखीं ते ज्ञातुम् इच्छामि किम् अनया वैखानसं व्रतं निषेवितव्यम्, 'I wish to know thy friend, whether this monastic vow is to be observed by her, for ज्ञातुम् इच्छामि किं सख्या ते &c. 'I wish to know whether this vow is to be observed by thy friend.'

#### USE AND CONNEXION OF THE TENSES.

873. PRESENT TENSE.—This tense, besides its proper use, is often used for the future; as, क्व गच्छामि 'Whither shall I go?' कदा त्वां

पश्यामि 'When shall I see thee?' किं करोमि 'What shall I do?' and sometimes for the imperative; as, तत् कुर्मः 'let us do that.'

874. In *narration* it is commonly used for the past tense; as, स भूमिं स्पृष्ट्वा कर्णौ स्पृशति ब्रूते च 'he, having touched the ground, touches his ears, and says.'

875. It may denote '*habitual*' or '*repeated*' action; as, मृगः प्रत्यहं तत्र गत्वा शस्यं खादति 'the deer going there every day was in the habit of eating the corn;,' यदा स मूषिकशब्दं शृणोति तदा चिडालं संवर्धयति 'whenever he heard the noise of the mouse, then he would feed the cat.'

876. It is usually found after यावत् and तावत्; as, यावन् मे दन्ता न दृष्ट्यन्ति तावत् तव पाशं छिनत्ति 'as long as my teeth do not break, so long will I gnaw asunder your fetters.' (Compare the use of the Latin *dum*.)

877. The present tense of the root आस्, 'to sit,' 'to remain,' is used with the present participle of another verb, to denote '*continuous*' or '*simultaneous*' action; as, पशूनां बधं कुर्वन् आस्ते 'he keeps making a slaughter of the beasts;,' मम पश्चाद् आगच्छन् आस्ते 'he is in the act of coming after me.'

878. The particle स्म, when used with the present, gives it the force of a perfect; as, प्रविशन्ति स्म पुरीम् 'they entered the city;,' निवसन्ति स्म 'they dwelt.' See 251. Obs.

879. **POTENTIAL.**—The name of this tense is no guide to its numerous uses. Perhaps its most common force is that of '*fitness*' in phrases, where in Latin we should expect to find *oportet* with the infinitive; as, आगतं भयं वीक्ष्य नरः कुर्याद् यपोचितम् 'having beheld danger actually present, a man should act in a becoming manner.'

880. It is also employed, as might be expected, in *indefinite general expressions*; as, यस्य यो भावः स्यात् 'whatever may be the disposition of any one;,' यदा राजा स्वयं न कुर्यात् कार्यदर्शनम् 'when the king may not himself make investigation of the case;,' अप्रामाण्यकालवचनं ब्रुवन् प्रामुष्याद् अपमानम् 'by uttering unseasonable words one may meet with dishonour.'

a. Especially in *conditional* sentences and suppositions; as, यदि राजा दण्डं न प्रणयेत् स्वार्थं कस्मिंश्चिन् न स्यात् सर्वसेतवश्च भिद्येरन् 'if the king were not to inflict punishment, ownership would remain with nobody, and all barriers would be broken down.' Sometimes the conjunction is omitted; as, न भवेत् 'should it not be so;,' न स्यात् पराधीनः 'were he not subject to another.'

881. The potential often occurs as a *softened imperative*, the Sanskrit language, in common with others in the East, being averse to the more abrupt form; thus, गच्छे; 'do thou go,' for गच्छ; and अद्यात् फलानि, 'let him eat fruits,' for अन्नु; स्यात्, 'let there be,' for 'there must be' (in comment. to Pāṇ.).

882. **IMPERATIVE.**—This tense yields the usual force of '*command*' or '*entreaty*;' as, आश्वसिहि 'take courage;,' माम् अनुस्मर 'remember me.'

मा, and not न, must be used in prohibition; as, अनृतं मा ब्रूहि 'do

not tell a falsehood;’ मा लज्जस्व ‘be not ashamed;’ see 889. The first person is used to express ‘*necessity*,’ see example at 796.

a. The 3rd pers. singular is sometimes used interjectionally; thus, भवतु ‘Be it so!’ ‘Well!’ यातु ‘Let it go!’ ‘Come along!’ ‘Come!’

883. The imperative is sometimes used in conditional phrases to express ‘*contin-  
gency*,’ as, अनुज्ञानीहि मां गच्छामि ‘permit me, (and) I will go,’ i.e. ‘if you will permit  
me, I will go;’ आज्ञापय हन्मि दुष्ट-जनम् ‘if you command me, I will kill the villain;’  
अभय-वाचं मे यच्छ गच्छामि ‘if you give me a promise of security, I will go.’

884. IMPERFECT.—Although this tense (see 242) properly has reference to ‘*past incomplete action*,’ and has been so rendered in the paradigms of verbs, yet it is commonly used to denote ‘*indefinite past time*,’ without any necessary connexion with another action; as, अर्थं ग्रहीतुं यत्नम् अकरवम् ‘I made an effort to collect wealth,’ not necessarily ‘I was making.’

Obs.—The augment may be cut off after मा, as in the aorist; thus, मा स भवत् ‘May he not become?’ See 242. Obs.; Pāṇ. vi. 4, 74.

885. PERFECT.—As explained at 242, this tense is properly used to express ‘*an action done at some definite period of past time*;’ as, कौशल्यादयो नृपतिं दशरथं अक्रन्दुः ‘Kauśalyā and the others bewailed king Daśaratha.’ It is frequently, however, employed indeterminately.

886. FIRST FUTURE.—This tense (see 242) expresses ‘*definite but not immediate futurity*;’ as, तामु दिक्षु कामस्य फलं लभ्यासि ‘in those regions thou shalt (one day) obtain the fruit of thy desire.’

887. SECOND FUTURE.—This tense, although properly indefinite, is employed to express ‘*all degrees and kinds of futurity*,’ immediate or remote, definite or indefinite; as, स्वादु पयः पाम्यसि ‘thou shalt drink sweet water;’ तत्र अवश्यं पत्नीं द्रक्ष्यति ‘there certainly he will see his wife;’ अद्य गमिष्यसि ‘this very day thou shalt go.’

a. It is sometimes used for the imperative; as, यद् देयं तद् दास्यसि ‘whatever is to be given, that you will give,’ (do thou give.)

888. AORIST.—This tense (see 242) properly expresses ‘*time indefinitely past*;’ as, अभून् नृपः ‘there lived (in former times) a king.’

889. It is also employed to supply the place of the imperative, after the prohibitive particle मा or मा सस्, the augment being omitted (see 242. Obs.); as, मा कृषाः ‘do not make;’ मा त्याक्षीः समयम् ‘do not lose the opportunity;’ मा स अनृतं वादीः ‘do not tell an untruth;’ मा क्रुधः ‘do not be angry;’ मा शुचः ‘do not grieve;’ मा हिंसीः ‘do not injure;’ मा नो नशः ‘do not destroy;’ नैवं वोचः ‘do not speak so;’ मा भैषीः ‘be not afraid’ (contracted into मा भै: in Nāla xiv. 3).

890. PRECATIVE.—Only one example of this tense occurs in the Hitopadeśa: **नित्यं भूयात् सकलसुखवसतिः** 'May he constantly be the abode of all happiness!' It is chiefly used in pronouncing benedictions. Also in imprecations.

a. In the latter case a noun formed with a suffix *ani* is frequently used; thus, **अजीविन्स् ते भूयात्** 'May there be loss of life to thee!' 'Mayst thou perish!'

891. CONDITIONAL.—This tense (see 242) is even less frequent than the last. The following are examples: **यदि राजा दण्डं न प्रणयेत् तदा शूले मत्स्यान् इव अपश्यन् दुर्बलान् बलवन्तराः** 'if the king were not to inflict punishment, then the stronger would roast the weak like fish on a spit;' or, according to the Scholiast, **हिंसाम् अकुरिष्यन्** 'would cause injury;' **सुवृष्टिश्चेद् अभविष्यत् तदा सुभिक्षम् अभविष्यत्** 'if there should be abundant rain, then there would be abundance of food.' According to Pāṇini (III. 3, 139) it is used **क्रियातिपन्नो** 'when the action is supposed to pass by unaccomplished' (**क्रियाया अनिष्पन्नो** Schol.)

a. LET.—The Vedic mood, called *Let* by native grammarians, corresponds to the subjunctive of the Greek language. In forming it a short *a* is inserted between the conjugational stem and the termination, or if the conjugational stem ends in *a*, this letter is lengthened; at the same time the augment of the imperfect and aorist is dropped, e.g. from *han* comes pres. ind. *han-ti*; but subj. *han-a-ti*: from *pat*, pres. ind. *pata-ti*; subj. *patá-ti*: from *aś*, impf. ind. *ásno-t*; subj. *ásnava-t*, i. e. *aśno+a+t*. So also, from *pat*, impf. ind. *apata-t*; subj. *patá-t*: from *trí*, aor. ind. *atárít* (for *atárish-t*, cf. du. *atárish-va*, &c.); subj. *tárish-a-t*. It may also be mentioned that in the Atmane the final *e* may optionally be changed to *ai*, e.g. *mádayádhvai*; and that the subjunctive of the aorist sometimes takes the terminations of the present tense without lengthening *a*, e.g. from *vaś* comes aor. ind. *avośat*, subj. *vośati*.

Observe—The characteristic of *Let* is the insertion of *a*.

### SYNTAX OF PARTICIPLES.

892. Participles in Sanskrit often discharge the functions of the tenses of verbs. They are constantly found occupying the place of past and future tenses, and more especially of passive verbs.

893. Participles govern the cases of the verbs whence they are derived; as, **आर्यं पश्यन्** 'seeing the fowler;' **अरण्ये चरन्** 'walking in the forest;' **तत् कृतवान्** 'he did that;' **शब्दम् श्राव्यं** 'having heard a noise;' **पानीयम् अपीत्वा गतः** 'he went away without drinking water.'

a. In the case of passive participles, as will presently appear, the agent is put in the instrumental case; and the participle agrees with the object, like an adjective.

#### *Present Participles.*

894. These are not so commonly used in Sanskrit composition as past and future participles, but they are often idiomatically employed,

especially where in English the word 'while' or 'whilst' is introduced; thus, **अहं दक्षिणारण्ये चरन् अपश्यम्** 'whilst walking in the southern forest, I beheld,' &c.

*Past Passive Participle.*

895. This most useful participle is constantly used to supply the place of a *perfect tense passive*, sometimes in conjunction with the auxiliary verbs *as* and *bhú*, 'to be;' thus, **आदिष्टोऽस्मि** 'I have been commanded;' **वयं विस्मिताः स्मः** 'we were astonished;' **उषितोऽस्मि** 'I have dwelt' (cf. 866). Of course the participle is made to agree adjectively with the object in gender, number, and case, as in Latin; and the agent, which in English would probably be in the nominative, and in Latin in the ablative, becomes in Sanskrit instrumental. Thus, in Sanskrit, the phrase 'I wrote a letter' would not be so idiomatically expressed by **अहं पत्रं लिखेख**, as by **मया पत्रं लिखितम्** 'by me a letter was written,' 'a *me epistola scripta*.' So again, **तेन बन्धनानि छिन्नानि** 'by him the bonds were cut' is more idiomatic than **स बन्धनानि चिच्छेद्** 'he cut the bonds;' and **तेन उक्तम्** 'by him it was said' is more usual than **स उवाच** 'he said \*.'

a. This participle may often be used impersonally, when, if the verb belong to the first group of classes, it may optionally be gunated; as, **द्युतितम्** or **द्योतितं सूर्येण** 'it is shone by the sun.' The same holds good if the beginning of an action is denoted; as, **सूर्यः प्रद्युतितः** or **प्रद्योतितः** 'the sun has begun to shine.'

b. When a verb governs a double accusative case (see 846), one accusative will be preserved after the past passive participle; as, **विश्वामित्रेण दशरथो रामं याचितः** 'Daśaratha was asked for Rāma by Viśvāmitra;' **मनीषितं द्यौर् दुग्धा** 'the sky has been milked of your wish,' i. e. 'your wish has been milked out of the sky;' **जितो राज्यं वसूनि च** 'deprived by defeat in play of his kingdom and property' (cf. 846. Obs.)

896. But frequently the past passive participle is used for the active past participle; in which case it may sometimes govern the accusative case, like a perfect tense active; thus, **स वृक्षम् आरोहः** 'he ascended the tree;' **स गृहं गतः** or **आगतः** 'he went home;' **वर्त्म तीरोः** 'having crossed the road;' **अहं पदवीम्**

\* This instrumental or passive construction, which is so prevalent in Sanskrit, has been transferred from it to Hindi, Maráthi, Gujaráthi, and other dialects of India. The particle *ne* in Hindi and Hindústáni corresponds to the Sanskrit **न na**, the final letter of the commonest termination for the instrumental case, and can never occasion any difficulty if so regarded.

अवतीरोऽस्मि 'I have descended to the road;' सहं नगरीम् अनुप्राप्तः 'I reached the city;' आश्रमं प्रविष्टौ स्तः 'we two have entered the hermitage.' But observe, that its use for the active participle is generally, though not invariably, restricted to intransitive verbs which involve the idea of 'motion,' and to a few other neuter verbs. The following are other examples: पक्षिण उत्पतिताः 'the birds flew away;' स मृतः 'he died;' व्याधो निवृत्तः 'the fowler returned;' स भक्षयितुं प्रवृत्तः 'he proceeded to eat;' स आश्रितः 'he had recourse to;' स प्रसुप्तः 'he fell asleep;' ते स्थिताः 'they stood;' उपितः 'he lodged.'

a. This participle has sometimes a *present signification*; thus, स्थित 'stood' may occasionally be translated 'standing,' भीत 'fearing,' स्मित 'smiling,' आश्रित 'embracing;' and all verbs characterized by the Anubandha नि may optionally use this participle in the sense of the present. See 75. e.

b. The neuter of the passive participle is sometimes used as a substantive; thus, दत्तम् 'a gift;' खातम् 'an excavation;' खन्नम् 'food;' दुग्धम् 'milk.'

#### Active Past Participle.

897. This participle is much used (especially in modern Sanskrit and the writings of commentators) to supply the place of a *perfect tense active*. It may govern the case of the verb; as, सर्वं श्रुत्वान् 'he heard everything;' पत्नी पतिम् आलिङ्गितवती 'the wife embraced her husband;' राज्ञो हस्ते फलं दत्तवान् 'he gave the fruit into the hand of the king;' तत् कृतवती 'she did that.' This participle may also be used with the auxiliaries *as* and *bhū*, 'to be,' to form a compound perfect tense; thus, तत् कृतवान् अस्ति 'he has done that;' तत् कृतवान् भविष्यति 'he will have done that.'

#### Indeclinable Past Participles.

898. The sparing use made in Sanskrit composition of relative pronouns, conjunctions, and connective particles, is mainly to be attributed to these participles or gerunds, by means of which the action of the verb is carried on, and sentence after sentence strung together without the aid of a single copulative. They occur in narration more commonly than any other kind of participle; and some of the chief peculiarities of Sanskrit syntax are to be traced to the frequency of their occurrence.

899. They are generally used for the *past tense*, as united with a copulative conjunction, and are usually translatable by the English 'having,' 'when,' 'after,' 'by,' see 555; thus, तद् आकर्ण्य निश्चितम् एव अयं कुक्कुर इति मत्वा छागं त्वज्जा खात्वा स्वगृहं ययौ 'having heard this, having thought to himself "this is certainly a dog," having left the goat,

having bathed, he went to his own house.' In all these cases we should use in English the past tense with a conjunction; thus, 'When he had heard this, he thought to himself that it must certainly be a dog. He then left the goat, and, when he had bathed, went to his own house.'

a. It is evident from the above example that the indeclinable participles often stand in the place of a *pluperfect* tense, a tense which does not really exist in Sanskrit.

b. But although they always refer to something past, it should be observed that they are frequently rendered in English by the present participle, as in the fifth sentence of the story at 930.

900. Another, though less frequent use of them is as *gerunds* in *do*; thus, नराः शास्त्राण्यु अध्ययन्\* भवन्ति पण्डिताः 'men become wise *by* reading the Śāstras;' भार्या अपि सकार्यज्ञतं कृत्वा भर्तृणा 'a wife is to be supported even *by* [or *in*] doing a hundred wrong things;' किं पौरुषं हत्वा सुप्तम् 'What bravery is there *in* killing a sleeping man?'

Observe—This participle is occasionally capable of a passive sense.

901. Note—The termination *त्वा* *ted* is probably an instrumental case, and bears much of the character of an instrumental, as it is constantly found in grammatical connexion with the agent in this case; thus, सर्वेः पशुभिर् मिलित्वा सिंहो विश्रमः 'by all the beasts having met together the lion was informed;' सर्वेर् नालम् आदाय उडुनीयताम् 'by all having taken up the net let it be flown away.'

a. Another and stronger proof of its instrumental character is, that the particle *अलम्*, which governs an instrumental, is not unfrequently joined with the indeclinable participle; thus, अलं भोजनेन, 'enough of eating,' is with equal correctness of idiom expressed by अलं भुक्त्वा; see 918. a.

### Future Passive Participles.

902. The usual sense yielded by this gerundive participle is that of 'fitness,' 'obligation,' 'necessity' (see 568); and the usual construction required is, that the agent on whom the duty or necessity rests be in the instrumental, and the participle agree with the object; as, त्वया प्रवृत्तिर् न विधेया 'by you the attempt is not to be made.'

a. Sometimes, however, the agent is in the genitive case; thus, द्विजातीनां भक्ष्यम् अन्नम् 'boiled rice is to be eaten by Brāhmanas.' Compare 865, note.

903. Occasionally the future passive participle may yield a sense equivalent to 'worthy of,' 'deserving;' as, कश्य 'deserving a whipping;' ताडनीय 'worthy of being beaten;' मुसत्य 'deserving death by pounding;' बध्य 'worthy of death.'

904. If the verb govern two accusatives, one may be retained after the future

\* As the Latin gerund is connected with the future part. in *dus*, so the Sanskrit indeclinable part. in *ya* is probably connected with the future passive part. in *ya*.



passive participle; as, नयन्सलिलं त्वया शान्तिं नेयम् 'the tear of the eye is to be brought to assuagement by thee.'

905. Occasionally the neuter of this participle is used impersonally; in which case it does not agree with the object, but may govern it in the manner of the verb; thus, मया ग्रामं गन्तव्यम्, 'it is to be gone by me to the village,' for मया ग्रामो गन्तव्यः. So also, त्वया सर्भां प्रवेष्टव्यम् 'by you it is to be entered into the assembly.'

a. The neuter भवितव्यम् (from भू) is thus used, and, in accordance with 841, requires the instrumental after it, as well as before; thus, केनापि कारणेन भवितव्यम् 'by something it must become the cause,' i.e. 'there must be some cause;' स्वामिना सविज्ञेयेण भवितव्यम् 'a ruler ought to be possessed of discrimination;' मया तव अनुचरेण भवितव्यम् 'I must become your companion;' सार्यया प्रवहणारूढया भवितव्यम् 'the lady must be seated in the carriage.'

906. Similarly, the neuter of शक्त्वं may be adverbially used, and impart at the same time a passive sense to the infinitive; thus, पवनः शक्त्वं सालिङ्गितुम् अङ्गेः for पवनः शक्त्वं &c. 'the breeze is able to be embraced by the limbs' (Śakuntalā, verse 60). Again, शक्त्वं अञ्जलिभिः पातुं वाताः 'the breezes are able to be drunk by the hollowed palms;' विभूतयः शक्त्वं अयामुम् 'great successes are able to be obtained.' Observe a similar use of युक्तम् in न युक्तं भवान् वक्तुम् 'his Highness is not proper to be addressed' (Mahā-bh. Adi-p. 27).

907. It is not uncommon to find this participle standing merely in the place of a future tense, no propriety or obligation being implied, just as the past passive participle stands in the place of a past tense; thus, नूनम् अनेन लुब्धकेन मृगमांसायिना गन्तव्यम् 'in all probability this hunter will go in quest of the deer's flesh,' where गन्तव्यम् is used impersonally; त्वां दृष्ट्वा लोकैः किञ्चिद् पश्यम् 'when the people see you, they will utter some exclamation;' यदि पक्षी पतति तदा मया खादितव्यः 'if the bird falls, then it shall be eaten by me.' See 930. xi.

908. The neuter of this participle is sometimes used infinitively or substantively, as expressive merely of 'the indeterminate action' of the verb, without implying 'necessity' or 'fitness.' In such cases इति may be added; thus, वञ्छयितव्यम् इति 'the being about to deceive,' 'deception' (Hitop. line 416); मर्त्यम् इति 'the being about to die,' 'dying;' but not always; as, जीवितव्यम् 'life.'

### *Participial Nouns of Agency.*

909. The first of these nouns of agency (580) is constantly used in poetry as a substitute for the present participle; implying, however, 'habitual action,' and therefore something more than present time. It is sometimes found governing the same case as the present participle, but united with the word which it governs in one compound; thus, पुरञ्जय 'city-conquering;' प्रियंवद 'speaking kind words;' जलेष्वार 'going in the water;' सरसिन् 'lake-born.' But the word governed is often in the stem; thus, तेजस्कर, 'light-making' (see 69), from *tejas* and *kṛi*; मनोहर, 'mind-captivating,' from *manas* and *hṛi* (64); बहुद, 'giving much,' from *bahu* and *dā*; आत्मज्ञ, 'self-knowing,' from *ātman* and *jñā* (57. b).

910. The second (581) is sometimes, but rarely, found as a participle governing the case of the verb; thus, **वाक्कं वक्ता** 'speaking a speech;' **बहुनागेगां बोदा** 'bearing the Ganges.'

911. The first and second species of the third (582. a. b), like the first, have often the sense of present participles, and are then always united with the stem of the word which they govern in one compound; thus, **मनोहारिन्**, 'mind-captivating,' from *manas* and *hri*; **कार्यसाधक**, 'effective of the business,' from *kārya* and *sidh*. They may sometimes govern the case of the verb whence they are derived, and may then be compounded, or not, with the word which they govern; thus, **ग्रामेवासिन्** or **ग्रामे वासिन्** 'dwelling in a village;' **मुकुलानि चुच्चकः** 'kisser of the buds' (Ratnāvalī, p. 7).

## SYNTAX OF CONJUNCTIONS, PREPOSITIONS, ADVERBS, &c.

### Conjunctions.

912. **च** 'and' (727) is always placed after the word which it connects with another, like *que* in Latin, and can never stand first in a sentence, or in the same place as 'and' in English; thus, **परिक्रम्य सवलोक्य च** 'walking round and looking.' Unlike *que*, however, which must always follow the word of which it is the copulative, it may be admitted to any other part of the sentence, being only excluded from the first place; thus, **तनयम् सचिरात् प्राचो इव सर्क प्रसूय च पावनम्** 'and having after a short time given birth to a pure son, as the eastern quarter (gives birth to) the sun.'

a. Sometimes two *ca*'s are used, when one may be redundant or equivalent to the English 'both;' or the two *ca*'s may be employed antithetically or disjunctively, or to express the contemporaneousness of two events; thus, **सहस्र रात्रिश्च** 'both day and night;' **क हारिणकानां जीवितं च सतिलोलं क च शरास् ते** 'Where on the one hand is the frail existence of fawns? Where on the other are thy arrows?' **क्रन्दितुं च प्रवृत्ता स्त्रीः संस्थानं च ज्योतिर् उन्मिष्य एनां जगाम** 'no sooner had she begun to weep, than a shining apparition in female shape, having snatched her up, departed' (Sakuntalā, verse 131); **ते च प्रापुर् उदन्यन् पुबुधे च आदिपुरुषः** 'they reached the ocean and the Supreme Being awoke' (from his sleep), Raghu-v. x. 6.

b. Observe—When **क**, 'where?' is used as in the above example, it implies 'excessive incompatibility,' or 'incongruity.'

c. Sometimes **च** is used as an emphatic particle, and not as a copulative; thus, **किं च मया परिणीतपूर्वा** 'Was she indeed married by me formerly?'

913. **तथा** 'so,' 'likewise' (727. b), frequently supplies the place of **च**; thus, **अनागतविधाता च प्रत्युत्पन्नमतिस् तथा** 'both Anāgata-vidhātṛi and Pratyutpannamati' (names of the two fish in Hitop. Book IV).

914. **हि** 'for,' **तु** 'but,' **वा** 'or' (727. d, 728. a), like **च**, are excluded from the first place in a sentence; thus, **पूर्वावधारितं श्रेयो दुःखं हि परिवर्तते** 'for happiness formerly scorned turns to misery;' **विपर्यये तु** 'but on the contrary;' **एनां त्यज वा गृहाण वा** 'either abandon her or take her.'

915. **यदि** 'if' and **चेद्** 'if' (727. e) may govern the potential or conditional (see

891), but are also used with the indicative; thus, यदि जीवति भद्राणि पश्यति 'if he live, he will behold prosperity'; यदि मया प्रयोजनम् सस्ति 'if there is need of me'; नृणां चेत् परित्यक्ता को दरिद्रः 'If avarice were abandoned, who would be poor?'

*Prepositions and Adverbs.*

916. Prepositions often govern cases of nouns. See 729, 730.

917. The following examples illustrate the use of adverbs in construction with cases of nouns, as explained at 731.

मांसं शुनोऽग्रे निक्षिप्तम् 'flesh thrown *before* the dog'; तरुणाम् अधः 'under the trees'; नाभेर् अधस्तात् 'below the navel'; वृक्षस्य अधस्तात् 'beneath the tree'; भोजनानन्तरम् 'after eating'; फलम् अन्तरेण 'without fruit'; भर्तुर् अनुमतिम् अन्तरेण 'without the consent of her husband'; धनस्य अर्थम्, or more usually धनार्थम्, 'for the sake of wealth'; विवाहाद् अवैक् 'after marriage'; अवैक् सञ्चयनाद् अस्थाम् 'after collecting the bones'; उपरि, with genitive, occurs rather frequently, and with some latitude of meaning; thus, नाभेर् उपरि 'above the navel'; सिंहस् तस्य उपरि पपात 'the lion fell *upon* him'; मम उपरि विकारितः 'changed in his feelings *towards* me'; तव उपरि असदृशव्यवहारी 'not behaving properly *towards* thee'; पुत्रस्य उपरि क्रुद्धः 'angry *with* his son'; नाभेर् ऊर्ध्वम् 'above the navel'; तदवधेर् ऊर्ध्वम् 'after that period'; संवत्सराद् ऊर्ध्वम् 'after a year,' i. e. 'above a year having expired'; न दण्डाद् च्युते शक्यः कर्तुं पापविनिग्रहः 'the restraint of crime cannot be made *without* punishment'; तव कारणात् 'on thy account'; तस्याः कृते or तत्कृते 'for her sake'; वाटिकाया दक्षिणेन 'to the right of the garden'; तद्विमिश्रे 'on that account'; अभिवादानात् परम् 'after saluting'; अस्माकं पश्चात् 'after us'; स्नानात् पूर्वम् 'before bathing'; विवाहात् पूर्वम् 'before marriage'; स्यलोकनक्षणात् प्रभृति 'from the moment of seeing (him)'; जन्मप्रभृति 'from birth'; ततः प्रभृति 'from that time forward'; उपनयनात् प्रभृति 'from the time of investiture'; प्राङ् निवेदनात् 'before telling'; प्राग् उपनयनात् 'before investiture'; भोजनात् प्राक् 'before eating'; प्राक् may take an accusative; as, प्राग् द्वादशसमाः 'before twelve years are over'; शतं जन्मानि यावत् 'for a hundred births'; सर्पविवरं यावत् 'up to the serpent's hole'; विवराद् वहिर् निःसृत्य 'creeping out of the hole'; हेतुं विना 'without cause'; अपराधेन विना 'without fault'; प्राणिहिंसाव्यतिरेकेण 'without injury to living beings'; पितुः सकाशाद् धनम् सादत्ते 'he receives money *from* his father'; मम समक्षम् 'in my presence'; राज्ञः समीपम् 'near the king'; पुत्रेण सह 'along with his son'; साक्षात् may take an instrumental; as, अन्यैः साक्षात् 'before others'; पुत्रहेतोः 'for the sake of a son.'

918. अलम्, 'enough,' is used with the instrumental, with the force of a prohibitive particle; as, अलं शङ्कया 'away with fear,' 'do not fear.'

a. It is also used with the indeclinable participle; as, अलं रुदित्वा 'enough of weeping!' अलं विचार्य 'enough of consideration!' see also 901. a.

Obs.—अलु is used in the same way; e. g. अलु कृत्वा = अलं कृत्वा (Pāṇ. III. 4, 18).

b. It is sometimes followed by an infinitive; as, न अलम् अस्मि हृदयं निवर्तयितुम् 'I am not able to turn back my heart.'

919. मात्रम् 'even,' 'merely,' at the end of a compound is declinable; as, उत्तरमात्रं न ददाति 'he does not even give an answer; 'न शब्दमात्राद् भेतव्यम्' 'one ought not to be afraid of mere noise; 'शब्दमात्रेण' 'by mere sound; 'वचनमात्रेण' 'by mere words; 'उक्तमात्रे वचने' 'immediately on the mere utterance of the speech.'

920. तथा and यथा, when used as correlatives, are equivalent to the English 'so that,' and the Latin *ita ut*; thus, यथा स्वामी जागर्ति तथा मया कर्तव्यम् 'I must so act that my master awake,' i. e. 'I must do something to make my master awake.'

So also, त्वं न जानासि यथा गृहस्थां करोमि 'Do not you know that I keep watch in the house?'

a. ईदृशम्, तादृशम्, and यादृशम् may be used in the same way; thus, तादृशम् अनायुष्यं न किञ्चिद् विद्यते यादृशं परदारगमनम् 'nothing is so opposed to length of life as intercourse with the wife of another.'

b. यत्, as well as यथा, is used for 'that; ' thus, अयं नूतनो न्यायो यद् अरातिं हत्वा सनापः क्रियते 'this is a new doctrine, that having killed an enemy remorse should be felt.'

921. किम्, 'why?' may often be regarded as a mark of interrogation which is not to be translated, but affects only the tone of voice in which a sentence is uttered; as, जातिमात्रेण किं कश्चित् पूज्यते 'Is any one honoured for mere birth?' (Cf. 837. a.)

a. It sometimes has the force of 'whether; ' as, ज्ञायतां किम् उपयुक्त एतावद् वर्तनं गृह्णाति अनुपयुक्तो वा 'let it be ascertained whether he is worthy to receive so large a salary, or whether he is unworthy; ' मन्त्री वेत्ति किं गुणयुक्तो राजा न वा 'the minister knows whether the king is meritorious or not.'

922. वत् (technically *vati*) as a suffix of comparison or similitude (724) may be compounded with a nominal stem, which if uncompounded would be in the accusative case; thus, आत्मानं मृतवत् सन्दर्श्य 'shewing himself as if dead; ' आश्चर्येण च इदं पश्यति 'he regards it as a wonder.' Also in the locative or genitive case; thus, मथुरावत् सुमे प्राकारः 'a wall in Srughna like that in Mathurá.' According to Pāṇini v. 1, 115, it is used for the instrumental after adjectives of comparison, when some action is expressed; thus, ब्राह्मणेन तुल्यम् अधीते (see 826) may be rendered ब्राह्मणवद् अधीते, but it would not be correct to say पुत्रवत् स्थूलः for पुत्रेण तुल्यः स्थूलः.

923. The negative न is sometimes repeated to give intensity to an affirmation; thus, न न वक्ष्यति 'he will not not say' = वक्ष्यति एव 'he will certainly say.'

924. The indeclinable participle उद्दिश्य, 'having pointed out,' is sometimes used adverbially to express 'on account of,' 'with reference to,' 'towards,' and governs an accusative; thus, किम् उद्दिश्य 'On account of what?' तम् उद्दिश्य 'with reference to him.'

925. The indeclinable participle आरभ्य, 'having begun,' is used adverbially to express 'from,' 'beginning with,' and may either govern an ablative or be placed

after a nominal stem; thus, निमन्त्रणाद् आरभ्य आहं यावत् 'from the time of invitation to the time of the Śrāddha.' निमन्त्रणारभ्य would be equally correct.

926. The interjections धिक् and हा require the accusative; as, धिक् पापिष्ठम् 'Woe to the wretch!' and the vocative interjections the vocative case; as, भोः पान्य 'O traveller!'

a. Adverbs are sometimes used for adjectives in connexion with substantives; as, तत्र शालायाम् for तस्यां शालायाम् 'in that hall;' अमात्येषु मुख्यैः for अमात्येषु मुख्येषु 'among the principal ministers.'

#### ON THE USE OF THE PARTICLE इति.

927. In Sanskrit the *obliqua oratio* is rarely admitted; and when any one relates the words or describes the sentiments or thoughts of another, the relator generally represents him as speaking the actual words, or thinking the thoughts, in his own person.

a. In such cases the particle इति (properly meaning 'so,' 'thus') is often placed after the words quoted, and may be regarded as serving the purpose of inverted commas; thus, शिष्या ऊचुः कृतकृत्या वयम् इति 'the pupils said, "We have accomplished our object;"' not, according to the English or Latin idiom, 'the pupils said that they had accomplished their object.' So also, कलहकारी इति वृते भर्ता 'your husband calls you "quarrelsome,"' where कलहकारी is in the nominative case, as being the actual word supposed to be spoken by the husband himself in his own person. So again, युष्मान् विश्वासभूमय इति सर्वे पक्षिणो मम अग्रे प्रस्तुवन्ति 'all the birds praise you in my presence, saying, "He is an object of confidence,"' where the particle इति is equivalent to 'saying,' and the word विश्वासभूमयः is not in the accusative, to agree with युष्मान्, as might be expected, but in the nominative, as being the actual word supposed to be uttered by the birds in their own persons. In some cases, however, the accusative is retained before इति, as in the following example (Manu II. 153): अज्ञं बालम् इति आहुः 'they call an ignorant man "child."' But in the latter part of the same line it passes into a nominative; as, पिता इति दृष्टुं तु मन्त्रदम् 'but (they call) a teacher of scripture "father."'

928. In narratives and dialogues इति is often placed redundantly at the end of a speech. Again, it may have reference merely to what is passing in the mind either of another person or of one's self. When so employed, it is usually joined with the indeclinable participle, or of some other part of a verb signifying 'to think,' 'to suppose,' &c., and may be translated by the English conjunction 'that,' to which, in fact, it may be regarded as equivalent; thus, मकैटो घण्टां वादयति इति परिज्ञाय 'having ascertained that it is a monkey who rings the bell;' पुनर् अर्थवृद्धिः करणीया इति मतिर् बभूव 'his idea was that an increase of wealth ought again to be made;' धन्योऽहं यस्य यतादृशी भार्या इति मनसि निधाय 'reflecting in his mind that I am happy in possessing such a wife.' The accusative is also

retained before इति in this sense; as, मृतम् इति मत्वा 'thinking that he was dead.' In all these examples the use of इति indicates that a quotation is made of the thoughts of the person at the time when the event took place.

929. Not unfrequently the participle 'saying,' 'thinking,' 'supposing,' &c., is omitted altogether, and इति itself involves the sense of such a participle; as, बालोऽपि न अस्मन्नयो मनुष्य इति भूमिपः 'a king, even though a child, is not to be despised, saying to one's self, "He is a mortal;"' सौहार्दाद् वा विधुर इति वा मयि अनुक्रोशात् 'either through affection or through compassion towards me, saying to yourself, "What a wretched man he is!"' अयं वराहः । अयं शार्दूल इति वनराजिषु आह्वय्यते 'There's a boar! Yonder's a tiger! so crying out, it is wandered about (by us) in the paths of the woods.'

## CHAPTER X.

### EXERCISES IN TRANSLATION AND PARSING.

930. STORY OF THE SAGE AND THE MOUSE, FROM THE HITOPADEŚA,  
TRANSLATED AND PARSED.

i. अस्ति गौतमस्य मुनेस् तपोवने महातपा नाम मुनिः ।  
'There is in the sacred grove of the sage Gautama a sage named Mahátapas (Great-devotion).'

ii. तेनाश्रमसन्निधाने मूषिकशवकः काकमुखाद् भ्रष्टो दृष्टः । 'By him, in the neighbourhood of his hermitage, a young mouse, fallen from the beak of a crow, was seen.'

iii. ततो दयायुक्तेन तेन मुनिना नीवारकणैः संवर्धितः ।  
'Then by that sage, touched with compassion, with grains of wild rice it was reared.'

iv. तद्नन्तरं मूषिकं खादितुम् अनुधावन् विडालो मुनिना दृष्टः । 'Soon after this, a cat was observed by the sage running after the mouse to devour it.'

v. तं मूषिकं भीतम् आलोक्य तपःप्रभावात् तेन मुनिना मूषिको बलिष्ठो विडालः कृतः । 'Perceiving the mouse terrified, by that sage, through the efficacy of his devotion, the mouse was changed into a very strong cat.'

vi. स विडालः कुकुराद् बिभेति । ततः कुकुरः कृतः ।  
 कुकुरस्य व्याघ्रान् महद् भयम् । तदनन्तरं स व्याघ्रः कृतः ।  
 'The cat fears the dog : upon that it was changed into a dog. Great  
 is the dread of the dog for a tiger : then it was changed into a tiger.'

vii. अथ व्याघ्रम् अपि मूषिकनिर्विशेषं पश्यति मुनिः ।  
 'Now the sage regards even the tiger as not differing at all from  
 the mouse.'

viii. अतः सर्वे तत्रस्था जनास् तं व्याघ्रं दृष्ट्वा वदन्ति ।  
 'Then all the persons residing in the neighbourhood, seeing the  
 tiger, say.'

ix. अनेन मुनिना मूषिकोऽयं व्याघ्रतां नीतः । 'By this  
 sage this mouse has been brought to the condition of a tiger.'

x. एतच् छुत्वा स व्याघ्रः सव्यथोऽचिन्तयत् । 'The tiger  
 overhearing this, being uneasy, reflected.'

xi. यावद् अनेन मुनिना जीवितव्यं तावद् इदं मम  
 स्वरूपाख्यानम् अकीर्तिकरं न पलायिष्यते । 'As long as it  
 shall be lived by this sage, so long this disgraceful story of my  
 original condition will not die away.'

xii. इति समालोच्य मुनिं हन्तुं समुद्यतः । 'Thus reflecting,  
 he prepared (was about) to kill the sage.'

xiii. मुनिस् तस्य चिकीर्षितं ज्ञात्वा पुनर् मूषिको भव  
 इत्युक्त्वा मूषिक एव कृतः । 'The sage discovering his intention,  
 saying, "Again become a mouse," he was reduced to (his former  
 state of) a mouse.'

931. Observe in this story: 1st, the simplicity of the style; 2ndly,  
 the prevalence of compound words; 3rdly, the scarcity of verbs;  
 4thly, the prevalence of the past passive participle with the agent  
 in the instrumental case for expressing indefinite past time, in lieu  
 of the past tense active with the nominative: see 895, with note.

932. i.—*Asti*, 'there is,' 3rd sing. pres. of *rt. as*, cl. 2 (584). *Gautamasya*, 'of  
 Gautama,' gen. m. (103). *Munes*, 'of the sage,' gen. m. (110): final *s* remains by

2. *Tapo-vane*, 'in the sacred grove' (lit. 'in the penance-grove'), genitively dependent comp. (743); the first member formed by the stem *tapas*, 'penance,' as becoming *o* by 64; the last member, by the loc. case of *vana*, 'grove,' neut. (104). *Mahá-tapá*, 'having great devotion' (164. a), relative form of descriptive comp. (766); the first member formed by *mahá* (substituted for *mahat*, 778), 'great,' the last member, by the nom. case masc. of the neuter noun *tapas*, 'devotion' (164. a): final *s* dropped by 66. a. *Nána*, 'by name,' an adverb (713. b). *Muniḥ*, 'a sage,' nom. masc. (110): final *s* passes into Visarga by 63. a.

ii.—*Tena*, 'by him,' instr. of pron. *tad* (220). *Áśrama-sannidhāne*, 'in the neighbourhood of his hermitage,' genitively dependent comp. (743); the first member formed by the nominal stem *áśrama*, 'hermitage,' the last member, by the loc. case of *sannidhāna*, 'neighbourhood,' neut. (104). The final *a* of *tena* blends with the initial *á* of *áśrama* by 31. *Múshika-śavakah*, 'a young mouse,' or 'the young of a mouse,' genitively dependent comp. (743); formed from the nominal stem *múshika*, 'a mouse,' and the nom. of *śavaka*, 'the young of any animal' (103): final *s* becomes Visarga by 63. *Káka-mukhád*, 'from the beak (or mouth) of a crow,' genitively dependent comp.; formed from the nominal stem *káka*, 'a crow,' and the abl. of *mukha*, 'mouth,' neut. (104); *t* being changed to *d* by 45. *Bhrashṭo*, 'fallen,' nom. sing. masc. of the past pass. part. of rt. *bhrasṭ* (544. a): *as* changed to *o* by 64. *Dṛishṭaḥ*, 'seen,' nom. sing. masc. of the past pass. part. of rt. *dṛiś*: final *s* becomes Visarga by 63. a.

iii.—*Tato*, 'then,' adv. (719): *as* changed to *o* by 64. *Dayá-yuktena*, 'touched with compassion,' instrumentally dependent comp. (740); formed from the nominal stem *dayá*, 'compassion,' and the instr. of *yukta*, 'endowed with,' past pass. part. of rt. *yuj* (670). *Tena*, see ii. above. *Muniná*, 'by the sage,' instr. m. (110). *Nívāra-kayaiḥ*, 'with grains of wild rice,' genitively dependent comp. (743); formed from the nominal stem *nívāra*, 'wild rice,' and the instr. pl. of *kaṇa*: final *s* becomes Visarga by 63. *Saṃvardhitāḥ*, 'reared,' nom. sing. of past pass. part. of causal of *vr̥dh* with *saṃ* (549): final *s* becomes Visarga by 63. a.

iv.—*Tad-anantaram*, 'soon after this,' compound adverb; formed with the pronominal stem *tad*, 'this' (220), and the adverb *anantaram*, 'after' (731, 917). *Múshikaṃ*, acc. m. (103). *Khādītum*, 'to eat,' infinitive of rt. *khād* (458, 868). *Anudhávam*, 'pursuing after,' 'running after,' nom. sing. masc. of the pres. part. Par. of rt. *dhāv*, 'to run,' with *anu*, 'after' (524). *Vidáto*, 'a cat,' nom. case masc. (103): *as* changed to *o* by 64. *Muniná*, see iii. above. *Dṛishṭaḥ*, see ii.

v.—*Taṃ*, acc. case masc. of pron. *tad* (220), used as a definite article, see 795. *Múshikaṃ*, see iv. *Bhītam*, 'terrified,' acc. sing. masc. of the past pass. part. of rt. *bhī* (532). *Álokya*, 'perceiving,' indec. part. of rt. *lok*, with prep. *á* (559). *Tapāḥ-prabhávāt*, 'through the efficacy of his devotion' (814), genitively dependent comp. (743); formed by the nominal stem *tapas*, 'devotion,' *s* being changed to Visarga by 63, and the abl. case of *prabháva*, noun of the first class, masc. (103). *Tena*, see ii. *Muniná*, see iii. *Múshiko*, nom. m. (103): *as* changed to *o* by 64. *Balishṭho*, 'very strong,' nom. masc. of the superlative of *balin*, 'strong,' (see 193): *as* changed to *o* by 64. *Vidátaḥ*, see iv: final *s* becomes Visarga by 63. *Kṛitaḥ*,



'changed,' 'made,' nom. sing. masc. of past pass. part. of rt. *kṛi* (682): final *s* becomes Visarga by 63. *a*.

vi.—*Sa*, nom. case of *tad* (220), used as a definite article (795): final *s* dropped by 67. *Viḍḍaḥ*, see iv. *Kukkurād*, 'the dog' (103), abl. after a verb of 'fearing' (855): *t* changed to *d* by 45. *Bibheti*, 'fears,' 3rd sing. pres. of rt. *bhī*, cl. 3 (666). *Tataḥ*, 'upon that,' adv. (719): *as* changed to *aḥ* by 63. *Kukkuraḥ*, 'the dog,' nom. m. (103): final *s* becomes Visarga by 63. *Kṛitaḥ*, see v. *Kukkurasya*, 'of the dog,' gen. masc. (103). *Vyāghrād*, 'for the tiger' (103), abl. after a noun of 'fear' (814. e): *t* changed to *n* by 47. *Mahad*, 'great' (142), nom. case, sing. neut.: *t* changed to *d* by 45. *Bhayam*, 'fear,' nom. neut. (104). *Tad-anantaram*, see iv. *Vyāghraḥ*, nom. case: final *s* becomes Visarga by 63. *Kṛitaḥ*, see v.

vii.—*Atha*, 'now,' inceptive particle (727. c). *Vyāghram*, acc. case. *Api*, 'even,' adv. *Mūshika-nirviśeṣaṃ*, 'as not differing at all from the mouse,' relative form of dependent comp. (762); formed from the nominal stem *mūshika*, and the acc. of *viśeṣa*, 'difference,' with *nir* prefixed: or it may be here taken adverbially, see 776. *Paśyati*, 3rd sing. pres. of rt. *dṛśi*, cl. 1 (604). *Muniḥ*, see i.

viii.—*Ataḥ*, 'then,' adv. (719). *Sarve*, 'all,' pronominal adj., nom. plur. masc. (237). *Tatra-sthā*, 'residing in the neighbourhood,' comp. resembling a locatively dependent; formed from the adverb *tatra* (720), 'there,' 'in that place,' and the nom. plur. masc. of the participial noun of agency of rt. *sthā*, 'to remain' (587): final *s* dropped by 66. *a*. *Janās*, 'persons,' nom. pl. masc. (103): final *s* remains by 62. *Taṃ*, acc. of pron. *tad* (220), used as a definite article (795). *Vyāghram*, 'tiger,' acc. masc. (103). *Dṛiṣṭvā*, 'having seen,' indec. past part. of rt. *dṛśi* (556). *Vadanti*, 'they say,' 3rd pl. pres. of rt. *vad*, cl. 1 (599).

ix.—*Anena*, 'by this,' instr. of pron. *idam* (224). *Munind*, see iii. *Mūshiko*, nom. masc.: *as* changed to *o* by 64. *a*. *Ayaṃ*, 'this,' nom. masc. (224): the initial *a* cut off by 64. *a*. *Vyāghratām*, 'the condition of a tiger,' fem. abstract noun (105), acc. case, formed from *vyāghra*, 'a tiger,' by the suffix *tā* (80. LXII). *Niṭaḥ*, 'brought,' nom. sing. masc. of past pass. part. of rt. *ni* (532).

x.—*Etad*, 'this,' acc. neut. of *etad* (223): *t* changed to *ṭ* by 49. *Āhrutvā*, 'over-hearing,' indec. part. of rt. *śru* (676, 556); see 49. *Vyāghraḥ*, nom. case: final *s* becomes Visarga by 63. *Sa-vyatho*, 'uneasy,' relative form of indeclinable comp., formed by prefixing *sa* to the fem. substantive *vyathā* (769): *as* changed to *o* by 64. *a*. *Acintayat*, 'reflected,' 3rd sing. impf. of *ānti*, cl. 10 (641): the initial *a* cut off by 64. *a*.

xi.—*Yāvad*, 'as long as,' adv. (713. a): *t* changed to *d* by 45. *Anena*, see ix. *Jīvatyaṃ*, 'to be lived,' nom. neut. of the fut. pass. part. of rt. *jīv* (569, 905. a, 907). *Tāvad*, 'so long,' adv. correlative to *yāvāt* (713. a). *Idaṃ*, 'this,' nom. neut. of the demonstrative pron. at 224. *Mama*, 'of me,' gen. of pron. *aḥam*, 'I' (218). *Svarūpākhyānam*, 'story of my original condition,' genitively dependent comp. (743); formed from the nominal stem *svarūpa*, 'natural form' (see 232. b), and the nom. of *ākhyāna*, neut. (104): *m* retained by 60. *Akīrtti-karam*, 'disgraceful,' accusatively dependent comp. (739); formed from the nominal stem *akīrtti*, 'disgrace,' and the nom. neut. of the participial noun of agency *kara*, 'causing,' from *kṛi*, 'to

do' (580). *Na*, 'not,' adv. (717. a). *Paldyishyate*, 'will die away,' 3rd sing. 2nd fut. *Atm.* of the compound verb *paláy*, formed by combining *rt. i* or *ay* with prep. *pará* (783. n).

xii.—*Iti*, 'thus,' adv. (717. e; see also 928). *Samáloçya*, 'reflecting,' indec. part. of the verb *sam-á-loç* (559), formed by combining *rt. loç* with the preps. *sam* and *á* (784). *Muniñ*, acc. case. *Hantum*, 'to kill,' infinitive of *rt. han* (458, 868, 654). *Samudyatah*, 'prepared,' nom. sing. masc. of past pass. part. of *sam-ud-yam*, formed by combining *rt. yam* with the preps. *sam* and *ud* (545).

xiii.—*Munis*, nom. case: final *s* remains by 62. *Tasya*, 'of him,' gen. of *tad* (220). *Çiktrshitam*, 'intention,' acc. neut. of past pass. part. of desid. of *rt. kṛi*, 'to do' (550, 502), used as a substantive (896. b). *Jñátvá*, 'discovering,' indec. part. of *rt. jñá* (556, 688). *Punar*, 'again,' adv. (717. e): *r* remains by 71. *d. Múshiko*, nom. case: *as* changed to *o* by 64. *Bhava*, 'become,' 2nd sing. impv. of *rt. bhú* (585). *Ity* answers to inverted commas, see 927. a: the final *i* changed to *y* by 34. *Uktá*, 'saying,' indec. part. of *rt. vaç* (556, 650). *Múshika*, nom. case: final *s* dropped by 66. *Eva*, 'indeed,' adv. (717).

## SENTENCES TO BE TRANSLATED AND PARSED.

933. Note—The numbers over the words in the following sentences refer to the rules of the foregoing grammar.

स आगच्छतु । तौ आगच्छताम् । आवाम् आगच्छाव ।  
त उपविशन्तु । तौ शृणुताम् । ते शृण्वन्तु । अहं तिष्ठानि ।  
युवां तिष्ठतम् । वयम् उत्तिष्ठाम । स करोतु । त्वं कुरु । वयं  
करवामहे । स चिन्तयतु । त्वम् अत्रधेहि । ते ददतु । यूयं  
दत्त । भवान् एतु । कुच भवान् वसति । यूयं कुच वसथ ।  
भवान् शेताम् । ते शेरताम् । नरः स्वपितु । ते सर्वे सुषुपुः ।  
नरो गृहं याति । युष्माभिः किञ्चिद् भोक्तव्यम् । वयं शास्त्रम्  
अध्ययामहे । अस्माभिः शास्त्राण्यध्येतव्यानि । त्वम् अन्नं  
भुङ्क्ष्व । मया न्नं भुज्यताम् । त्वया दुग्धं पीयताम् । यूयं जलं  
पिवत । यद् अहं जानामि तद् युष्मान् अध्यापयिष्यामि ।  
मा दिवा स्वाप्सोः । नदीं मा गाः । मा शब्दाद् बिभीत ।  
मा मां निरपराधं बधान ॥

राचिशेषे विद्याधीं शयनाद् उत्तिष्ठेत् ॥  
 मातापित्रीस् तुष्ट्या सर्वस्य तपसः फलं प्राप्नोति ॥  
 ईरिणे वोजम् उष्मा कर्षकः फलं न प्राप्नोति ॥  
 राचिर् भूतानां स्वप्नार्थं भवति दिनं च कर्मानुष्ठानार्थम् ॥  
 वहिः शौचं मृद्धारिभ्याम् अन्तः शौचं रागद्वेषादित्यागेन  
 क्रियते ॥  
 न जातु कामः कामानाम् उपभोगेन शाम्यति ॥  
 व्यसनस्य च मृत्योश्च व्यसनं कष्टम् उच्यते ॥  
 आ मृत्योः श्रीसिद्धयर्थम् उद्यमं कुर्यात् ॥  
 अङ्गिर् गात्राणि शुध्यन्ति मनस् तु निषिद्धचिन्तादिना  
 दूषितं सत्याभिधानेन ॥

SCHEME OF THE MORE COMMON SANSKRIT METRES.

934. Metres are divided into two grand classes: 1. *Varṇa-vṛtta*,  
2. *Mātrā-vṛtta*. The first has two subdivisions, A and B.

CLASS I.—*Varṇa-vṛtta*.

- A. *Metres, consisting of two half-verses, determined by the number of SYLLABLES in the Páda or quarter-verse.*

Note—It may be useful to prefix to the following schemes of metres a list of technical prosodial terms: पाद = the fourth part of a verse; मात्रा = an instant or prosodial unit = a short syllable; गण = four Mátrás; यति = a pause; गुरु or ग = a long syllable (—); लघु or ल = a short syllable (○); गग = a spondee (— —); लल = a pyrrhic (○ ○); गल = a trochee (— ○); लग = an iambus (○ —); म = a molossus (— — —); भ = a dactyl (— ○ ○); न = a tribrach (○ ○ ○); य = a bacchic (○ — —); र = a cretic (— ○ —); स = an anapaest (○ ○ —); ण = an anti-bacchic (— — ○); ज = an amphibrach (○ — ○).

Śloka or Anuṣṭubh (8 syllables to the Páda or quarter-verse).

935. The commonest of all the infinite variety of Sanskrit metres is the Śloka or Anuṣṭubh. This is the metre which chiefly prevails in the great epic poems.

It consists of four quarter-verses of 8 syllables each or two lines of 16 syllables,

but the rules which regulate one line apply equally to the other; so that it is only necessary to give the scheme of one line, as follows:—

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 ||  
• • • • ∪ ∪ ∪ • • • • ∪ — ∪ • ||

Note—The mark • denotes either long or short.

The 1st, 2nd, 3rd, 4th, 9th, 10th, 11th, and 12th syllables may be either long or short. The 8th, as ending the Páda, and the 16th, as ending the half-verse, are also common. Since the half-verse is considered as divided into two parts at the 8th syllable, it is an almost universal rule that this syllable must end a word, whether simple or compound\*.

The 5th syllable ought always to be short. The 6th and 7th should be long; but instances are not unusual in the Mahá-bhárata of the 6th being short, in which case the 7th should be short also. But occasional variations from these last rules occur.

The last 4 syllables form two iambics; the 13th being always short, the 14th always long, and the 15th always short.

Every Sloka, or couplet of two lines, ought to form a complete sentence in itself, and contain both subject and predicate. Not unfrequently, however, in the Rámáyana and Mahá-bhárata, three lines are united to form a triplet.

936. In the remaining metres determined by the number of *syllables* in the Páda, each Páda is exactly alike (*sama*); so that it is only necessary to give the scheme of one Páda or quarter-verse.

In printed books each Páda, if it consist of more than 8 syllables, is often made to occupy a line.

937. *Trishṭubh* (11 syllables to the Páda or quarter-verse).

Of this there are 22 varieties. The commonest are—

938. *Indra-vajrá*, — — ∪ — — ∪ ∪ — ∪ — • ||  
1 2 3 4 5 6 7 8 9 10 11 ||  
939. *Upendra-cajrá*, ∪ — ∪ — — ∪ ∪ — ∪ — • ||  
1 2 3 4 5 6 7 8 9 10 11 ||

There is generally a cæsura at the 5th syllable.

Note—The above 2 varieties are sometimes mixed in the same stanza; in which case the metre is called *Upajāti* or *Ákhyánakí*.

940. *Rathoddhatá*, — ∪ — ∪ ∪ ∪ — ∪ — ∪ — ||  
1 2 3 4 5 6 7 8 9 10 11 ||

941. *Jagatí* (12 syllables to the Páda or quarter-verse).

Of this there are 30 varieties. The commonest are—

\* There are, however, rare examples of compound words running through a whole line.

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942. *Varṣa-sthāvila*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 \\ \cup & - & \cup & - & - & \cup & \cup & - & \cup & - & \cup & - \end{matrix} \parallel$

943. *Druta-vilambita*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 \\ \cup & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & - \end{matrix} \parallel$

944. *Atijagatī* (13 syllables to the Páda or quarter-verse).

Of this there are 16 varieties. The commonest are—

945. *Mañju-bhāṣinī*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 \\ \cup & \cup & - & \cup & - & \cup & \cup & \cup & - & \cup & - & \cup & - \end{matrix} \parallel$

946. *Praharṣinī*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 \\ - & - & - & \cup & \cup & \cup & \cup & - & \cup & - & \cup & - & - \end{matrix} \parallel$

947. *Ruṣṛd* or *Prabhāvatī*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 \\ \cup & - & \cup & - & \cup & \cup & \cup & \cup & - & \cup & - & \cup & - \end{matrix} \parallel$

948. *Śakvarī* or *Śakkarī* or *Śarkarī* (14 syllables to the Páda).

Of this there are 20 varieties. The commonest is—

949. *Vasanta-līlakā*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 \\ - & - & \cup & - & \cup & \cup & \cup & - & \cup & \cup & - & \cup & - & - \end{matrix} \parallel$

950. *Atiśakvarī* or *Atiśakkarī* (15 syllables to the Páda).

Of this there are 18 varieties. The commonest is—

951. *Mālinī* or *Mānini*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 \\ \cup & \cup & \cup & \cup & \cup & \cup & \cup & - & - & \cup & - & \cup & - & \cup & - \end{matrix} \parallel$

There is a cæsura at the 8th syllable.

952. *Ashṭi* (16 syllables to the Páda or quarter-verse).

Of this there are 12 varieties; none of which are common.

953. *Atyashṭi* (17 syllables to the Páda or quarter-verse).

Of this there are 17 varieties. The commonest are—

954. *Sikharinī*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 \\ \cup & - & - & - & - & - & \cup & \cup & \cup & \cup & \cup & - & - & \cup & \cup & \cup & - \end{matrix} \parallel$

Cæsura at the 6th syllable.

955. *Mandákrántā*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 \\ - & - & - & - & - & \cup & \cup & \cup & \cup & \cup & - & - & \cup & - & \cup & - & - \end{matrix} \parallel$

Cæsura at the 4th and 10th syllables.

956. *Harinī*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 \\ \cup & \cup & \cup & \cup & \cup & - & - & - & - & - & \cup & \cup & \cup & - & \cup & - & - \end{matrix} \parallel$

Cæsura at the 6th and 10th syllables.

957. *Dhṛiti* (18 syllables to the Páda or quarter-verse).

Of this there are 17 varieties, one of which is found in the Raghu-varṣa—

958. *Mahá-mālikā*,  $\begin{matrix} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 & 18 \\ \cup & \cup & \cup & \cup & \cup & \cup & - & \cup & - & - & \cup & - & - & \cup & - & \cup & - & - \end{matrix} \parallel$

\* The mark - is meant to shew that the last syllable is long at the end of the Páda or quarter-verse, but long or short at the end of the half-verse.

959. *Atidhṛiti* (19 syllables to the Páda or quarter-verse).  
Of this there are two kinds, viz. *Atidhṛiti* and *Atidhṛiti*.

Of this there are 13 varieties. The commonest is—

960. *Sárdula-vikrúḍita*, — — — — —<sup>1 2 3 4 5 6 7 8 9 10 11 12</sup> | — — — — —<sup>13 14 15 16 17 18 19</sup> ||  
Cæsura at the 12th syllable.

961. *Kṛiti* (20 syllables to the Páda or quarter-verse).

Of these there are 4 varieties; none of which are common.

962. *Prakṛiti* (21 syllables to the Páda or quarter-verse).

963. *Sragdharā*, — — — — — 1 2 3 4 5 6 7 | 8 9 10 11 12 13 14 | 15 16 17 18 19 20 21 ||  
Cæsure at the 7th and 14th syllables.

964. Of the remaining metres determined by the number of syllables in the Páda, *Ākriti* has 22 syllables, and includes 3 varieties; *Vikṛti* 23 syllables, 6 varieties; *Saṅkṛti* 24 syllables, 5 varieties; *Atikṛti* 25 syllables, 2 varieties; *Utkṛti* 26 syllables, 3 varieties; and *Daṇḍaka* is the name given to all metres which exceed *Utkṛti* in the number of syllables.

965. There are two metres, called *Gāyatrī* and *Ushṇih*, of which the first has only 6 syllables to the quarter-verse, and includes 11 varieties; the second has 7 syllables to the quarter-verse, and includes 8 varieties.

a. When the Páda is so short, the whole verse is sometimes written in one line.

b. Observe, that great license is allowed in metres peculiar to the Vedas; thus in the

966. *Gāyatrī,*

which may be regarded as consisting of a triplet of 3 divisions of 8 syllables each, or of 6 feet of 4 syllables each, generally printed in one line, the quantity of each syllable is very irregular. The following verse exhibits the most usual quantities :

$$\begin{array}{ccccccc} & & 1 & & 2 & & 3 \\ & a & & b & & a & & b \\ \cdot & \cdot & \cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\ | & \cup & - & \cup & | & \cup & - & \cup & | & \cup & - & \cup & | \end{array}$$

but even in the *b* verse of each division the quantity may vary.

**B. Metres, consisting of two half-verses, determined by the number of SYLLABLES\* in the HALF-VERSE (each half-verse being alike, *ardha-samā*).**

967. This class contains 7 genera, but no varieties under each genus. Of these the commonest are—

\* This class of metres is said to be regulated by the number of feet or Mátrás in the half-verse, in the same way as class II. But as each half-verse is generally distributed into fixed long or short syllables, and no option is allowed for each foot between a spondee, anapaest, dactyl, proceleusmaticus, and amphibrach, it will obviate confusion to regard this class as determined by syllables, like class I. A.

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968. *Vaitāliya* (21 syllables to the half-verse).

1 2 3 4 5 6 7 8 9 10 | 11 12 13 14 15 16 17 18 19 20 21 ||  
 ∪ ∪ — ∪ ∪ — ∪ — ∪ — | ∪ ∪ — — ∪ ∪ — ∪ — ∪ . ||

There is a cæsura at the 10th syllable.

969. *Aupaṭṭhandasika* (23 syllables to the half-verse).

The scheme of this metre is the same as the last, with a long syllable added after the 10th and last syllable in the line; the cæsura being at the 11th syllable.

970. *Pushpitāgrā* (25 syllables to the half-verse).

1 2 3 4 5 6 7 8 9 10 11 12 | 13 14 15 16 17 18 19 20 21 22 23 24 25 ||  
 ∪ ∪ ∪ ∪ ∪ ∪ — ∪ — ∪ — — | ∪ ∪ ∪ ∪ — ∪ ∪ — ∪ — ∪ — ∪ . ||

There is a cæsura at the 12th syllable.

CLASS II.—*Mātrā-vṛtta*, consisting of two half-verses, determined by the number of FEET in the whole verse (each foot containing generally four Mātrās).

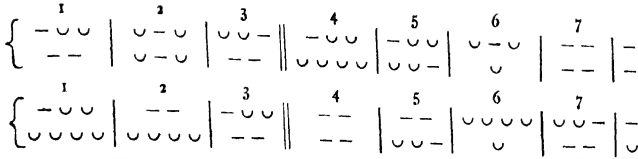
971. Note—Each foot is supposed to consist of four Mātrās or instants, and a short syllable is equivalent to one instant, a long syllable to two. Hence only such feet can be used as are equivalent to four Mātrās; and of this kind are the dactyl (— ∪ ∪), the spondee (— —), the anapæst (∪ ∪ —), the amphibrach (∪ — ∪), and the proceleusmaticus (∪ ∪ ∪); any one of which may be employed.

Of this class of metres the commonest is the

972. *Āryā* or *Gāthā*.

Each half-verse consists of seven and a half feet; and each foot contains four Mātrās, excepting the 6th of the second half-verse, which contains only one, and is therefore a single short syllable. Hence there are 30 Mātrās in the first half-verse, and 27 in the second. The half-foot at the end of each half-verse is generally, but not always, a long syllable; the 6th foot of the first half-verse must be either an amphibrach or proceleusmaticus; and the 1st, 3rd, 5th, and 7th feet must not be amphibrachs. The cæsura commonly takes place at the end of the 3rd foot in each half-verse, and the measure is then sometimes called *Paṭhyā*. The following are a few examples:

{ 1 — — | 2 ∪ — ∪ | 3 ∪ ∪ — || 4 — — ∪ | 5 — ∪ ∪ | 6 ∪ — ∪ | 7 — — | —  
 { 1 — — | 2 ∪ — ∪ | 3 — — || 4 — — ∪ | 5 — — ∪ | 6 ∪ — ∪ | 7 — ∪ ∪ | —  
 { 1 ∪ — ∪ | 2 — — ∪ | 3 — — || 4 ∪ — ∪ | 5 — ∪ ∪ | 6 ∪ — ∪ | 7 — — | —



973. The *Udgîti* metre only differs from the *Āryā* in inverting the half-verses, and placing the short half-verse, with 27 Mātrās, first in order.

974. There are three other varieties:—In the *Upagîti*, both half-verses consist of 27 Mātrās; in the *Gîti*, both consist of 30 Mātrās; and in the *Āryāgîti*, of 32.

## ACCENTUATION.

975. Accentuation (*svara*, 'tone') in Sanskrit is only marked in the Vedas. Probably the original object of the marks used was to denote that peculiar change in the ordinary intonation practised in reciting the hymns, which consisted in the occasional raising of the voice to a higher pitch than the usual monotone. Only three names for different kinds of accent or tone are generally recognized by grammarians; viz. 1. *Uddāta*, 'raised,' i. e. the elevated tone or high pitch, marked in Roman writing by the acute accent; 2. *An-udāta*, 'not raised,' i. e. the accentless tone; 3. *Svarita*, 'sounded,' i. e. the moderate tone, neither high nor low, but a combination of the two (*samdhāra*, Pāṇ. 1. 2, 32), which is produced in the following manner: In pronouncing the syllable immediately following the high-toned syllable, the voice unable to lower itself abruptly to the level of the low intonation, is sustained in a tone not as high as the *udāta*, and yet not so low as the *an-udāta*. A syllable uttered with this mixed intonation is said to be *svārīta*, 'sounded.' These three accents, according to native grammarians, are severally produced, through intensifying (*āyāma*), relaxing (*viśrambha*), and throwing out the voice (*ākshepa*); and these operations are said to be connected with an upward, downward, and horizontal motion (*tiryag-gamana*) of the organs of utterance, which may be illustrated by the movements of the hand in conducting a musical performance\*.

976. But although there are only three general names for the accents, it is clear that there are only two positive tones, viz. the *udāta* or high tone, and *svārīta* or mixed tone, the *an-udāta* representing the neutral, monotonous, accentless sound, which lies like a flat horizontal line below the two positive sounds. There remains

\* In native grammars the *udāta* sound of a vowel is said to result from employing the upper half of the organs of utterance, and the *an-udāta* from employing the lower half. In my recent travels in India I frequently heard the Vedas recited and intoned by Pandits at Benares, Calcutta, Bombay, Poona, &c., and found to my surprise that the voice is not now raised in pronouncing the *udāta* syllable. Great stress is laid on the *an-udāta* and *svārīta*, but none upon the *udāta*; and I was told that the absence of all mark on this latter syllable is an indication of the absence of accent in intoning.



no designation for the low tone, properly so called, i. e. the tone which immediately precedes the high and is lower than the flat horizontal line taken to represent the general accentless sound. The fact is that the exertion required to produce the high tone (*udatta*) is so great that in order to obtain the proper pitch, the voice is obliged to lower the tone of the preceding syllable as much below this flat line as the syllable that bears the *udatta* is raised above it; and Pāṇini himself explains this lower tone by the term *sannatara* (compar. of *sanna*, 'sunk,' for which the commentators have substituted the expression *anuddattatara*), while he explains the neutral, accentless tone by the term *eka-śruti*, i. e. the one accentless sound in which the ear can perceive no variation.

977. The expression *anuddattatara*, then, is now adopted to designate the lowest sound of all, or that immediately preceding the *udatta* or high tone. But no special mark distinguishes this sound from the *an-udatta*. It must be borne in mind that no simple uncompound word, whatever the number of its syllables, has properly more than one syllable accented. This syllable is called either *udatta* or *svarita*, according as it is pronounced with a high or mixed tone. But if a word have only a *svarita* accent, then this *svarita* must be of the kind called independent, although it may have arisen from the blending of two syllables, one of which was originally *udatta*, as in तन्वा (for *tanu-ā*, where the middle syllable was *udatta*). A word having either the *udatta* or the *svarita* accent on the first syllable is called in the one case *ādy-udatta*, in the other *ādi-svarita*; having either the one or other accent on the middle is in the one case *madhyodatta*, in the other *madhya-svarita*; having either the one or other accent at the end is in the one case *antodatta*, in the other *anta-svarita*. All the syllables of a word except the one which is either an *udatta* or independent *svarita* are *an-udatta*. Although, however, no one word can have both an *udatta* and an independent *svarita*, yet, if a word having an *udatta* is followed by an *an-udatta*, this *an-udatta* becomes a dependent *svarita*, which is really the commonest form of *svarita* accent.

978. As to the method of marking the tones, the *udatta* or high tone is never marked at all, so that if a word of one syllable is *udatta* it remains simply unmarked, as पूः; if a monosyllable is *an-udatta* it has a horizontal stroke underneath, as नो; if *svarita*, it has an upright mark above, as क्क. A word of two syllables, both of which are *an-udatta*, has two horizontal marks below, thus समः; and if the first syllable is *udatta* it is marked thus, इन्द्रः; if the last is *udatta*, thus अग्निः. A word of more than two syllables being entirely *an-udatta* (*sarvānuddatta*) has horizontal marks under all the syllables, thus अवर्धनः; but if one of the syllables is *udatta*, the horizontal stroke immediately preceding it marks the *anuddattatara*, as in अमुषानः, where the first and second syllables are *an-udatta* and the third *anuddattatara*, the fourth being *udatta*; and if the *udatta* syllable is followed by another *an-udatta*, this becomes a dependent *svarita*, and is marked by an upright stroke, as in वैश्वानराय (Rig-veda III. 3, 1). Similarly, in a word of three syllables like चकार, the syllable च is *anuddattatara*, का is *udatta*, and र is *svarita*.

It should be noted that in Romanized Sanskrit printing and writing it is usual instead of leaving the *udatta* unmarked to treat that as the only accent to be marked, and to treat both *anudattatara* and dependent *svarita* as *an-udatta* or without any accent at all.

979. The foregoing explanations will make clear how it is that in the *Saṃhitā* of the *Rig-veda* an *anudattatara* mark is generally the beginning of a series of three accents, of which the dependent *svarita* is the end; the appearance of this *anudattatara* mark preparing the reader for an *udatta* immediately following, as well as for a dependent *svarita*. This last, however, may sometimes be retarded by a new *udatta* syllable, as in *दिवा पृतयन्तम्*, where the syllable *प*, which would otherwise be a dependent *svarita*, becomes changed to an *anudattatara* because of the *udatta* syllable *त* following.

980. But if an independent *svarita* is immediately followed by an *udatta* or by another independent *svarita*, a curious contrivance is adopted. Should the syllable bearing the independent *svarita* end in a short vowel, the numeral १ is used to carry the *svarita* with an *anudattatara* under it, e. g. *अपस्य॑न* (*Rig-veda* x. 89, 2), *सुन्व॑ः पर्वता॒स* (iv. 17, 2); and should the syllable end in a long vowel, the numeral ३ is employed in the same way, but the *anudattatara* mark is placed both under the long vowel and the numeral, e. g. *वि॒भो॒ऽवि॒भू॒तयो* (i. 166, 11), *न॒द्यो॒ऽक्षप* (iv. 55, 6), *ह्यो॒ऽपि* (vi. 21, 8).

981. It should also be pointed out that the absence of mark is employed in a sentence to denote *an-udatta* as well as *udatta*; thus, in the *Saṃhitā* of the *Veda*, at the commencement of a sentence a horizontal stroke underneath marks the first *anudattatara* syllable of the sentence as well as all such *an-udatta* syllables as precede; the next syllable, if without mark, is *udatta*; and the next, if it has an upright mark, is *svarita*; but the next, if it has no mark, is *an-udatta*; and the absence of all mark after the upright mark, continues to denote *an-udatta* until the appearance of the next horizontal mark, which is *anudattatara*. In fact, all the syllables, both in words and sentences, which follow the *svarita* are supposed to be pronounced in the accentless tone until the voice has to be depressed for the utterance of another *udatta* syllable.

With regard to the absence of accentuation, we may note that in direct sentences a verb (unless it is the first word) is regarded as an enclitic and loses its accent. The same rule applies to Vocative cases, which are accented only when they begin a sentence, and then on the first syllable. Verbs preserve their accent in conditional sentences and in a few exceptional cases.

982. The system of accentuation in the *Prātisākhya*s often differs from that of *Pāṇini*. The rules given by these treatises for determining the accent when two vowels (each bearing an accent) blend into one are very precise, but are liable to exceptions. The following are some of those most usually given: *udatta + udatta = udatta*; *udatta + anudatta = udatta*; *anudatta + anudatta = anudatta*; *svarita + udatta = udatta*; *svarita + anudatta = svarita*. When *anudatta* vowels are pronounced with the *udatta* tone, this is called in the

*Prātisākhyaś praśaṅga*. When the accent of two vowels is blended into one, this is called *praśliṣṭa*, *saṁdveṣa*, *ekibhāva*. The expressions *tairovyaijāna* and *vaiyritta* are used to denote forms of the dependent *svarita*; while *kshaipra* and *jātya* apply to the independent *svaritas* caused by the blending of the accents of two vowels, the first of which has passed into the semivowel *y* or *v*.

983. A few compound words (generally names of Vedic deities) have two accents, and are therefore called *dvir-udātta*, e. g. *बृहस्पतिः*, *तनूनपात्*, where the first syllable being *udātta* remains unmarked, and the second being *an-udātta* ought to become a dependent *svarita*, but the third being *udātta* again the second becomes *anudattatara* and is so marked. In *मित्रावरुणौ* both the second and third syllables are *udātta*. A compound (called *trir-udātta*) may even have three *udātta* syllables, as in *इन्द्रावृहस्पती*.

984. In the Pada text where compounds are divided, if the first half of the compound ends in a *svarita* coming after an *udātta*, and the second begins with an *udātta*, the *svarita* accent at the end of the first member of the compound is called *tāthābhāva*.

985. Observe—The accent in Sanskrit is not confined to the last three syllables of a word, as in Greek and Latin.

Observe also—Although the Sanskrit independent *svarita* is in some respects similar to the Greek circumflex, it should be borne in mind, that the latter is confined to long, whereas the *svarita* may also be applied to short syllables\*.

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\* See on the subject of Vedic accentuation, Roth's preface to the *Nirukta*; two treatises by Whitney in the *Journal of the American Oriental Society*, vol. IV. p. 195 &c., and vol. V. p. 387 &c.: *Aufrecht*, de accentu compositorum Sanscriticorum, Bonnæ, 1847; reviewed by *Benfey*, *Gottinger Gelehrte Anzeigen*, 1848, pp. 1995-2010.

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# I N D E X I I I.

## GRAMMATICAL TERMS, AND NAMES OF METRES.

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## SUFFIXES.

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adv.= adverbial suffix. For distinction between *Kṛit*, *Kṛitya*, *Upādi*, and *Taddhita*  
suffixes, see 79.

<p> <i>z</i>, K. 80. i; T. 80. xxxv.  <i>zka</i>, K. 80. ii, 582. b; T. 80. xxxvi.  <i>zki</i>, T. 81. viii.  <i>znga</i>, K. 80. xxxiv.  <i>zṇṇa</i>, K. 80. xxxiv.  <i>at</i>, K. 84. i, 524, 525, 578.  <i>ata</i>, K. 80. xxxiv.  <i>atra</i>, K. 80. iii.  <i>athu</i>, K. 82. i.  <i>an</i>, K. 85. i.  <i>ana</i>, K. 80. iv, 582. c.  <i>anīya</i>, K. 80. v, 570.  <i>anta</i>, K. 80. xxxiv.  <i>anya</i>, K. 80. xxxiv.  <i>apa</i>, K. 80. xxxiv.  <i>api</i>, adv., 228-230, 718.  <i>abha</i>, K. 80. xxxiv.  <i>am</i>, adv. ind. part., 567.  <i>ama</i>, K. 80. xxxiv.  <i>amba</i>, K. 80. xxxiv.  <i>ara</i>, K. 80. xxix.  <i>ala</i>, K. 80. xxx.  <i>as</i>, K. 86. i.  <i>asa</i>, K. 80. xxxiv.  <i>asāna</i>, K. 80. xxxiv.  <i>ā</i>, K. 80. i.  <i>āka</i>, K. 80. vii.  <i>āta</i>, T. 80. xxxvii.  <i>āṇaka</i>, K. 80. xxxiv. </p>	<p> <i>ātu</i>, K. 82. ii.  <i>āna</i>, K. 80. viii, 526. a. Obs., 527, 528.  <i>ānaka</i>, K. 80. xxiv.  <i>ānt</i>, T. 80. xxxviii.  <i>āyana</i>, T. 80. xxxix.  <i>āyani</i>, T. 81. ix.  <i>āyya</i>, K. 80. xxxiv.  <i>āra</i>, K. 80. xxxiv.  <i>āru</i>, K. 82. iii.  <i>ālu</i>, K. 80. xxiv; T. 80. xl.  <i>ālu</i>, K. 82. iv.  <i>i</i>, K. 81. i; T. 81. x.  <i>ika</i>, K. 80. xxxiv; T. 80. xli.  <i>it</i>, K. 84. ii.  <i>ita</i>, K. 80. ix; T. 80. xlii.  <i>ituu</i>, K. 82. v.  <i>in</i>, K. 85. ii, 582. a; T. 85. vi.  <i>ina</i>, T. 80. xliii.  <i>ineya</i>, T. 80. xlv.  <i>imant</i>, K. 85. iv; T. 85. vii.  <i>iya</i>, T. 80. xlv.  <i>ira</i>, K. 80. x; T. 80. xlvi.  <i>ila</i>, K. 80. x; T. 80. xlvi.  <i>ivas</i>, K. 86. iv.  <i>isha</i>, K. 80. xxiv.  <i>ishṭha</i>, 80. xlviii, 192.  <i>ishṇu</i>, K. 82. vi.  <i>is</i>, K. 86. ii.  <i>ī</i>, K. 80. i, 82. xv. </p>	<p> <i>īka</i>, K. 80. xxiv.  <i>īta</i>, K. 80. xxxiv.  <i>ina</i>, T. 80. xlix.  <i>īya</i>, T. 80. l, 775. b.  <i>īyas</i>, 86. v, 192.  <i>īra</i>, K. 80. xxiv; T. 80. li.  <i>īla</i>, T. 80. li.  <i>īsha</i>, K. 80. xxxiv.  <i>u</i>, K. 82. vii.  <i>uka</i>, K. 80. xii.  <i>utra</i>, K. 80. xxxiv.  <i>una</i>, K. 80. xxxiv.  <i>ura</i>, K. 80. xxix; T. 80. lii.  <i>ula</i>, K. 80. xxx; T. 80. liii.  <i>usha</i>, K. 80. xxxiv.  <i>us</i>, K. 86. iii.  <i>ū</i>, K. 82. xvi.  <i>ūka</i>, K. 80. xiii.  <i>ūkha</i>, K. 80. xxxiv.  <i>ūtha</i>, K. 80. xxxiv.  <i>ūra</i>, K. 80. xxxiv.  <i>ūla</i>, K. 80. xxxiv; T. 80. li.  <i>lv</i>.  <i>enya</i>, K. 80. xiv.  <i>eya</i>, T. 80. lv.  <i>era</i>, K. 80. xv.  <i>elma</i>, K. 80. xxxiv, 576. b.  <i>ora</i>, K. 80. xxiv.  <i>ka</i>, K. 80. xvi; T. 80. lvi;  761. a. </p>
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- kara*, K. 80. xxxiv.  
*kalpa*, T. 80. lvii, 777. *a*.  
*kṛitvas*, adv., 723. *a*.  
*śana*, adv., 228-230, 718.  
*śid*, adv., 228-230, 718.  
*t*, K. 84. iii.  
*ta*, K. 80. xvii, 530.  
*tana*, T. 80. lviii.  
*tama*, T. 80. lix, 191, 211-213.  
*tamám*, adv., 80. lix.  
*taya*, T. 80. lx.  
*tara*, T. 80. lxi, 191.  
*tarám*, adv., 80. lxi, 197.  
*tavya*, K. 80. xviii, 569.  
*tas*, adv., 719.  
*tá*, T. 80. lxii.  
*tát*, K. 84. v; adv., 719. *c*.  
*táti*, T. 81. xi.  
*tí*, K. 81. ii; T. 81. xii;  
     adv., 227. *a*.  
*titha*, T. 80. lxiii, 234. *c*.  
*tíya*, T. 80. lxiv, 208.  
*tu*, K. 82. viii.  
*tṛi*, K. 83.  
*tna*, T. 80. lxxv.  
*tya*, K. 80. xix; T. 80. lxvi.  
*tra*, K. 80. xx; adv., 721.  
*trá*, K. 80. xx; T. 80. lxvii;  
     adv., 720. *a*.  
*trima*, K. 80. xxxiv.  
*tva*, K. 80. xxi; T. 80. lxviii.
- tván*, K. 85. iii.  
*tvana*, T. 80. lxix.  
*tvá*, ind. part., 80. xxi, 555.  
*tví*, ind. part., 80. xxi, 555.  
     Obs.  
*tvya*, K. 80. xxii.  
*tha*, K. 80. xxiii, 234. *c*.  
*thaka*, K. 80. xxxiv.  
*tham*, adv., 721.  
*thá*, adv., 721.  
*daghna*, T. 80. lxx, 777. *a*.  
*dá*, adv., 722.  
*dáním*, adv., 722.  
*deśíya*, T. 80. lxxi.  
*dvayasa*, T. 80. lxxii.  
*dhá*, adv., 723.  
*na*, K. 80. xxiv; T. 80. lxxiii.  
*ná*, K. 80. xxiv.  
*ní*, K. 81. iii.  
*ním*, adv., 722.  
*nu*, K. 82. ix.  
*ma*, K. 80. xxv; T. 80. lxxiv.  
*mat*, T. 84. vi.  
*man*, K. 85. iv.  
*maya*, T. 80. lxxv.  
*mara*, K. 80. xxvi.  
*mátra*, T. 80. lxxvi.  
*mána*, K. 80. xxvii, 526, 527,  
     578.  
*mí*, K. 81. iv.  
*min*, T. 85. viii.
- ya*, K. 80. xxviii, 571-576;  
     T. 80. lxxvii; ind. part.,  
     555.  
*yas*, 86. vi.  
*yá*, K. 80. xxviii.  
*yu*, K. 82. x; T. 82. xiii.  
*ra*, K. 80. xxix; T. 80. lxxviii.  
*ri*, K. 81. v.  
*ru*, K. 82. xi.  
*rúpa*, T. 80. lxxix.  
*rhi*, adv., 722.  
*la*, K. 80. xxx; T. 80. lxxx.  
*lu*, T. 82. xiv.  
*va*, K. 80. xxi; T. 80. lxxxi.  
*vat*, T. 84. vii, 234, 553;  
     adv., 724, 922.  
*van*, K. 85. v.  
*vava*, K. 80. xxxii.  
*vala*, T. 80. lxxxi.  
*vas*, K. 86. iv.  
*vi*, K. 81. vi.  
*vin*, T. 85. ix.  
*vya*, T. 80. lxxxiii.  
*śa*, T. 80. lxxxiv.  
*śas*, adv., 725.  
*sa*, K. 80. xxxiv; T. 80.  
     lxxxv.  
*sát*, 725. *a*, 789.  
*śi*, K. 81. vii.  
*sna* (*shṇa*), K. 80. xxxiii.  
*snu* (*shṇu*), K. 82. xii.

## LIST OF CONJUNCT CONSONANTS.

### CONJUNCTIONS OF TWO CONSONANTS.

क्क *kka*, कख *kkha*, कण *kṇa*, क्त *kta*, कथ *ktha*, क्न *kna*, कन् *kma*,  
क्य *kya*, क्र or क्रा *kra*, क्ल *kla*, क्व *kva*, क्श *ksha*. ख्य *khya*, ख्व *khva*.  
ग्घ *ggha*, गध *gdha*, ग्न *gna*, ग्भ *gbha*, ग्म *gma*, ग्य *gya*, ग *gra*,  
ग्ल *gla*, ग्व *gva*. घ्न *ghna*, घ्य *ghya*, ग्र *ghra*, घृ *ghva*. ङ्क *ṅka*,  
ङ्ख *ṅkha*, ङ्ग *ṅga*, ङ्घ *ṅgha*, ङ्भ *ṅbha*, ङ्म *ṅma*.

च्च् *čča*, च्छ *čča*, च्च *čča*, च्म *čma*, च्य *čya*. छ्य *čhya*,  
छ्र *čhra*. ज्ञ *jjā*, ज्झ *jjha*, ज्ञ *jña*, ज्म *jma*, ज्य *jya*, ज *jra*,  
ज्व *jva*. ञ्च *ñča*, ञ्छ *ñča*, ञ्ज *ñja*.

ट्ट *ṭṭa*, ट्ठ *ṭṭha*. ठ्य *ṭya*, ठ्य *ṭhya*. ड्ग *ḍga*, ड्घ *ḍgha*, ड्द *ḍda*, ड्ध *ḍdha*,  
ड्भ *ḍbha*, ड्म *ḍma*, ड्य *ḍya*, ड्र *ḍra*. ढ्य *ḍhya*, ढ्र *ḍhra*. राट् *ṛaṭ*,  
राड् *ṛaḍ*, राढ *ṛaḍha*, राण *ṛaṇa*, राम *ṛama*, राय *ṛaya*, राव *ṛava*.

त्क *tka*, त्त *tta*, त्थ *ttha*, त्न *tna*, त्म *tma*, त्य *tya*, त्र *tra*, त्व *tva*,  
त्स *tṣa*. थ्थ *thna*, थ्य *thya*, थृ *thva*. द्ग *dga*, द्घ *dgha*, द्द *dda*, द्ध *ddha*,  
द्भ *dbha*, द्म *dma*, द्य *dya*, द्र *dra*, द्व *dva*. ध्न *dhna*,  
ध्म *dhma*, ध्य *dhya*, ध्र *dhra*, ध्व *dhva*. न्त *nta*, न्थ *ntha*, न्द *nda*,  
न्ध *ndha*, न्न *nnā*, न्म *nma*, न्य *nya*, न्र *nra*, न्व *nva*, न्स *nsa*.

प्प *pta*, प्थ *ptha*, प्न *pna*, प्प *ppa*, प्फ *ppha*, प्म *pma*, प्य *pya*,  
प्र *pra*, प्ल *pla*, प्व *pva*, प्स *psa*. ज्ञ *ija*, ञ्च *bda*, ब्य *bdha*,  
ब्ब *bba*, ब्भ *bbha*, ब्य *bya*, ब्र *bra*. भ्य *bhya*, भ्र *bhra*, भ्व *bhva*.  
म्मा *mṇa*, म्म *mna*, म्प *mpa*, म्फ *mpa*, म्व *mva*, म्भ *mbha*, म्म *mma*,  
म्य *mya*, म्र *mra*, म्ल *mla*.

य्य *yya*, य्र *yra*, यृ *yva*.

र्क *rka*, र्ख *rkha*, र्ग *rga*, र्घ *rgha*, र्च *rta*, र्छ *rtha*, र्ज *rja*, र्ण *rṇa*,  
र्त *rta*, र्थ *rtha*, र्द *rda*, र्ध *rdha*, र्प *rpa*, र्व *rba*, र्भ *rbha*, र्म *rma*,  
र्य *rya*, र्व *rva*, र्ष *rṣa*, र्ष *rṣha*, र्ह *rha*.

लक lka, लग lga, लद lda, लप lpa, लब lba, लभ lbha, लम lma,  
ल्य lya, लल lla, लव lva, लष lsha, लह lha.

व्र vna, व्य vya, व्र vra, वृ vla, वृ vva.

श्र śa, श्न śna, श्य śya, श्र śra, श्न śla, श्र śva. श्क shka,  
ष्ट shṭa, श्ट shṭha, श्न shṇa, श्ष shpa, श्म shma, श्य shya, श्व shva.  
स्क ska, सव skha, स्त sta, स्थ stha, स्न sna, स्प spa, स्फ spha,  
स्म sma, स्य sya, स्र sra, स्व sva, सस् ssa. ह्न hṇa, ह्न hna,  
ह्न hma, ह्य hya, ह्र hra, ह्ल hla, ह्व hva.

#### CONJUNCTIONS OF THREE CONSONANTS.

क्कण or कक्कण kṛṇa\*, कक्य kkya, कख्य kkhya, क्त्य ktya,  
क्त्र ktra, क्त्वा ktva, कथ् कथ्ना kṭhna†, कथ्य kthya, क्ण kṣṇa, क्श्म kṣhma,  
क्ष्य kshya, क्श्वा kshva. गघ्य ggghya, गध्य gdhya, गध्व gdhva, गन्य gnya,  
गभ्य gbhya, गय grya. ङ्क nkta, ङ्य nkya, ङ्क्ष nksha, ङ्क्ष्य nkhyia,  
ङ्ग्य ngya, ङ्य ngghya.

च्च cṭya, च्चच्च cṭhya, च्चच्च cṭhra, च्चच्च cṭhva. ज्ञ ज्ञा jña,  
ज्ज jja. ज्य ṇcya, ज्व ṇcva, ज्ज्य ṇcṭhya, ज्ज्व ṇcva.

ट्य ṭya. ड्य ḍya, ड्भ्य ḍbhya. एट्य ṇṭya, एट्य ṇṭhya,  
राय ṇḍya, राड् ṇḍra.

त्र tṛa, त्य ṭya, त्र ttra, त्वा ttva, त्थ्य tṭhya, त्य ṭya, त्र tpra,  
त्य ṭmya, त्र trya, त्र trva, त्र tsna, त्र tsya, त्र tsva. द्य ḍya,  
द्य ḍhya, ड् dhra, ड् dbhya, द्र drya, द्र dya. ध्व dhva,  
ध्य dhya†. नम ntma, न्य ṇṭya, न्त्र ntra, न्त्र ntva, न्त्र ntsa,  
न्य ṇṭhya, न्द ṇḍha, न्द्र ṇḍma, न्द्र ṇḍya, न्द्र ṇḍra, न्द्र ṇḍva,  
न्म ṇḍhma, न्म ṇḍhra, न्म ṇḍhva, न्य ṇṇya, न्य ṇṇya.

प् प्ना pna, प् प्या ptya, प् प्त्र ptra, प् प्त्वा pṭva, प् प्त्वा pṭva, प् प्त्ना psna, प् प्त्स्या psya,  
प् प्त्वा psva‡. ब्य bya, ब्य bdhya, ब्य bdhva, ब्य bbhya,

\* As in कृकण from कृकण.

† सकृत् from सकृत् at 122.

‡ साध्वोः from साध्वी at 187.

§ प्रेक्षोः from प्रेक्षु.

भ्र bbhra. भ्र्य bhrya. म्भ mpya, म्भ्र mpra, म्भ्य mbya, म्भ्ल mbla,  
म्भ्य mbhya, म्भ्र mbhra.

र्क्ष rksha, र्ग्य rgya, र्घ्य rghya, र्य र्या, र्ण rṇa, र्य र्या,  
र्त्त rttā, र्त रत्या, र्द्ध rddha, र्य र्या, र्ब rbbā, र्य र्या, र्श् rshā,  
र्ण rshṇa, र्ह rhma.

ल्क्य lkya, ल्य lgya, ल्प्त lpta, ल्य lpya.

क्ष्य śtya, श्र्य śrya. श्य shīya, श्र श्र्या, श्व श्र्या, श्य shīya.  
स्त्य stya, स्त्र stra, स्त्व stva, स्त्थ sthna, स्थ sthya, स्न्व snva,  
स्य smya, स्य srya, स्र srva. ह्य hnya, ह्य hnya, ह्य hvyā.

## CONJUNCTIONS OF FOUR CONSONANTS.

क्त्य ktrya, क्ष्म्य kshmya. क्त्य nktya, क्त्र nktra, क्त्य nkshṇa,  
क्ष्म nkshma\*, क्ष्म्य nkshya, क्ष्म nkshva. र्द्ध्य rddhya. त्र्य ttrya,  
त्स्य tsnyā, त्स्य tsmya. द्ध्र ddhrya. न्य ntrya, न्य ntsya,  
नस्व ntsva, न्ध्र ndhrya. प्य ptrya. र्क्ष्य rkshya, र्त्य rttya,  
र्य rtrya, र्त्य rtsya, र्द्ध rddhra. ल्य lptya, लप्स lpsma,  
ल्प्स lpsya. श्र्य shīrya.

## CONJUNCTIONS OF FIVE CONSONANTS.

क्त्य nktrya†, क्त्य nkshṇva‡. र्क्ष्य rkshma§, र्क्ष्य rkshva§,  
त्स्य rtsnyā||, र्द्ध rddhrya.

\* चाकाङ्क्षि Intens. of काङ्क्ष.

† मङ्ग्योः from मङ्गी.

‡ दक्ष्योः from दक्ष्.

§ As in अताङ्क्षि, अताङ्क्ष्य, from root गृह्.

|| As in कात्स्यम्.

## ADDITIONS AND CORRECTIONS.

Page 29, line 27, for '260. *a*' read '251. *a*'

.. 40, last line, dele note †

.. 43, line 19, for '304. *a*' read '304. *b*'

.. 81, .. 15, for '257. *a*' read '257'

.. 118, .. 4, for उत् read उद्

.. 151, .. 33, for 'bases' read 'stems'

.. 158, .. 27, for 'by 51' read 'by 50. *a*'

.. 177, .. 5, for 'bases' read 'stems'

.. 268, .. 2 from below, for '667' read '666. *b*'









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